



REV. B. F. AUSTIN, D.D.

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GLIMPSES OF THE UNSEEN

A STUDY OF

DREAMS, PREMONITIONS, PRAYER AND REMARKABLE ANSWERS,
HYPNOTISM, SPIRITUALISM, TELEPATHY, APPARITIONS,
PECULIAR MENTAL AND SPIRITUAL EXPERIENCES,
UNEXPLAINED PSYCHICAL PHENOMENA.

A BOOK OF PERSONAL EXPERIENCES, ORIGINAL AND SELECTED, RELATED IN THEIR
OWN LANGUAGE BY REPUTABLE PERSONS, TOGETHER WITH RUNNING
COMMENTS AND A THOUGHTFUL SUMMARY.

BY THE EDITOR

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WITH AN INTRODUCTION BY

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AUTHOR'S PREFACE

SIR WILLIAM HAMILTON'S favorite aphorism was this :

" In the world there is nothing great but man.
In man there is nothing great but mind."

The truth of these comprehensive statements is growing more apparent to the world as men advance in knowledge of nature and of themselves. Man is the centre of all the great plans and purposes of God in creation, providence, and grace, and man is but another term for mind. The mineral kingdom exists for and supports the vegetable, the vegetable in turn supports the animal kingdom, the animal creation in turn serves and supports man's physical being ; man's physical nature is the instrument for nourishing and developing the mind. The mind is therefore the final development, the finished product, the highest result of all nature's processes and of all the providential oversight and care bestowed upon our world.

What study then can be more interesting or instructive than that of psychology, and what engagement more fascinating than the investigation of those wonderful powers of mind which manifest themselves in certain individuals, and in many individuals under abnormal conditions—powers and faculties which are so astounding in their operations that we are almost tempted to style them supernatural? It may well be doubted if any other realm than the mental can furnish such wonderland for exploration.

Nature presents us many wonders for our contemplation, in the heavens above and the earth beneath—wonders of sea and land, of the valley and mountain, of the air and ocean. Yet no department of the physical realm offers such arrays of marvellous facts for human contemplation and study as the world of mind and that mysterious region where mind and matter seem to meet, known in modern occult literature as "borderland."

For power to interest and charm the human soul no tales of "Arabian Nights," no romance of the novelist, no weird work of the imagination displayed in painting or in poem can equal the tales of marvellous mental experiences which show powers and potencies of mind as yet but dimly understood.

Our current literature abounds with testimonies of reputable men and women concerning mental experiences that border on the mysterious, and in some cases on the miraculous. In addition there is a vast body of interesting data to be collected from the current traditions, and many a marvellous tale told, and believed, at the fireside which has not been seen upon the printed page.

It is true very many of these can be explained by illusion, error, hallucination or otherwise, or referred to some law of mental activity well known to the student

of philosophy. Many of these experiences, however, seem utterly incapable of any rational explanation at present, and cannot be resolved by any known law. It would be presumption, however, on our part to assume that such experiences were not in harmony with some law, though that law may be to us unknown, or to assume the existence and agency of other intelligences for explaining phenomena which increased knowledge may show to be the result of some hidden properties of matter, or some obscure power of mind.

Here is a mine for the psychologist, explored but in part, a vein but dimly penetrated by the light of the philosopher's lamp. Here is a vast mass of human experiences awaiting the verification, classification, and induction of the student of mental science.

Several purposes have guided the editor in the collection and classification of the materials for this volume. First and foremost has been the aim to present facts, the facts of experience in the form of human testimonies to subserve the cause of truth. All truth is of God, and equally sacred whether written in the pages of Revelation or in the record of the rocks, or in the facts of human consciousness, or in the experiences of men. Of course the fact is one thing and the interpretation of the fact, on the part of the witness, is another, and the expression of that interpretation in language is still another thing. In all theorizing and attempted inductions these considerations must of course be kept steadily in mind.

Another object has been to inspire a deeper faith in the powers, dignity, and possibilities of the wonderful human nature which, as someone has declared, is

"Opened to the infinite
And destined to the eternal."

The editor is not one who believes that men in general entertain too lofty an opinion of themselves. It is true men may think more highly of themselves than they ought when they compare themselves with their fellow men. It is equally true that it is impossible for any man to have too high a conception of the dignity and value, the power and possibility of this wonderful nature which is God's masterpiece of workmanship, and which Christ has redeemed. It is hoped that the glimpses this book will afford of the wonderful powers possessed by humanity may deepen in the mind of every reader the conception of the greatness and glory of our common nature.

Another object has been to present the reader with a volume that will interest and instruct the mind from preface to conclusion. There is a demand for books to-day that will beguile a leisure hour pleasantly without taxing the brain. This age is one of strong mental excitement, and life in town and city is presenting with each generation increased strain upon the nervous system. The tension of the mental nature through business competition, the pursuit of wealth, office, and honor, and even in the round of fashionable follies and pleasures is in many cases tremendous. A book that can with pleasure and profit occupy the attention of the wearied business or professional man should be considered a public benefaction.

The present volume will be found admirably adapted to this purpose. The plan of the work required separate sections made up of short chapters, in many cases mere paragraphs, each complete in itself, yet having a distinct relation to the other parts of the section.

The reader, therefore can find chapters to occupy his attention, we trust pleasantly, for a few moments of leisure, or sections complete in themselves for several hours of consecutive reading.

It is hoped that young and old may alike find appropriate and profitable reading, and much of inspiration to a deeper and fuller study of mental science.

It is also the hope of both editor and publishers that the material here furnished may be of value to advanced students of philosophy, and may assist in some small degree by furnishing the necessary data for some broad inductions in this interesting realm of study.

We doubt not that all readers, old and young, who scan these interesting pages will agree with Hamlet, "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

B. F. AUSTIN.

Alma College, St. Thomas, Canada.

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REV. PROFESSOR BADGLEY.

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INTRODUCTION

BY

THE REV. PROFESSOR BADGLEY, LL.D.

The human consciousness is an exhaustless theme. Its origin, significance, and destiny constitute the central problem in all literature, science, and art. Tennyson has truthfully said :

“Dark is the world to thee? Thyself art the reason why.”

Among the many mysteries there is none greater than man himself. In him focalize all forces, human and divine, the spiritual and the material, the finite and the infinite, the actual and the potential, that which already is and that which by a process of spiritual development may grow up into life eternal. He is the one being who may be rich in the midst of poverty, and poor in abounding riches which he has never made his conscious possession. His is a nature so manifold in character, and so significant in meaning that we obtain but an imperfect and partial knowledge of its exhaustless resources. We seem ever to be standing upon the edge of depths that are fathomless, or looking upwards to heights where even the eye of faith is unequal to the task imposed. We catch but shadowy “glimpses of a steep and narrow path that leads to wide and shining tablelands above.” Man’s nature, in its rich and varied complexity, bridges and unites the sum total of all finite existence, and claims kindred and companionship with God. His life is but the incessant travail of an immortal spirit wrestling with the forces which for the time imprison it, and which constitute the battlefield of its development. “Man is not ; he has to make himself,” and it is the strange and marvellous union of these spirit forces in companionship with the material and commonplace, that constitutes the uniqueness of his history as he struggles to “mount from the darkness and bondage of earth to light and liberty.”

“Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither,
Can in a moment travel thither,
And see the children sport upon the shore,
And hear the mighty waters rolling evermore.”

We live in daily companionship with the supernatural—that is, with that which lies outside of merely natural causation or sequence. Strictly speaking, our life is one of constant surprises, but constant repetition deprives them of their deep significance. What, but for its frequency, is more unnatural or less to be expected than sleeping or awakening from sleep? What greater mystery than causation, expressed in every act of will? Can anything more challenge our wonder than the daily solution of problems by the mere force of intellectual energy, solutions that in many instances have centuries and millenniums yet for their fulfilment? What theme can more excite and enlist our curiosity than a

mother's undying affection for the child that death has taken from her embrace? In themselves these are no less mysterious than the most unusual event recorded in this volume.

It is not for any one of us to claim a monopoly of all that has ever entered into human consciousness. The poet, the statesman, the orator, the man of genius, all may live a life in many points common with ours and yet in many respects wholly different. Their minds revolve in an orbit familiar only to the few. It will not do for any man to make his experience the test and rule for all.

It is true that we can have a science only of that which is general and constant; but a true science is ever ready to modify its laws, and to enlarge its hypotheses, in relation to every new fact or reasonably well authenticated truth. No science should announce itself as finally closed and thus degenerate into repulsive dogma. Materialism and atheism are as unscientific as they are absurd; and yet, what human vision has taken hold of the spirit forces of the universe, or when has the eye of man perceived the infinite and eternal God? Can either one or the other be scientifically proved? Yet science limps and halts without them. Demonstration is not always the highest proof, nor can it be the primal step in knowledge. "Reality smiles at logic" in the commonest and most frequent affairs of every-day life.

Did we make logic the master rather than the servant of reason, our own experience would fall into countless contradictions. Did each of us make the facts of our own consciousness the limit of all, then history, science, literature, politics and art would be our overwhelming condemnation, for they have a breadth and depth that we have but imperfectly realized. These things should teach us caution; while the record of those who may justly challenge respect for the highest scholarship shows that they have been the most modest in their pretensions, the most charitable in their judgments, and the least disposed to dogmatize in relation to the final solution of problems that reach out into the unseen.

Within the last decade the interest awakened in psychical studies is something phenomenal. The introspection of earlier days has been largely superseded by modern scientific methods. The "Psychical Research Society"—founded in 1882—has already accomplished much in its careful and critical investigation of mesmeric, psychical and spiritualistic phenomena. Already we have many remarkable cases vouched for, after having been subjected to tests that should satisfy even the most sceptical.

Principal Austin has put before us, in this very interesting volume, some remarkable and apparently well-authenticated experiences. In many instances they rest upon the testimony of men whose integrity, candor and judgment are unquestionable. Whatever may be our explanation of them we must admit that they open most interesting chapters in the psychical life of man; and cannot fail to press upon us still more effectually the great Socratic exhortation—"know thyself"—the first rule and the final fruit of all true mental activity.

Victoria University, January 3rd, 1898.

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CHAPTER I.

DREAMS.

Introductory Essay by the Editor.

DREAMS may be classed among the most curious and interesting phenomena of our mental life. From the earliest times to the present they have been subjects for study and reflection upon the part of philosophers, and of special interest to the religious because of the wide-spread belief in the dream as a method of divine revelation. In the earlier times the materials and methods for a scientific study of dreams were wanting, and hence dreams were generally regarded either as objective realities or as revelations from God or communications from spiritual beings. To-day from the rapid advance of scientific enquiry into the structure and workings of the brain and nervous system, the careful collection of data from trustworthy sources and by experiment, it is possible to arrive at more rational views of the nature, origin and significance of dreams. The reader who is especially interested will find somewhat exhaustive and very instructive articles outlining the different theories of dreams, ancient and modern, in the *Encyclopædia Britannica* and in *McClintock and Strong's Encyclopædia*. For much of the information given in this chapter the editor is indebted to these authorities.

Before passing in review some of the chief characteristics of dreams and the various theories propounded by the philosophers, one observation may be pertinent as to the effect of dreaming on life's enjoyment. When we consider the large portion of time spent in sleep and the multitude of dreams the average person has in a year, it becomes an interesting enquiry whether dreams add to or subtract from the amount of life's enjoyment. In this respect dreams may be classed as enjoyable, indifferent and disagreeable. In what proportion do these various classes of dreams come to us? The great majority of people dream, and I am convinced that to the healthy person most dreams are pleasing. In the average dream there seems to be little to tax the mind or excite unpleasant emotions, but on the contrary a pleasing succession of mental images, mostly visual, which float serenely over the mind's horizon as the fleecy clouds pass over an August sky. Life's joys and sorrows are lived over again; new experiences apparently are introduced; most vivid impressions are sometimes made which remain a lifetime; and life's burden and cares seem the easier borne by reason of the mental relaxation of pleasing dreams.

"Dreams in their development have breath
And tears, and tortures and the touch of joy;
They have a weight upon our waking thoughts,
They take a weight from off our waking toils,
They do divide our being."

"The main difference between our sleeping and waking thoughts appears in this that in the former case the perceptive faculties of the mind (the sensational powers [not their organs; see Butler, *Analogy*, pt. I., c. i.] and the imagination which combines the impressions derived from them) are active, while the reflective powers (the reason or judgment by which we control those impressions, and distinguish between those which are imaginary or subjective and those which correspond to, and are produced by, objective realities) are generally asleep. Milton's account of dreams (in *Par. Lost*, V, 100-113.) seems as accurate as it is striking. Thus it is that the impressions of dreams are in themselves vivid, natural and picturesque, occasionally gifted with an intuition beyond our ordinary powers, but strangely incongruous and often grotesque; the emotion of surprise or incredulity, which arises from a sense of incongruity, or of unlikeness to the ordinary course of events, being in dreams a thing unknown. The mind seems to be surrendered to that power of association by which, even in its waking hours, if it be inactive and inclined to "musing," it is often carried through a series of thoughts connected together by some vague and accidental association, until the reason, when it starts again into activity, is scarcely able to trace back the slender line of connection. The difference is that, in this latter case, we are aware that the connection is of our own making, while in sleep it appears to be caused by an actual succession of events. Such is usually the case; yet there is a class of dreams, seldom noticed, and, indeed, less common, but recognized by the experience of many, in which the reason is not wholly asleep. In these cases it seems to look on as it were from without, and so to have a double consciousness: on the one hand we enter into the events of the dream, as though real; on the other we have a sense that it is but a dream, and a fear lest we should awake and its pageant should pass away. In either case the ideas suggested are accepted by the mind in dreams at once and inevitably, instead of being weighed and tested, as in our waking hours. But it is evident that the method of such suggestion is still undetermined, and, in fact, is no more capable of being accounted for by any single cause than the suggestion of waking thoughts. The material for these latter is supplied either by ourselves, through the senses, the memory, and the imagination, or by other men, generally through the medium of words or, lastly, by the direct action of the Spirit of God, or of created spirits of orders superior to our own, or the spirit within us. So also it is in dreams. In the first place, although memory and

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Imagination supply most of the material of dreams, yet physical sensations of cold and heat, of pain or of relief, even actual impressions of sound or of light will often mould or suggest dreams, and the physical organs of speech will occasionally be made use of to express the emotions of the dreamer. In the second place, instances have been known where a few words whispered into a sleeper's ear have produced a dream corresponding to their subject. On these two points experience gives undoubted testimony; as to the third, it can, from the nature of the case, speak but vaguely and uncertainly. The Scripture declares, not as any strange thing, but as a thing of course, that the influence of the Spirit of God upon the soul extends to its sleeping as well as its waking thoughts. It declares that God communicates with the spirit of man directly in dreams, and also that he permits created spirits to have a like communication with it. Its declaration is to be weighed, not as an isolated thing but in connection with the general doctrine of spiritual influence, because of the general theory of the origination of all thought." (Smith.)

Homer believed that the dream came from Jove. Aristotle, however, held that every object of sense produced a certain mental impression which remained after the object passed away and which, being recognized by the perceptive faculty in sleep, gave rise to the various images of the dream. There can be little doubt that the best modern thought regards dreams mainly as a reïmbodiment of thoughts we have had before. While this is true of the vast majority of our dreams we are far from limiting the powers of the mind in dreaming to revival of past impressions. The spiritual nature seems open while we dream to both earth and heaven—to our past experiences, and in some cases, seems to have prophetic insight into the future. The soul is impressible through the senses by surrounding objects while we dream, and in particular cases, seems to perceive what is distant and be "out of the body." No one who believes the Holy Scriptures can doubt for a moment that as "heaven lies all around us in our infancy" so in our dreams our spiritual natures are opened heavenward.

"It must be observed that, in accordance with the principle enunciated by Paul in I. Cor. xiv. 15, dreams, in which the understanding is asleep, are recognized indeed as a method of divine revelation, but placed below the visions of prophecy, in which the understanding plays its part. It is true that the book of Job, standing as it does on the basis of 'natural religion,' dwells on dreams and 'visions of deep sleep' as the chosen method of God's revelation of himself to man (*see* Job iv. 13; vii. 14; xxxiii. 15). But in Num. xii. 6; Deut. xiii. 1, 3, 5; Jer. xxvii. 9; Joel ii. 28, etc., dreamers of dreams, whether true or false, are placed below 'prophets,' and even below 'diviners'; and similarly in the climax of I Sam. xxviii. 6, we read that 'the Lord answered Saul not, neither by dreams nor by Urim [by symbol], nor by prophets.'"

Under the Christian dispensation, while we frequently read of trances and visions dreams are not referred to as regular vehicles of divine revelation. In exact accordance with this principle are the actual records of the dreams sent by God. The greater of such dreams were granted, for prediction or for warnings to those who were aliens to the Jewish covenant. Thus we have the record of the dreams of Abimelech (Gen. xx. 3-7), Laban (Gen. xxxi. 24), of the chief butler and baker (Gen. xi. 5), of Pharaoh (Gen. xii. 1-8), of the Midianite (Judg. vii. 13), of Nebuchadnezzar (Dan. ii. 1; etc. iv. 10-18), of the Magi (Matt. ii. 12), and of Pilate's wife (Matt. xxvii. 19). Many of these dreams, moreover, were symbolical and obscure, so as to require an interpreter. Again, where dreams are recorded as means of God's revelation to his chosen servants, they are almost always referred to the periods of their earliest and most imperfect knowledge of Him. So it is in the case of Abraham (Gen. xv. 12 and perhaps 1-9), of Jacob (Gen. xxviii. 12-15), of Joseph (Gen. xxxvii. 5-10), of Solomon (I. Kings iii. 5), and, in the New Testament, a similar analogy prevails in the case of the otherwise uninspired Joseph (Matt. i. 20; ii. 13, 19, 22). It is to be observed, moreover, that they belong to the earliest age, and become less frequent as the revelations of prophecy increase. The only exception to this (at least, in the Old Testament) is found in the dreams and 'visions of the night' given in Daniel (ii. 19; vii. 1), apparently in order to put to shame the falsehoods of the Chaldean belief in prophetic dreams and in the power of interpretation, and yet to bring out the truth latent therein (comp. Paul's miracles at Ephesus, Acts xix. 11, 12, and their effect, 18-20).

"The general conclusion therefore is, first, that the scripture claims the dream, as it does every other action of the human mind, as a medium through which God may speak to man either directly, that is, as we call it, 'providentially,' or indirectly in virtue of a general influence upon all his thoughts; and, secondly, that it lays far greater stress on that divine influence by which the understanding also is affected, and leads us to believe that as such influence extends more and more, revelation by dreams, unless in very peculiar circumstances, might be expected to pass away."—(Smith.)

"Dreams," says Sully in the *Encyclopædia Britannica*, "are a variety of a large class of mental phenomena which may be roughly defined as states of mind which, though not the result of the action of external objects, resume the form of objective perceptions." In this class he places "fleeting images" of waking hours, the "visions" of certain exalted emotional conditions, as in ecstasy, hallucination, hypnotism. Dreaming is distinguished from the others of this class by a complete withdrawal of the mind from the external world. In normal sleep the avenues by which external impressions are conveyed to the consciousness are closed, and the mechanism by which the mind regulates its relations with the external world is shut off.

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One of the common characteristics of dreams is their apparent objectivity. We see or think we see the persons and places dreamed of, and these appear to us as real persons and places. Yet there is much of difference between actual vision and the vision of the dream. There is, for example, a great confusion of the order of time, space, etc., which holds among real objects. Then the objects and scenes assume a greatly exaggerated intensity. The large becomes larger, the ugly becomes hideous, the beautiful becomes entrancing in our dreams. In some dreams we are passive spectators: in others we are the chief actors. In some dreams the most unreasonable things occur without in the slightest degree impressing their unreasonableness upon us. Sometimes the dreamer's identity is lost or he imagines himself another person. In other dreams the ordinary powers of reflection and reasoning seem to be in normal condition.

As an illustration of the nonsensical and impossible events which do not impress their absurdity upon the dreamer, the editor, years ago, dreamed the following: I was, it seemed to me, walking upon the main street of Belleville in company with a college mate with whom I was on terms of intimacy and closest friendship, the Rev. J. V. Our pleasing conversation was soon interrupted by a sudden and most violent quarrel, in which my indignation and wrath rose to an unwonted height (I can still feel the surges of that tide of anger in my breast) and I seized him by the neck with one hand, with which I seemed somehow able to encircle his neck, gave his head a sudden twist from his body and threw it into the gutter. I walked on with head erect, a feeling of pride in my achievement and a sense of well-merited punishment administered. These feelings continued until I had reached the end of the block, when suddenly the thought of Mrs. V. intruded itself upon me, and with this came the thought of her displeasure at me for my hasty and intemperate conduct. The more I thought of it the more penitent I became; and on turning off Main Street to Bridge Street what was my surprise, and I may add pleasure, to meet my friend smiling and apparently none the worse for his drastic punishment. "Why, Mr. V.," said I, "I am delighted to meet you. I did not think you would be able to be out." "O, yes," said he, pleasantly enough, "I am quite recovered." "Well," said I, "How did you get your head fastened on again?" "O," said he rather carelessly, as though it were an easy and trivial thing, "I just picked it up and put it on its proper place." And did it grow on securely again?" I said. "Without the slightest difficulty," said he. "Well," I responded, "I am certainly glad of it, for I thought after twisting your head off, that Mrs. V. would not like it."

Another distinction between the dream and mental operations in a waking state is "the extreme rapidity with which the mental operations are performed, or, rather, with which the material changes on which the ideas depend, are

excited in the hemispherical ganglia. It would appear as if a whole series of acts that would really occupy a long lapse of time, pass ideally through the mind in an instant. We have in dreams no true perception of the lapse of time—a strange property of mind; for if such be its property when entered into the eternal, disembodied state, time will appear to us eternity. The relations of space as well as of time are also annihilated; so that while almost an eternity is compressed into a moment, infinite space is traversed more swiftly than by real thought.”—Dr. Forbes Winslow.

THE VARIOUS METHODS OF EXPLANATION.

The various methods of explaining dreams may be resolved into four: (a) The dream as an objective experience. (b) The dream as a communication from a supernatural being. (c) The dream as a subjective phenomenon dependent on natural causes. (d) The modern theory of dreams.

With regard to the first, it may be said that the savage mind regards dreaming as no less real an objective experience than waking. The persons and objects which flit before the fancy of the primitive man in dreams, he regards as real material existences. He believes that in dreaming the soul quits the body and goes to the particular locality indicated in his dreams. Mr. Spencer uses this fact—though we think illogically—to explain the earliest theories of another world or spiritual state.

In the second method the dream is regarded as a revelation or message from some actual divine personage, and so, in this sense, also objective. The essence of the dream lies in the fact that it conveys some command or prohibition which the divine personage wishes the dreamer to know and heed. In some cases the deity is represented as sending a messenger to the dreamer; in other cases a voice is heard in command or prohibition, and in others a mere impression of the divine will is supposed to be impressed on the dreamer's mind. In some cases the dreams were clear and intelligible; in others, obscure, and requiring the aid of an interpreter.

In Homer, dreams are sent by the gods and goddesses, sometimes to instruct, sometimes to deceive. The prescience of Clytemnæstra concerning the fall of Troy is represented as the result of a dream. Plato believed in a divine manifestation to the soul in sleep. In the *Timæus* the prophetic visions are represented as given in sleep. The Stoics reasoned that if the gods love men, and are omniscient and all-powerful, they certainly must disclose their purposes to men in sleep. The divine origin of dreams became a doctrine of the early Christian Church, and was defended by the fathers on biblical as well as classical authority.

In medieval and later times, dreams were referred not only to God and the devil, but also to subordinate beings such as the fairy, fiend, and incubus.

There has been gradually growing up from an early period a more scientific conception of the phenomenon of the dream as depending on natural law (of mind and body). The first germs of this scientific theory are to be found in ancient times. Democritus, from whom the Epicureans derived their theory, held that dreams are the product of simulacra or phantasms of corporeal objects which are constantly floating in the atmosphere, and which attack the soul in repose. Plato, in the Republic, speaks of dreams as illustrating the dominant mental habits and impulses. Aristotle's view we have already noted. Cicero, in *De Divinatione*, rejects completely the doctrine of the supernatural origin of dreams.

Hippocrates, whilst admitting the possibility of a divine origin to some dreams, contends that others spring from the natural action of mind and body. He also declares that dreams announce beforehand the affections of the body. This view is largely accepted by medical men to-day.

The modern theory of dreaming presents some variety of views. It stands midway between the extreme materialistic hypothesis, which regards dreams as the outcome of physical changes, and the extreme spiritualistic hypothesis, which regards dreams as the products of spiritual faculties not involved in the sleep of the body and its senses.

Several interesting enquiries arise to which we must give brief attention. What is the relation of dreaming to sleep? Is dreaming an indication of imperfect sleep? Do we always dream when we sleep? Descartes, held that the mind was always active, and hence that we must always dream when we sleep. Locke, combatted this view. Leibnitz, upheld the Cartesian view, maintaining that during sleep the mind has always some "little perceptions" or "confused sentiments." Kant, and Sir William Hamilton maintained the same view.

Many physiologists, however, regard dreaming as the accompaniment of some slight disturbance, whether arising from the lower organs, or an undue excitability of the brain. The idea of perfectly unconscious sleep presents no difficulty to the physiologist, experiment has shown him that the lower bodily (vegetative) functions are independent of cerebral activity, and the phenomena of swooning and the effects of anæsthetics familiarize him with the temporary suspension of conscious activity of the brain. Hence the view that dreaming is only an occasional incident of sleep.

As to the causes and conditions of dreams, metaphysicians have endeavoured to account for them on the theory of the temporary cessation of some mental faculty—others, as the result of simple bodily operations. A large number of writers endeavour to find in the suspension of the will an explanation of the nature of dreams. Others have endeavoured to explain their phenomena by the unimpeded action of some special mental faculty.

As to the sources of supply to that ever-renewed current of the dream—in

other words, dream materials—we believe the internal depths of the mind itself furnish much of the supply, whilst the stimulation from the various bodily organs, doubtless, furnish much dream material. These sources are classified by Hartley :—1st, Impressions and ideas lately received ; 2nd, Present state of the body (especially the stomach and brain) ; 3rd, Association.

With regard to the vast majority of dreams, there will be little fault found with Mr. Hartley's classification. It is in our view, however, by no means exhaustive. We believe that in earlier days, God spake in a dream to men words of instruction, of command, and warning, and we see no reason why He should not for His own glory and His creatures' good, speak to men to-day in dream and vision.

It may be found that all such revelation is, indeed, in harmony with law—the higher spiritual laws of His government, but dimly seen and imperfectly understood to-day—as it will doubtless be found that all answer to prayer and all the operations of divine grace are in accordance with a higher law—yet the facts of revelation, of answer to prayer, and of divine grace, will never pass away. We invite the reader's attention to the following testimonies as to dreams, and leave the interpretation of the dream to himself.

WARNED BY A DREAM.

"In a dream, in a vision of the night," Job 33 : 15.

The following remarkable incident was given me by a very reliable young woman attending Alma Ladies' College, St. Thomas, Ontario, in the dining-room of that institution, on Saturday, January 9th, 1897. The subject of conversation turned upon remarkable mental experiences, dreams, etc., when Miss Minnie McDonald, of Duluth, Minn., said, "Did I ever tell you, Dr. Austin, of the strange incident that happened to my father and his comrades in the wilds of Michigan many years ago when he was lumbering?" On being answered that I had never heard it, Miss McDonald gave substantially, the following story :

My father, William McDonald, Esq., and several men, were prospecting for lumber in the winter of —, in Northern Michigan. The snow was very deep, and they had formed a camp several days' march from any inhabited neighborhood, and stored it with provisions for the winter. From this camp it was their custom to make excursions of several days' duration in different directions, returning when their supplies were almost exhausted, to the camp for shelter, rest, and fresh supplies. During these absences, the camp and all their stores were left in charge of one man, a half-breed, in whom they had implicit confidence. At nightfall, when on their excursions, they met in some convenient place, and with their wraps about them slept in the open air.

One of the company, which at this time numbered four, was a very devout

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and religious man, who would never commit himself to sleep without kneeling before his God, even in the depth of the snow, to commend himself and his comrades to the divine protection. On the occasion referred to, they had gone some distance from the camp, and been gone several days. The stock of provisions was low and scarcely sufficient for another day, yet as they desired to explore some other parts of that territory before returning, it was decided at the evening conference, before retiring, to continue their journey one day more, and to trust to have strength sufficient to reach their camp on the return journey the day following. They retired to rest in the usual way, our devout friend kneeling to worship in the deep snow. Before dawn, they were aroused by this man, who was apparently very much frightened by a dream or vision he had experienced through the night, and which left its deep impression upon him, his countenance being pallid with fear, and his eyes having that scared expression which might be supposed to result from some supernatural sight. On being questioned, he declared that they must at once return to the camp. He even urged their starting that very instant, and then went on to explain that some danger threatened the camp and that they must instantly return; "for," said he, "I saw a human skeleton standing near the camp and pointing at it with his bony finger."

As Mr. McDonald and the rest of his comrades were very anxious to complete their work in that region to avoid the necessity of returning and very loathe to follow his advice—which seemed to spring from a disordered imagination rather than from reason—they endeavored to persuade their comrade that the camp was not in any danger and that he had simply been frightened by a bad dream. It was useless. He insisted on an immediate return, and to please him they started back to the camp.

On arrival at the camp they found, indeed, the grim spectre of famine over it—for their half-breed guardian had betrayed their stores to the Indians, and the camp was rifled of its stores. Within, without, there was nothing to ward off the pangs of hunger save a beef bone almost entirely stripped of meat. Their own supplies were now about gone and they were several days' weary march from any other base of supplies. So they set resolutely at work to prepare what remained, and stood between them and starvation. Out of the bone they made some soup, and of the little remaining meal they made five small meal cakes, and with this store started upon their long trip. So carefully did they expend their scanty provisions that they had almost ended the journey when the strength of one of their comrades gave way, and after writing his name and some brief account of their common misfortunes they pinned it to his clothing and left him in the forest. Farther on the strength of a second gave way, and he was similarly treated; and his comrades left him, but little expecting to see him again.

Mr. McDonald and the remaining companion were able, however, to reach a human habitation; and, securing food and assistance, they went back and happily rescued their perishing comrades.

Now, how did this devout mind come to conceive so singular and yet so appropriate a spectre pointing to the camp? Why did it produce so powerful an impression? Whence originated the abiding conviction in his mind that it was necessary to return to the camp, and at once? What would have been the fate of the camp—if this dream or vision had not been experienced? Can any one doubt? Here are some curious problems. Was the dream a divine revelation? Or did it come by some mental suggestion from another human mind (that of the half-breed) since some physiologists hold that in dreams mind communes with mind? If a revelation, directly from God, or indirectly through suggestion of some other mind, why did this devout man receive it rather than the others?

A DREAM REVEALING AN EVENT AT A DISTANCE.

My uncle, the Rev. Wm. Lund, spent several years in South Africa. On one occasion his horse fell under him and broke his thigh. My mother on the same day, and at probably the same hour, dreamt that she saw her brother on horseback and that a serious accident happened, the exact nature of which she could not explain. She told us the incident next morning at the breakfast table, and a memo. was made of the date. The first mail from Cape Colony brought tidings of the mishap, for which the dream had somewhat prepared us.

REV. WM. KETTLEWELL.

Paris, Ont.

A REMARKABLE DREAM.

The distinguished author of the Waverley Novels published the following anecdote which he considered authentic:

Mr. R., of Bowland, a gentleman of landed property in the vale of Gala, was prosecuted for a considerable sum, the accumulated arrears of teind (or tithe) for which he was said to be indebted to a noble family, the titulars (lay impropiators of the tithes). Mr. R. was strongly impressed with the belief that his father had, by a form of process peculiar to the laws of Scotland, purchased these teinds from the titular, and, therefore, that the present prosecution was groundless. But, after an industrious search among his father's papers, an investigation of the public records, and a careful inquiry among all persons who had transacted law business for his father, no evidence could be recovered to support his defence. The period was now near at hand when he conceived the loss of his lawsuit to be inevitable, and he had formed the determination to ride to Edinburgh next day and make the best bargain he could in the way of

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compromise. He went to bed with this resolution, and, with all the circumstances of the case floating upon his mind, had a dream to the following purpose: His father, who had been many years dead, appeared to him, he thought, and asked him why he was disturbed in his mind. In dreams men are not surprised at such apparitions. Mr. R. thought that he informed his father of the cause of his distress, adding that the payment of a considerable sum of money was the more unpleasant to him because he had a strong consciousness that it was not due, though he was unable to recover any evidence in support of his belief. "You are right, my son," replied the paternal shade; "I did acquire right to these teinds, for payment of which you are now prosecuted. The papers relating to the transaction are in the hands of Mr. —, a writer (or attorney), who is now retired from professional business, and resides at Inveresk, near Edinburgh. He was a person whom I employed on that occasion for a particular reason, but who never, on any occasion, transacted business on my account. It is very possible," pursued the vision, "that Mr. — may have forgotten the matter, which is now of a very old date; but you may call it to his recollection by this token, that, when I came to pay his account, there was difficulty in getting change for a Portugal piece of gold, and that we were forced to drink out the balance at a tavern."

Mr. R. awakened in the morning with all the words of the vision imprinted on his mind, and thought it worth while to ride across the country to Inveresk, instead of going straight to Edinburgh. When he came there he waited on the gentleman mentioned in the dream, a very old man; without saying anything of the vision, he enquired whether he remembered having conducted such a matter for his deceased father. The old gentleman could not at first bring the circumstance to his recollections; but, on mention of the Portugal piece of gold, the whole returned upon his memory. He made an immediate search for the papers and recovered them—so that Mr. R. carried to Edinburgh the documents necessary to gain the cause which he was on the verge of losing.

There is every reason to believe that this very interesting case is referable to the principle lately mentioned—that the gentleman had heard the circumstances from his father, but had entirely forgotten them until the frequent and intense application of his mind to the subject with which they were connected at last gave rise to a train of associations which recalled them in a dream.

A DREAM, IT IS SAID, REVEALS HIDDEN MONEY.

The following account of a remarkable dream is from *Chicago Chronicle* of March 8th, 1897. It also appeared in many other papers in nearly similar form: Miss Gertie Tressler, of Knoxville, had a dream that so impressed itself upon her mind that she followed the instructions the next day, and in the rear of the yard found buried under a tree a tin can containing \$600. She

confesses to have dreamed of the money before, but her visions were so intangible that she could not locate it. The family are at a loss to know how the money came in the yard, and the only explanation the young woman will hazard on the subject is that it was placed there by an uncle, now dead, who revealed its hiding place to her in the dream. The money was in gold coins of \$20 denominations mostly, and will be used to give her a college education.

DREAMS CONTROLLED BY SUGGESTION.

Abercrombie, in his work on the Intellectual Powers gives the following account of a case where dreams were controlled by suggestions made in whispers to the dreamer: "I find the particulars in the paper of Dr. Gregory, and they were related to him by a gentleman who witnessed them. The subject of it was an officer in the expedition to Louisburg, in 1758, who had this peculiarity in so remarkable a degree that his companions in the transport were in the constant habit of amusing themselves at his expense. They could produce in him any kind of dream, by whispering into his ear, especially if this was by a friend with whose voice he was familiar. At one time, they conducted him through the whole progress of a quarrel, which ended in a duel; and when the parties were supposed to be met, a pistol was put into his hands, which he fired, and was awakened by the report. On another occasion, they found him asleep on the top of a locker or bunker in the cabin, when they made him believe he had fallen overboard, and exhorted him to save himself by swimming. He immediately imitated all the motions of swimming. Then they told him that a shark was pursuing him, and entreated him to dive for his life. He instantly did so, with such force as to throw himself entirely from the locker upon the cabin floor, by which he was much bruised, and awakened of course. After the landing of the army at Louisburg, his friends found him one day asleep in his tent, and evidently much annoyed by the cannonading. They then made him believe that he was engaged, when he expressed great fear, and showed an evident disposition to run away. Against this they remonstrated, but, at the same time, increased his fears by imitating the groans of the wounded and the dying; and, when he asked, as he often did, who was down, they named his particular friends. At last they told him that the man next himself in the line had fallen, when he instantly sprung from his bed, rushed out of the tent, and was roused from his danger and his dream together by falling over the tent ropes. A remarkable circumstance in this case was, that, after these experiments, he had no distinct recollection of his dreams, but only a confused feeling of oppression or fatigue, and used to tell his friends that he was sure they had been playing some trick on him."

A case entirely similar is related in Smellie's "Natural History," the subject of which was a medical student at the University of Edinburgh.

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A YOUNG MAN'S DREAM AND ITS FULFILMENT.

The following account is given by the Rev. Dr. Buckley in his interesting work on Faith Healing, Christian Science and Kindred Phenomena :

"An acquaintance of mine, a young man nineteen years of age, a student in a large seminary about sixty miles from New York, was strongly attached to a teacher who died, to the great grief of the student. Some time afterward the young man dreamed that the teacher appeared to him and notified him that he would die on a certain day and hour. He informed his mother and friends of the dream and expressed a firm belief that when the time came he should die. They considered it a delusion ; and as no alarming change took place in his health, they were not anxious. When the day arrived, they noticed nothing unusual ; but after dining and seeming to enjoy the meal and to be quite cheerful, he went to his room, lay down, and died without a struggle."

This may be taken as a fair sample of a great multitude of dreams which appear to be at first sight prophetic in character, but on closer study contain nothing which cannot be accounted for by the laws of mental life. One may well ask on reading it if the coming event of the young man's death cast its shadow before in the form of a dream, or if the vivid dream caused the young man's death by generating a faith in his death at a certain hour, which resulted naturally in death.

A DREAM WHICH REVEALS A MURDER AND LEADS TO THE EXECUTION
OF THE MURDERER.

The following story is given by the celebrated Biblical authority, Dr. Kitto:

"A young woman was murdered in a barn and buried under the floor. She was thought by all who concerned themselves about her to be still alive in another place ; and the murder remained not only undiscovered, but unsuspected at the time, when the young woman's mother was warned *repeatedly* in a dream to search the barn. She did so. The murder was thus discovered, and the murderer (Corder) condemned and executed. Now, from what other cause than a supernatural action upon the mind of the mother could this dream have been produced ?"

A DREAM REVEALING CLAIRVOYANT POWER.

The following incident given by Abercrombie in his work on The Intellectual Powers is one of a large class revealing clairvoyant power on the part of the dreamer: "A gentleman in Edinburgh was affected with aneurism of the popliteal artery, for which he was under the care of two eminent surgeons, and the day was fixed for the operation. About two days before the time appointed for it, the wife of the patient dreamt that a change had taken place in

the disease, in consequence of which the operation would not be required. On examining the tumor in the morning, the gentleman was astonished to find that the pulsation had entirely ceased; and, in short, this turned out to be a spontaneous cure. To persons, not professional, it may be right to mention that the cure of popliteal aneurism without an operation is a very uncommon occurrence, not happening in one out of numerous instances, and never to be looked upon as probable in any individual case. It is likely, however, that the lady had heard of the possibility of such termination, and that her anxiety had very naturally embodied this into a dream; the fulfilment of it at the very time when the event took place is certainly a very remarkable coincidence."

A DREAM WHICH IS SAID TO HAVE REVEALED A GOLD MINE.

The following account of a remarkable dream is taken from the *Pittsburg Despatch* of February 8th, 1897, and appeared with slight variations in a number of leading papers of the United States during the same month:

"To dream of a gold mine in a distant part of the country, and from such data to locate the claim among hundreds of others, is a piece of luck that the oldest prospector would hardly dare to hope for.

Yet a woman living 200 miles from that El Dorado known to the outer world as Cripple Creek, following the dictates of a seven-times-repeated vision, has succeeded in doing this very thing, and is to-day operating one of the most successful mines in the whole district.

Seven consecutive times did Mrs. Law dream of the same place. In each vision appeared a tall pine, towering above the surrounding forest, and a deep ravine, with a stream of silvery water winding through it, deep sunk between two mountains. These mountains seemed characteristic of the country. They were abrupt peaks rising high above the surrounding foot hills, outlined gray and cold against a bright blue sky. But direction to take to find them Mrs. Law had no idea.

The first time this vision—for it was more than a dream—came to her she was sleeping upon a couch in her home in Kansas City, Mo., one hot afternoon last summer. She paid no attention to it then, nor did a repetition which came to her a few weeks after, cause her any particular thought. But when, a month later, this same scene presented itself in her sleep she remarked upon the coincidence to her husband—who, with that contempt which all men feel for women's dreams, merely ridiculed the matter. The following night, however, Mrs. Law again dreamed of the lone pine tree, the winding stream, the twin mountains, and the blue sky, and she now urged her husband to seek this visionary land of wealth, but he laughed at her for taking the matter seriously. But the dream, whatever its origin, was singularly persistent; and not long after this unknown country once more appeared in the slumbers of Mrs. Law.

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Then, after some days of consideration, she told a woman friend of her strange experience.

Mrs. Frances I. Carr was more interested and impressed than Mrs. Law's husband had been, and she, with Mrs. Law, attempted the organization of a stock company. Never, probably, was a company started under more un auspicious circumstances. A few enthusiastic persons had faith in the vision, but none of them had the slightest idea where this land of wealth was located, and it was entirely through accident that Mrs. Law eventually discovered it.

A pleasure journey took her through Colorado. The way was long, and the trip across the seemingly eternal flatlands had become almost intolerable, when, suddenly, as the train was entering the foothills, as she glanced through the car window, there arose before her astonished gaze, clear and distinct against the blue Colorado sky, the familiar twin mountains of her vision. As the train pursued its sinuous way there appeared before her waking eyes the valley which she had seen so often in sleep, and through the centre flowed the silvery belt of water which had become so familiar.

'Tis the land of my dreams, my El Dorado,' exclaimed Mrs. Law. 'Gold is there, and I know it.' Her exclamations excited some comment among the passengers, but no one thought seriously about it. But two weeks later Mrs. Law, accompanied by two friends and her husband—who had ceased to be skeptical—appeared on a buckboard in the vicinity of what is now the outskirts of Cripple Creek, and with a determination not to be daunted by difficulties, staked out a claim in the valley.

Mrs. Law was now able to organize a company, incorporated under the name of The Dream Lode Mining Company. It was formed entirely of women, and a woman lawyer was employed to see that it was duly credited in Kansas City with 200,000 shares at \$1 each.

The Dream, as it is called, assays \$8 per ton, and under improvement gives promise of trebling that amount.

It is distinguished, not alone as the only paying mine, so far as records show, which has been discovered through the agency of a dream, but is also remarkable as being the only mine in Colorado owned and operated by women. The most insignificant details of the country in which the claim is located were known to Mrs. Law long before she ever saw Colorado. Such minutiae as the stump of a tree blasted by lightning, huge boulders of peculiar form, and even the outline of the mountain slopes, had been made familiar to her by her repeated visions.

Mrs. Law does not attempt to explain the marvellous way in which the hidden wealth was indicated to her. She says she was never given to day-dreams, and always prided herself as being a practical woman.

'I simply dreamed it several times in succession and that which began in a

dream has ended in a reality,' is all she attempts to say of a fact which seems stranger than fiction. Both she and her husband are well known in social circles in Kansas City."

A DREAM REVEALING TELEPATHIC POWER.

Abercrombie gives a story by Mr. Joseph Taylor, as follows :

"A young man who was at an academy, a hundred miles from home, dreamt that he went to his father's house in the night, tried the front door, but found it locked; got in by a back door, and, finding nobody out of bed, went directly to the bedroom of his parents. He then said to his mother, whom he found awake, 'Mother, I am going a long journey, and am come to bid you good bye.' On this she answered, under much agitation, 'Oh, dear son, thou art dead!' He instantly awoke, and thought no more of his dream until, a few days after, he received a letter from his father inquiring very anxiously after his health, in consequence of a frightful dream his mother had on the same night in which the dream now mentioned occurred to him. She dreamt that she heard some one attempt to open the front door, then go around to the back door, and at last come into her bedroom. She then saw it was her son, who came to the side of her bed and said, 'Mother, I am going a long journey, and am come to bid you good bye'; on which she exclaimed, 'Oh, dear son, thou art dead!' But nothing unusual happened to either of the parties. The singular dream must have originated in some strong mental impression which had been made on both individuals about the same time; and to have traced the source of it would have been a subject of great interest."

DR. BUSHNELL'S REMARKABLE DREAM.

Capt. Yount, of California, in a mid-winter's night, had a dream, in which he saw what appeared to be a company of emigrants arrested by the snows of the mountains, and perishing rapidly by cold and hunger. He noted the very cast of the scenery, marked by a huge perpendicular front of white rock cliff. He saw the men cutting off what appeared to be tree-tops rising out of deep gulfs of snow; he distinguished the very features of the persons, and the look of their particular distress. He woke profoundly impressed with the distinctness and apparent reality of his dream. At length he fell asleep, and dreamed exactly the same dream again. In the morning he could not expel it from his mind. Falling in shortly with an old hunter comrade, he told him the story; and was only more deeply impressed by his recognizing, without hesitation, the scenery of the dream. This comrade came over the Sierra by the Carson Valley Pass (in California), and declared that a spot in the pass answered exactly to his description. By this the unsophisticated patriarch was decided. He immediately collected a company of men with mules and blankets, and

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all necessary provisions. The neighbors were laughing meantime at his credulity." "No matter," said he, "I am able to do this, and I will; for I verily believe that the fact is according to my dream." The men were sent into the mountains one hundred and fifty miles distant, directly to the Carson Valley Pass; and there they found the company in exactly the condition of the dream, and brought in the remnant alive. A gentleman present, when the captain told me, said: "You need not doubt this; for we Californians all know the facts and the names of the families brought in, who look upon our venerable friend as a kind of a saviour." Their names he gave, and the places where they reside; and I found, afterwards, that the California people were ready everywhere to second this testimony.

DR. BUSHNELL.

MRS. EAMES, OF DELPHOS, KANSAS, RELATES TWO REMARKABLE DREAMS.

"Mr. B. F. Eames, brother of my husband, was in the Army, East, in the cavalry as first lieutenant. I dreamed I saw him coming to me. He smiled and pulled open his vest and showed that he had been wounded—shot in the left lung. I said to him, 'Oh, are you not afraid it will kill you?' and he answered 'Yes,' and seemed to walk right on as if to meet other members of the troop. I looked after him and awoke. I felt sure that brother Ben was shot, and told my husband in the morning, and I dated this dream. In about eight or ten days we received a letter from Father Eames saying Ben was dead—had been shot in the left lung—and was buried, also that they had him removed and buried in their cemetery in West Halifax, Vt. It turned out that my dream had taken place, the next evening after the funeral. Now where did this come from? No one had written me a word of it, yet I saw it clearly in this vision."

* * * * *

"Wm. Eames, brother of my husband, was in the Western Army. He had been sick, and had a furlough of ninety days to come to Wisconsin to stay with us. He stayed with us eleven weeks, then went to Father Eames in Vermont, and died in about ten weeks. Our little girl, Cora, had been very sick with the fever about this time. After the fever left her she was very poor in flesh, and we thought she needed some flannel to keep her warm. Times were very hard, and we had not the flannel or the money with which to buy it. So I studied what was best for me to do under these circumstances. One night I dreamed I saw brother William, and he told me that while he was at our home he changed his underclothing and put on new, and, as he felt bashful about asking me to wash the old clothing, he had rolled it up and put it out east of

our house under a large oak log. He said it was good all woollen underclothing and would make Cora some warm underclothes. I did not look for the flannel after my dream, but the next day my boy (seven years old) came running into the house and said he had found a gray rabbit under a log (east of the house), and he wanted the girl to go and help poke him out. So the girl went out to help him and soon returned with a bundle of gray woollen underclothing—the very thing I had dreamed about the night before. I dated this dream, and in about eight days we had a letter from Father Eames saying brother William was dead. This dream came to me two days after the funeral. Now where did this all come from? No one knew about this woollen underclothing but brother William, and *after his death, did he come and tell me?*

I used the woollen for my little girl, as it was nearly new, and of soft wool. Father Eames had always written to us that brother was improving, and he thought he would soon be able to return to the Army. I had no thoughts of his being dead, but in my dream he seemed to be still stopping with us in our home, and I thought he might go and get this underclothing. On awaking from my dream I thought it a queer dream, as it seemed so vivid and natural."

AN ERROR IN BOOK-KEEPING RECTIFIED BY A DREAM.

Abercrombie in his work on the Intellectual Powers gives the following remarkable dream incident:

"The following example occurred to a particular friend of mine, and may be relied upon in its most minute particulars. The gentleman was at the time connected with one of the principal banks in Glasgow, and was at his place at the teller's table, where the money is paid, when a person entered demanding payment of a sum of six pounds. There were several people waiting, who were, in turn, entitled to be attended to before him; but he was extremely impatient and rather noisy, and, being besides a remarkable stammerer, he became so annoying that another gentleman requested my friend to pay him his money and get rid of him. He did so accordingly, but with an expression of impatience at being obliged to attend to him before his turn, and thought no more of the transaction. At the end of the year, which was eight or nine months after, the books of the bank could not be made to balance, the deficiency being exactly six pound.. Several days and nights had been spent in endeavoring to discover the error, but without success; when at last my friend returned home much fatigued, and went to bed. He dreamt of being at his place in the bank—and the whole transaction with the stammerer, as now detailed, passed before him in all its particulars. He awoke under full impression that the dream was to lead him to the discovery of what he was so anxiously in search of; and,

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on examination, soon discovered that the sum paid to this person in the manner now mentioned had been neglected to be inserted in the book of interests, and that it exactly accounted for the error in the balance. This case, upon a little consideration, will appear to be exceedingly remarkable, because the impression called up in this singular manner, was one of which there was no consciousness at the time when it occurred; and, consequently, we cannot suppose that any association took place which could have assisted in recalling it. For the fact upon which the importance of the case rested was, not his having paid the money, but having neglected to insert the payment. Now, of this there was no impression made upon the mind at the time, and we can scarcely conceive on what principle it could be recalled. The deficiency being six pounds, we may, indeed, suppose the gentleman endeavoring to recollect whether there could have been a payment of this sum made in any irregular manner which could have led to an omission, or an error; but in the transactions of an extensive bank, in a great commercial city, a payment of six pounds, at the distance of eight or nine months, could have made but a very faint impression; and upon the whole, the case presents, perhaps, one of the most remarkable mental phenomena connected with this curious subject."

The following is of the same nature, though much less extraordinary from the shortness of the interval; and it may, perhaps, be considered as a simple act of memory, though, for the same reason as in the former case, we cannot trace any association which could have recalled the circumstance. A gentleman who was appointed to an office in one of the principal banks in Edinburgh, found, on balancing his first day's transactions, that the money under his charge was deficient by ten pounds. After many fruitless attempts to discover the cause of the error, he went home, not a little annoyed by the result of his first experiment in banking. In the night he dreamt that he was in his place in the bank, and that a gentleman, who was personally known to him, presented a draft for ten pounds. On awaking he recollected the dream, and also recollected that the gentleman who appeared in it had actually received ten pounds. On going to the bank, he found that he had neglected to enter the payment, and that the gentleman's order had by accident fallen among some pieces of paper, which had been thrown on the floor to be swept away.

REV. JOSEPH WILKINS' TELEPATHIC DREAM.

The following account of a remarkable dream is taken from "Stilling's Pneumatology," edited by Bush, p. 240:

The late Rev. Joseph Wilkins, dissenting minister at Weymouth, dreamed, in the early part of his life, a very remarkable dream, which he carefully preserved in writing, as follows: "One night, soon after I was in bed, I fell asleep, and

dreamed I was going to London. I thought it would not be much out of my way to go through Gloucestershire and call upon my friends there. Accordingly I set out, but remembered nothing that happened by the way, till I came to my father's house, where I went to the front door, and tried to open it, but found it fast. I then went to the back door, which I opened and went in; but finding all the family were in bed, I went across the rooms only, went upstairs and entered the chamber where my father and mother were in bed. As I went by that side of the bed in which my father lay, I found him asleep, or thought he was so; then I went to the other side, and just turned the foot of the bed. I found my mother awake, to whom I said these words, 'Mother, I am going a long journey, and I come to bid you good by.' Upon this she answered me in a fright, 'O dear son, thou art dead!' With this I awoke, and took no notice of it, more than a common dream, only it appeared to me very perfect, as some dreams will. But in a few days after, as soon as a letter could reach me, I received one by post from my father, upon the receipt of which I was a little surprised, and concluded something extraordinary must have happened, as I had lately had a letter from my friends, and all were well. Upon opening it I was more surprised still, for my father addressed me as though I was dead, desiring me, if alive, or whosoever's hands the letter might fall into, to write immediately; but if the letter should find me living, they concluded I should not live long, and gave this as a reason of their fears: that on such a night, naming it, after they were in bed, my father asleep and my mother awake, she heard some one try to open the front door; but finding it fast, he went to the back door, which he opened, came in, and came directly through the rooms up stairs, *and she perfectly knew it to be my step*. I came to her be'side and spoke to her these words, 'Mother, I am going a long journey, and am come to bid you good bye'; upon which she answered me in a fright, 'O dear son, thou art dead!' which were the very words and circumstances of my dream; but she heard nothing more, and saw nothing; neither did I in my dream, as it was quite dark. Upon this she awoke my father and told him what had passed; but he endeavored to appease her by persuading her it was only a dream; she insisted it was no dream, for that she was as perfectly awake as she ever was, and had not the least inclination to sleep since she had been in bed. From these circumstances I am apt to think it was the very same instant when my dream happened, though the distance between us was a hundred miles; but of this I can not speak positively. This occurred while I was at the academy at Ottery, Devon, in the year, 1754, and at this distance of time, every circumstance is still fresh upon my mind. I have since had frequent opportunities of talking over the affair with my mother, and the whole was as fresh upon her mind as it was upon mine. I have often thought that her sensations as to this matter were stronger than mine. What some may

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think strange, I can not remember that anything remarkable happened hereupon. This is only a plain, simple narrative of a matter of fact."

Mr. Wilkins died the 15th of November, 1800, in the 70th year of his age.

A DREAM REVEALING CLAIRVOYANT POWER.

The following very remarkable dream is related in the *London, England, Times*, of August 16th, 1828:

"On the night of the 11th of May, 1812, Mr. Williams of Scorrier House, near Redrath, in Cornwall, awoke his wife, and, exceedingly agitated, told her he had dreamed he was in the lobby of the house of commons, and saw a man shoot with a pistol a gentleman who had just entered the lobby, who was said to be the chancellor: to which Mrs. Williams naturally replied, that it was only a dream, and recommended him to be composed, and go to sleep as soon as he could. He did so, but shortly after again awoke her, and said that he had the second time had the same dream; whereupon she observed, that he had been so much agitated with his former dream, that she supposed it had dwelt on his mind, and begged of him to try to compose himself and go to sleep, which he did. A third time the same vision was repeated; on which, notwithstanding her entreaties that he would be quiet and endeavor to forget it, he arose, it being then between one and two o'clock, and dressed himself. At breakfast, the dreams were the sole subject of conversation; and in the forenoon Mr. Williams went to Falmouth, where he related the particulars of them to all his acquaintance that he met. On the following day, Mr. Tucker, of Tremanton castle, accompanied by his wife, a daughter of Mr. Williams, went to Scorrier house about dusk. Immediately after the first salutations, on their entering the parlor, where were Mr., Mrs., and Miss Williams, Mr. Williams began to relate to Mr. Tucker the circumstances of his dream; and Mrs. Williams observed to her daughter, Mrs. Tucker, laughingly, that her father could not even suffer Mr. Tucker to be seated, before he told him of his nocturnal visitation: on the statement of which, Mr. Tucker observed, that it would do very well for a dream to have the chancellor in the lobby of the house of commons, but that he would not be found there in reality; and Mr. Tucker then asked what sort of a man he appeared to be, when Mr. Williams minutely described him; to which Mr. Tucker replied: 'Your description is not at all that of the chancellor, but is certainly very exactly that of Mr. Perceval, the chancellor of the exchequer; and although he has been to me the greatest enemy I ever met with through life, for a supposed cause, which had no foundation in truth (or words to that effect), I should be exceedingly sorry indeed to hear of his being assassinated, or of any injury of the kind happening to him.' Mr. Tucker then inquired of Mr. Williams if he had ever seen Mr. Perceval, and was told that he never had seen him, nor had ever even written to him, either on public or private business; in

short, that he never had had anything to do with him, nor had he ever been in the lobby of the house of commons in his life. At this moment, while Mr. Williams and Mr. Tucker were still standing, they heard a horse gallop to the door of the house, and immediately after, Mr. Michael Williams, of Treviner (son of Mr. Williams of Scorrier), entered the room, and said, that he had galloped out from Truro (from which Scorrier is distant seven miles), having seen a gentleman there who had come by that evening's mail from London, who said that he was in the lobby of the house of commons on the evening of the 11th, when a man called Billingham had shot Mr. Perceval; and that as it might occasion some great ministerial changes, and might affect Mr. Tucker's political friends, he had come out as fast as he could to make him acquainted with it, having heard at Truro that he had passed through that place in the afternoon, on his way to Scorrier. After the astonishment which this intelligence had created had a little subsided, Mr. Williams described most particularly the appearance and dress of the man that he saw in his dream fire the pistol, as he had before done of Mr. Perceval. About six weeks after, Mr. Williams having business in town, went, accompanied by a friend, to the house of commons, where, as has already been observed, he had never before been. Immediately that he came to the steps at the entrance of the lobby, he said: 'This place is as distinctly within my recollection, in my dream, as any room in my house'; and he made the same observation when he entered the lobby. He then pointed out the exact spot where Billingham stood when he fired, and which Mr. Perceval had reached when he was struck by the ball, and where and how he fell. The dress, of both Mr. Perceval and Billingham, agreed with the description given by Mr. Williams, even to the most minute particular."

The Times states that Mr. Williams was then alive, and the witnesses to whom he made known the particulars of his dream, were also living; and that the editor had received the statement from a correspondent of unquestionable veracity.

A SINGULAR AND BEAUTIFUL DREAM.

By the Editor.

Some months after the "Reaper" had gathered the fairest flower in our home garden, who seemed to us the brightest, most beautiful, and most loving child God ever gave to an earthly home, our Kathleen of two and one-half years, it was a frequent subject of conversation between my wife and myself why we never dreamed of her, and the desire was frequently expressed by my wife, and as often felt by myself that we might once again behold her, if only in a dream.

One evening I had the following singular and, to me, most beautiful and enjoyable dream. I was riding in a long, narrow boat, which glided noiselessly along a glassy, winding river, stretched like a silk ribbon between green and

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flowery banks, in a land of groves and forests. In the boat behind me sat a friend, whose name and face I do not recall, who was noiselessly propelling with a paddle our little craft. No word was spoken, the hour being given by mutual consent to feasting our eyes upon the beauty of the ever-changing scene around us and enjoying the music of the beautiful birds, which seemed the only inhabitants of this paradise. The scenery grew more and more beautiful, the music of the birds sweeter, as our little craft swept on along the serpentine river, in and out of the shadows. Beautiful ferns lined the river bank and dipped their tips occasionally into the smooth river at the passing zephyr, and from them fell with musical cadence drops of water transformed by the moving sunlight into liquid gold. Soon our little craft ran noiselessly upon a shelving beach and we leaped to earth to view the scene before us. No sooner had I touched the bank than my eye caught upon a tree before me, and about fifteen or twenty feet from the ground, a small, bright object, glowing with innumerable colors, resting on an upper branch of the tree and swinging with it in the gentle breeze. From the flutter of tiny wings I could see it was a living creature. From the instant I saw it I could see nothing else. It filled my thought, drew me as a magnet, and instantly I started for the tree, seized with a strong desire to possess this creature or view it at nearer vision. Each step its fascinating power increased as it appeared to take on new beauty and power of enchantment, so that by the time I reached the tree I was impelled with a reckless daring to brave any necessary danger to get near the glorious creature that I persuaded myself was awaiting my approach. Drawing near the tree I realized there was no limb of the tree low enough for me to grasp, and so circling around to another tree that stood close by, and without losing sight for an instant of the object of my quest, I grasped a lower limb, then another and another, and swung myself to the tree, and up, up, up, with increasing speed and agility I climbed, hand over hand, until in far less time than I can tell it I was beside it in the tree top. As I drew near in my climbing I remembered I could see it more and more distinctly lying placidly upon a limb, its bright little eyes watching me and its gauze-like wings extended over its body and vibrating gently. I remembered also that it did not strike me as at all strange that it should thus lie perfectly quiet and await my approach. The thought grew upon me from the instant I beheld it that for this purpose I had journeyed to this beautiful land, and that this creature awaited me as truly as I sought it. I was now beside it—hands seizing the two limbs on either side, my face within a few inches of the creature and gazing with such mingled delight and admiration upon it as no words can express. I began at once a most passionate questioning as to its name and nature, and poured forth in language that seemed, till then, beyond me, my love and devotion. Then occurred a strange transformation. For while swaying in the tree top and uttering the

most impassioned language to this bright and beautiful creature of my dream, suddenly the gauze-like wings extended, lengthening and widening before my vision until they seemed large enough to cover an adult human body; and, with a tremulous, curling motion the wings lifted themselves up into vapour and disappeared, and beneath them was a face and form of a maiden that appeared half child and half woman, so perfectly were the child-like features blended with the womanly face, and over that face and form there was a radiant beauty such as only the imagination can paint, and that once in a life time. Face to face were we, her long locks of golden hair glittering in the sunshine and streaming in the breeze, her figure one over which the artist, and sculptor and poet might dream a lifetime away; and her voice—I heard it at last—and the music of it will follow me to the last hour of life. . . . I should fail utterly to give the reader the faintest description of the bliss of that moment by any attempted description. And it was but a moment—for instantly the tree broke and I found myself on the ground again, and the vision had departed.

A DREAM : A TRANSFORMATION : A RECOGNITION.

"In a dream, in a vision of the night."—*Job xxxiii. : 15.*

In the days of human childhood
 When the heart of man was trustful,
 And humanity, like children,
 Caught the truths of God in nature
 As the clear, pellucid fountain
 Takes and holds the sun's bright image,
 And gives back the truth it borrows;
 When the ear of man was open
 To the myriad voice of nature;
 When the soul of man could clearly
 See beneath the robe of matter
 The bright form of Truth and Spirit;
 Ere the babble and confusion
 Of our modern mammon worship
 Yet had dulled the ear of conscience;
 Or the clouds of guilt and sorrow
 Had overcast the face of heaven,
 Shutting out its light and beauty;
 God spake oft—so reads the record,
 In a dream or night-time vision.
 To the soul of man, so spake He,
 Words of wisdom and instruction,
 Words of warning and entreaty,
 Spake the Father to His children
 In a dream or midnight vision.

Does the great All-loving Father
Speak yet to his earthly children?
Has He yet compassion for us?
Watches He our erring footsteps?
Speaks He still some word of comfort?
Or, in vision sweet and cheering,
Pictures He upon the spirit
Some old truth forgotten by us,
Or some new truth we are needing
For our comfort or our guidance?

Ye who doubt that God speaks truly
To the sad and sorrow laden,
In their grief and desolation,
As he spake in by-gone ages
In a dream or night-time vision,
Listen to my simple story.

It was in a time of anguish,
In an hour of deepest sorrow,
When the harp of joy was broken,
And the light of life had faded
Out of heart and home and fireside,
When our home seemed ever empty,
Missing ever the bright presence,
The sweet smile and rippling laughter,
Of our darling death had taken,
And the thousand mild enchantments
Which the cunning hands of children
Weave about their parents' heart strings.
When in earth and heaven above us,
Naught of beauty could the eye see,
Naught of joy or song of music
Could the riven heart discover;
And the soul was ever longing
For a touch of hands that vanished,
For a sound of voice now silent,
For a look of recognition
Of our Kathleen, our heart's treasure,
Sleeping softly in God's acre.
Oh, those hours, long and lonely!
Oh, those pangs of grief and heart ache!
Oh, those longings, which no plumed
Ever sounded in their vastness—
Who can know or understand them
Save the stricken souls of parents,
Who have seen the earth close over

GLIMPSES OF THE UNSEEN.

Forms the fairest in creation,
Idols of their hearts and homelife?

In a dream and midnight vision,
Thro' a wood of lovely foliage,
Green and gold and purple blended,
On a smooth and narrow river,
Stretching like a ribbon onward,
Curving, winding thro' the forest,
Banked by green and flowery meadow
Where the ferns grew rich and dainty,
Dipped their tips into the water,
Trembled in the breeze of heaven,
Shook down pearly drops of water,
Glist'ning in the morning sunlight,
Falling back like notes of music,
In a boat, with one companion,
Rode I in and out the shadow,
Past the glints of morning sunlight,
Past the shadows on the river,
Past the stately forest monarchs,
Past the young and thrifty saplings,
Thro' the groves, all rendered vocal
With the joyous notes of song birds,
By the emerald banks, all fragrant
With the mint and honeysuckle,
Nurslings of the joyous springtime,
Rode I joyfully beholding
All this paradise of nature.
Scenes of beauty and enchantment
Followed each the other swiftly,
Filling every sense with pleasure.
As the boat drew near an op'ning
On a smooth and flowery headland
Paradise, it seemed, had opened
To my rapt and wond'ring spirit.
Leaping to the bank with gladness,
In this wilderness of beauty,
Soon my eye beheld above me
On a tree beside the river
On one of the topmost branches,
Something which at once attracted
All my powers of thought and vision,
A bright object, small and dazzling,
With a beauty such as never
Yet had dawned on human eyesight,

Something—how shall words describe it?
Bird of heaven? gaudy insect
Straying from the fields supernal?
Small it was, with wings aquiver,
Resting on one of the branches
In the thickest of the tree top,
Throwing out its rays of beauty,
Which were changing hue and glory
Every instant in the sunlight.

Strangely moved, as by a magnet,
I was drawn on unresisting
Till I stood beneath the tree top
Gazing in mute wonder on it
As it shone among the branches.
Every sight and sound about me
Faded into swift oblivion
Save this one surpassing beauty,
Beaming like a star upon me
From the branches of the tree top.

And within me rose such longing
To enjoy, at nearer vision,
All the riches of its glory
That I sprang from earth in rapture,
Caught one branch, and then another,
Springing like a bird or squirrel
Toward that beautiful enchantment
Till I found myself beside It.

Strange it seemed, my rapid climbing
Had not frightened or disturbed It!
Stranger, still, it seemed unto me
That each instant I approached It
I believed—though strange the story—
It rejoiced to draw me hither
And to hold communication!
By its glowing, sparkling beauty,
By the quiver of its wing tips,
By the motion of its body,
I believed it said as plainly
As if words had framed the statement,
“I am glad thou comest hither.”

Soon I found me just beside It,
Hands on either side extended
Holding fast the swaying branches,
Gazing in near vision upon It

GLIMPSES OF THE UNSEEN.

With a rapture which can never
 Be expressed in human language.
 When at last my eyes were ravished
 With this nearer view of beauty
 I discovered that Its body,
 With two wings, light and transparent,
 Thro' which shone the wondrous glory,
 Was half covered and half hidden

Then, while gazing on the vision,
 All my soul went out in longing
 To possess me of the secret,
 Of the name, and age, and nature,
 Of the history and dwelling
 Of this beauteous Bird or Angel
 And its thoughts and feelings towards me;
 For I knew by intuition
 That the beauty which enthralled me
 Could not be of earthly fashion,
 But belonged of right to heaven.
 So my lips broke forth in questions,
 Earnest, longing and impetuous,
 Into words of love and passion
 To this beauteous Bird or Angel
 Resting on the branch before me,
 Swaying in the soft, spring breezes
 Back and forward in the tree top.

Suddenly a transformation,
 As when morning mists are scattered
 By the sudden glow of sunshine,
 Right before my ravished eyesight,
 Lo, a glorious transformation!
 For the gauze-like wings extended,
 Slowly, steadily extended,
 Then were lifted up like earth-mist
 And had vanished in an instant!
 And beneath them stood revealed
 All the lovely form of woman
 Clad in raiment white and glist'ning,
 All the innocence of childhood,
 All perfection of the woman,
 Woman-child and child-like woman;
 Form and face and ev'ry feature
 Moulded as by art divinest;
 Eyes that shone with youthful gladness,
 Cheeks that glowed with light supernal,

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Tresses rich and full of glory
 Streaming in the balmy breezes,
 While o'er ev'ry part and feature,
 O'er her, round her, glowed and sparkled
 Such rich tints of heavenly beauty
 As no human eye had gladdened.

Then with words which fell like music
 On my soul, intent and yearning,
 Whispered she her name unto me.

Oh, the rapture of that moment !
 Oh, the bliss, too high for language !
 Who can frame speech which expresses
 All the heart feels in such moments !

A DREAM REVEALING PROPHETIC POWER ON THE PART OF THE DREAMER.

The following incident is given by Abercrombie as "entirely authentic":

"A lady dreamt that an aged female relative had been murdered by a black servant, and the dream occurred more than once. She was then so impressed by it that she went to the house of the lady to whom it related and prevailed upon a gentleman to watch in an adjoining room during the following night. About three o'clock in the morning the gentleman, hearing footsteps on the stair, left his place of concealment, and met a servant carrying up a quantity of coals. Being questioned as to where he was going, he replied, in a confused and hurried manner, that he was going to mend his mistress' fire which, at three o'clock in the morning, in the middle of summer, was evidently impossible; and, on further investigation, a strong knife was found concealed beneath the coals."

A DREAM SHOWING CLAIRVOYANT POWER.

When a boy of ten I had a peculiar dream. My father had a steel wedge for splitting hard wood. This wedge was, because of its particular shape and quality, more prized by him than a dozen other wedges. It got lost, and could not be found by the most thorough search—no one could tell anything about its disappearance. After several weeks had passed I had a dream one fine spring morning. I dreamt that I was digging earth with a fork, and that the missing wedge turned up in a forkful of earth. I wakened up feeling I had made a discovery. I got up at once and went for a fork. I knew the spot to go to. It was about thirty yards from the wood pile. When I reached the place I recognized distinctly certain marks on the ground which I saw in my dream, but of which I had no other knowledge whatever. I recognized the

very spot where in my dream I saw the wedge appear. There I turned up a forkful of wet earth, and lo, up came the wedge.

Down to this day I have not ceased to regard my dream as, indeed, a "marvel of the mind."

DUNCAN CAMERON,
Manager Merchants' Bank of Halifax,
Maitland, N.S.

March 16th, 1897.

A DREAM REVEALING FACTS NOT OTHERWISE KNOWN.

My sister, Francis E., and I were students at Oberlin, both struggling under the double burden of frail health and self-support. Her health completely failed, and she was compelled to abandon her course of study and return home. I remained. We were greatly endeared and mutually helpful to each other, and the parting was a sore trial to us both. In the early spring—I think of 1854—during a violent snow-storm and cold wind, I ran about a mile and worked until I was covered with perspiration, helping to extinguish the fire of a burning dwelling, and contracted a violent cold. At first I hoped for a speedy recovery; but, perhaps, for a couple of weeks did not improve, but rather grew worse. My left eye—which had for years been subject to inflammation—and several times its permanent loss had seemed imminent, became again violently inflamed, and its loss again threatened. Classmates, fellow-students, and other friends, were too busy for large and friendly sociability; and, still worse, I was standing still while my classmates were passing forward and leaving me. I became home-sick, and decided to go home and enjoy again the care of my mother, who had brought me safely through several similar experiences with that eye and innumerable other troubles. In my condition the journey seemed formidable—about a hundred miles by rail, with poor connections—to Zanesville, where I must spend a night, then down the Muskingum by steamer nearly to its junction with the Ohio. My sister was then teaching, and I purposed as I passed her school, near home, to spend the Sabbath with her. The boat landed me at the place Saturday about sundown. I was greatly disappointed not to find her at her boarding place or to learn anything as to her whereabouts. I felt hardly adequate for further travel that week, but could not think of stopping without finding her. Upon further thought the lady of the house said: "Perhaps she has gone across the river to Aunt Phœbe's." Across the river, mostly dwelt descendants of an old patriarch—long deceased—whose name they bore, and they were commonly distinguished simply by their Christian names, and they were among our best friends. Before going to Oberlin I had taught their school, and Frances had boarded with Aunt Phœbe and been one of my scholars, and where would she be more likely to be found? Finding a skiff and oarsman to "set me over," I dragged my weak and weary

limbs to the house, took the inmates by surprise, promptly asked, "Is Frank here?" and received answer, "No! she is teaching across the river and boards at Mr.—'s; you will probably find her there." I replied, "No, I have just come from there. This is Saturday; no school. She has gone, they know not where; thought she might be here." "No, she has not been here; perhaps she is at Elijah's." At Elijah's a similar experience awaited me, and it was said, "Perhaps she has gone on down to Edwin's or Uncle Jonathan's." I called at Edwin's with like result, and arrived at Uncle Jonathan's at dusk. After leaving the steamer the most cordial hospitality was everywhere proffered me, but at each place, until this, I had turned away with thanks; but here I could do so no longer, I must accept, but my disappointment was intense. During the evening the main question with us all was, "Where can Frances be?" Finally it was suggested, "Perhaps she has gone down to Dan's to make a visit and attend church to-morrow—she does so sometimes." Dan resided in the village about five miles further down and across the river. A member of the family, who intended to go part way down in the morning to the village to meeting, volunteered to ride on until opposite the village and call over and enquire if she were there. He did so, and received an affirmative answer. He said, "tell her Joseph has come and wants to see her." By this time she was on hand to give for herself the answer: "I knew it."

And now comes the "marvel." She went to bed Saturday evening still cherishing the purpose to attend church Sabbath morning, spend part of the afternoon with the friends and return to her boarding place in the evening. During the night she dreamed that a married son of Uncle Jonathan's, formerly a school mate of hers and scholar of mine, who at this time resided some ten miles distant, came into the room where she was visiting old and mutual friends and said to her, "Fanny, Joseph has come and wants to see you." She awoke, pondered her dream—slept again, dreamed it again, again awoke and with increased interest pondered it again, and finally slept and dreamed again the *same* dream with little or no variation. In the morning she arose and at once began to make preparations to return to her boarding place. The family were surprised, and asked her where she was going? She answered, "I am going home." They reminded her of her purpose in coming, and urged her not to change but to carry it out. She replied, "Joseph has come and I must go home." They asked her, "How do you know that Joseph has come?" She told them her thrice repeated dream. They said, "Nonsense! that is only a dream, Joseph is in Oberlin, and nothing could get him away from his class and studies." They tried entreaty, ridicule, and all their arts of persuasion and dissuasion, but without avail, and she was about ready to depart when the call came across the river.

These are the simple facts in the matter, and my philosophy is utterly inad-

equate for their explanation. (There are questions suggested but not answered.) "Was it only a dream? a mere coincidence? nothing more? a coincidence the like of which would never be likely to recur? Or was it a real revelation likely to recur under similar circumstances? A communication in harmony with—and the example of the working of some law, or laws, regulating the mutual relations of the mind and body? laws as yet undiscovered by mortal man? Or was this—like the revelations from God in dreams as recorded in the Bible—a direct, and perhaps miraculous, communication from God to meet the needs of a hungry and thirsting soul? And are these Bible accounts of revelations to individuals through dreams to be rejected because our philosophy does not, as yet, explain them? These questions—except the last—must be left for answer to wiser heads than mine. I may, however, venture the opinion that my sister's dream was something more than an empty dream, with an independent and causeless coincidence so strangely true and fitting so well into our circumstances, desires and needs.

J. D. MILLARD.

Bear Lake, Manistee Co., Mich., April 3rd, 1897.

The following statement has bearing on the mystery of dreams:

My father, Matthew Cushing, of Burke, Vermont, who was one of the most earnest and consistent Christians I have ever known, had some unusual experiences. He was quite a believer in dreams. My mother told me, after his death, of several instances in which things seem to have been foretold to him by dreams. At one time he was, for some years, sexton of the town of Burke, Vt., in which he lived. It was the duty of the sexton to dig the graves of those who died in the town. My mother said there was seldom, if ever, an instance during these years, when he did not say on waking in the morning, "I shall have a grave to dig to-day." This too, when in many instances, he did not know that any one was sick. This was so uniform, that he was accustomed to plan his work for the day so as to make provision for this extra work. Other instances of seeming revelations by dreams were as marked as this.

Wellsboro, Pa.,

CHAS. W. CUSHING.

A DREAM FORESHADOWING COMING EVENTS.

The following statement is substantially true according to my best recollection. I intimately knew all the parties; but for obvious reasons the names are withheld. I thought at the time and still think it a most singular fulfilment of a dream.

In the autumn of 1863, a young man connected with one of the New Hampshire regiments, was stationed at Washington, D.C. His mother was a widow, and his only sister was teaching school in a neighboring town. Returning home

one day she asked her mother if C——, her brother in the army, had recently been heard from. She was answered in the negative, and that he was well when last he wrote. The daughter replied "I feel worried about him, for I had a strange dream a few nights ago. I thought that a carriage drove up to the house at midnight, and the driver delivered a telegram saying that C—— was very sick, and the next night another telegram came announcing his death." The mother answered "I had a similar dream about the same time." After retiring for the night they talked about the matter for some time. During the night a carriage drove up to the house, and the mother remarked "the telegram has come." And so it proved, saying that C—— was very sick, and requesting the brother to come to Washington. He started as soon as possible, but had been gone only a few hours when a second dispatch was received announcing the death of the soldier, who had suddenly died before the arrival of the brother, after an illness of two or three days.

West Acton, Mass., May 1st, 1897.

REV. GEORGE F. CLARKE.

DREAMS REVEAL THE CORPSE OF A SUICIDE.

The Ashford and Kentish Express for Saturday, June 2nd, 1894, tells the following story :

"A painful history of domestic unhappiness was disclosed at a coroner's inquest held by Mr. R. M. Mercier at the house of Mr. George Barton, at Kingsnorth, on Thursday afternoon. On Monday a hat was found near a pond in a small wood locally known as 'Colman's Kitchen,' and on the following night a man named Henry Hollingsbee, who lives close by, had a peculiar dream, the purport of which was that a man was drowning himself. In consequence of this presentiment, Hollingsbee, who had to pass the pond on his way to work, walked round the pond the next morning and saw a man lying in the water, who was identified as Clark Howland, a bootmaker, of Boughton Aluph, Deceased, who was fifty-three years of age, left his home on Saturday afternoon. According to the statements of his wife, 'there was a little disturbance that day, but nothing unusual.' There are two sons and a daughter of the marriage. The eldest son, aged eighteen years, was unable to obtain work. The daughter has been out of service since November, the mother stating that 'she has been at home as a sort of protection to me.' Mrs. Howland affirmed that their home had not been a happy one. She had been obliged to support herself and family by letting lodgings. She had no idea what her husband's earnings were. He had never given her a farthing towards keeping house. . . . Deceased had written a letter to Supt. Wenham, of the Ashford Division of Police, stating his intention to drown himself at Kingsnorth, and giving as his motive that he was completely brokenhearted through his home troubles."

A reader of "Borderland" was good enough to inquire into the story. At

some considerable trouble and loss of time he called immediately after the occurrence on Sunday, June 3rd, at Mr. Hollingsbee's cottage. He writes:

Leaving my bicycle in the hedge, I opened the swinging gate, passed under the porch clustered with flowers. My knock was answered by a jolly matron, who, on hearing my business, grew serious, for she was sorry to say her husband was out in the woods at the back of the house; if I went that way I was sure to find him. I then asked her if she also dreamed of the man found drowned? No, she had not, although her husband told her a "hat" had been found near the spring. Being a dreamer and a great believer in dreams, I noted that as an interesting point. After some wandering, I at length found Mr. Hollingsbee standing beside the very pond which was the scene of the tragedy, a romantic spot, where a mossy bank, some rocks, swaying water-weeds, surrounding trees reflected in the pool below, and an old ash tree stump in the foreground, combined to make a weird yet pleasing picture.

MR. HOLLINGSBEE'S EVIDENCE.—After explaining the object of my inquiry, I asked: "I suppose you were the first one to find the body?" "Well, sir, I'll tell you. On Monday a hat was found on this bank by a man named Weston. On Tuesday morning he told me, and we both came to the same conclusion—that it was an old hat that had been thrown away, and had been carried here by the wind. I thought no more of the matter. I went to bed at 10 p.m. What supper I had was light enough. I went to sleep, but kept on dreaming about a man drowning in a pond." "What pond?" "I could not say; I have no recollection of any particular spot. I then heard a voice call my name twice—'Hollingsbee! Hollingsbee!' I woke up, and then the same clear voice called again, the third time, 'Hollingsbee.' I could not stand it any longer, so jumped out of bed, unfastened the window, and called out, 'Anybody there?' No answer. Even if any of my family had been dreaming they would not have called me by my surname, and the voice sounded quite clear, and seemed to come from the ceiling near the window. It was then 2 a.m., much too early for anybody to be near my house. Everything was as quiet as death. No, it was *not* the voice of a person playing a joke; it was too clear, too calm, and yet seemed unearthly; it fairly made me shake. I opened the window on receiving the third call, and if anyone had been outside I should have seen them, as I waited some time. I also opened my bedroom door, and went back to bed, but could not go to sleep, as I kept on thinking of a man being drowned in a pond. So I got up at 4.45 and went downstairs, lit the fire, and got breakfast ready, but could not eat any. At 6.50 a.m. I went outdoors, and something seemed to lead me to the spring in 'Colman's Kitchen Wood,' which is about 200 yards to the rear of my house. I went to the spring and looked in; could not see anything. Then I stood on this old ash stump, and I thought I could see

an old white jug, with a handle, which afterwards turned out to be the man's bald head and one ear. I could then see a piece of coat, which swayed about with the current of water. I called some mates, and we soon had him out. His left eye catching on that twig made a small wound, so we had to turn him over, and I identified him as Clark Howland. I had known him years. We sent for the police, and I went back to my house, and before I had time to tell the family, my daughter told me she had dreamed a man had drowned himself. My wife and sons did not dream, but I understand Mrs. Weston dreamed the same thing."

THE DAUGHTER'S EVIDENCE.—"Could I see your daughter?" "Yes, sir, with pleasure." We then went back to the house where we found Miss Hollingsbee, who related her dream as follows: "On Tuesday night I had a very light supper, about the same as father, and I went to bed at 10 p.m. I dreamed that a man was being drowned, not in any particular spot. I saw the body, carried by men, enter our kitchen, and the stretcher placed on the table." "Could you identify the corpse?" "No; there was a large black covering over the stretcher, but I could see that there was a body upon it, as the figure of a man could be seen through the covering. As to the bearers, it was impossible to see their faces, as they were covered with black from head to toe, but I could see they were men by their build. Directly the corpse was laid on the table I woke up, it was then between 12 and 1 o'clock. I heard *no voice* of any kind, and I am *not* in the habit of dreaming."

I then saw Mr. Hollingsbee's sons, who stated they had *not* heard any noise on Tuesday night and that they had not dreamed.

MRS. WESTON'S EVIDENCE.—On receiving the address of Mrs. Weston I set off for her house, which is about a mile from "Hollingsbee's." She informed me she retired to rest at 10 p.m. on Tuesday night and dreamed that some man had drowned himself in a pond, but the rest of the dream was so muddled that she could not tell me; she dreamed of no particular spot or man, and she was not in the habit of dreaming.

BENJAMIN ROWSELL.

I should also like to add that I met Mr. Hollingsbee on Sunday, July 1st, and he informed me that neither himself or daughter has had a repetition of the dream or dreams of any kind.

CHAPTER II.

TELEPATHY.

Introductory Essay by the Editor.

“THE sympathetic affection of one mind or person by another at distance, through a supposed emotional influence, without any direct communication by the senses; thought transference; telesthesia”—so the great Standard Dictionary defines this new term, telepathy. A vast mass of evidence has accumulated in the hands of students of psychology and of the reading public which seems to warrant the induction that mind, under certain conditions, can affect the thought and emotion of another mind at a distance and without the aid of any of the ordinary methods of communication. A variety of theories has been advanced to account for this phenomenon. Among them all there is none that seems more plausible or has the support of greater names in the world of science than the *Theory of Brain Waves*. It is now a well known physiological fact that all thought and emotion is accompanied by vibration of the molecular matter of the brain and the theory of brain waves implies the existence of a fine all pervading medium which is supposed to impenetrate all material bodies and fill all intervening spaces, and through which the brain vibrations caused by mental activity, are carried into other brains, and the same form of vibration reproduced.

It is a well-known fact in regard to two pianos similarly tuned and placed in the same room that a note struck upon one piano will be reproduced on the other. Why should not two brains, it is argued, accustomed to the same class of vibrations respond to each other through this intervening medium of ether? The following article and illustrations are taken from the *Times-Union* of Jacksonville, Florida:

“The fact that Professor William Crookes, the inventor of the tube which made the Roentgen ray a possibility, publicly acknowledged the existence of brain waves, has lifted telepathy, or thought transference, from out the ranks of so-called pseudo-sciences and elevated it to the plane of accepted fact. Others have claimed the existence of telepathy for many years, but the public has been chary of accepting their assurances and explanations, as the whole thing smacked too much of charlatanism. The eminence of Professor Crookes in the scientific world, however, is reckoned a sufficient safeguard against imposture, and his statements within the past fortnight will certainly lead other men of recognized ability, who have hitherto stood aloof, to take hold of the subject and sift it thoroughly to the bottom.

What practical benefits accrue to mankind from a perfection of the science



GLORIFIED SPIRITS RETURNING TO VISIT EARTHLY SCENES.

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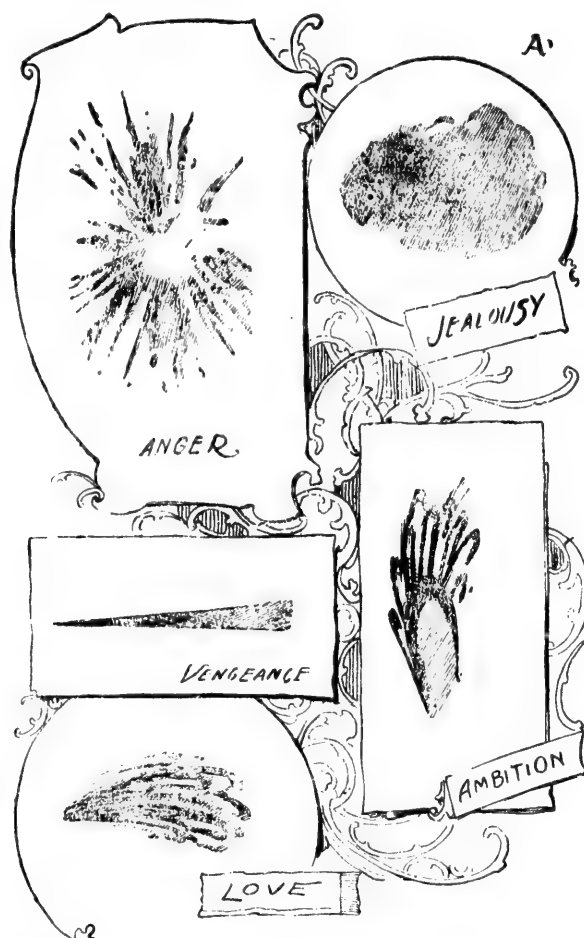
is something of a problem, but Professor Crookes outlined these in his address to the Psychical Research Society when he suggested the possibility of one person, by means of intense thought and the telepathic chain, communicating with another without regard to distance. This, of course, he said was provisional, and had not yet been demonstrated by practical tests.

At all events, he contended, a study of thought transference would preface a more profound study of man, nature, and of all things, and stimulate investigation into unexplored paths of science, principally psychical phenomena. In France and Italy telepathy has been more extensively investigated than in this or any other country, but the experiments of Dr. J. B. Ermacora, of Padua, and of Dr. Baraduc, of Paris, while painstaking and unique, have received small recognition from the sober minds of the scientific world. The work of these two men from now on, however, will probably be examined with minute care, and if their claims are satisfactorily established some interesting developments must ensue.

"Dr. Baraduc goes further than the others, so far that he treads upon the fringe of theosophy, and that very fact has deprived his investigations of serious consideration. He not only contends that thought waves are a fact, but he claims that they can be photographed, and that he has photographed them. He claims the existence of a vital, or psychic fluid, and he demonstrates this fact by two curious instruments called magnetometers. These consist of two small dials divided into 300 degrees, with very delicate needles made of annealed copper, and, therefore, irresponsive to ordinary magnetic influences. Each needle is protected against outside contact by a glass case. If both hands, with the fingers brought to a point, are extended in the direction of the 'magnetometers,' the needle corresponding to the left hand is, after about two minutes, driven back, say from 0 degrees to 5 degrees, while the needle opposite the right hand is moved forward to 15 degrees. Such motions show the existence of a force emanating from the fingers, and forming a circuit through the glass cases. This, according to Dr. Baraduc, is the vital or psychic force. If a photographic plate is placed between the 'magnetometer' and the hand, either in the dark or in a faint red light, it will be seen, after developing, that the plate bears the impression of some luminous effluvia which do not affect the normal eye.

"Dr. Baraduc names the force issuing from the left side expir, and aspir the force that enters the right side. He argues as follows: If the body exhales five units on the left side and inhales fifteen on the right, there remains a difference of ten units, which in some way accumulates in the human battery and constitutes the psychic force that is radiated through the action of the will, or, to quote the doctor's own words, 'We are not isolated in the Cosmos; but, apart from solar light, heat, electricity, and more or less rarified gases, we are

surrounded by other forces, which we inhale and exhale through some process analogous to pulmonary respiration.'



"Dr. Baraduc's written explanations of his discoveries are not very intelligible to the lay mind, and this fact induced Annie Besant, the noted theosophist, to attempt a lucid presentation of them. Unfortunately Miss Besant's enthusiasm for the cause of theosophy switched her off from the main point, and she befogged her elucidation by interjecting arguments to show that the whole thing was part and parcel of her beloved theosophy. Moreover, to clinch her argument, she published some pictures which she asserted were reproductions of thought waves. In judging these pictures she says there are three general principles involved. First, that the quality of thought determines

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its color, the nature of thought determines its form, and the definiteness of thought determines clearness of outline.

"A devotional thought is shown in clouds of deep blue, anger in flashes of lurid deep red, love in clouds of rose pink, jealousy in dashes of dull green, intellect in circles of delicate yellow. Not much reliance is placed upon the authenticity of these pictures, as clairvoyants had something to do with their formation, and for that reason they should not be classed with the genuine work of reputable scientists. They show, however, that Professor Crookes and his fellow-workers will be constantly hampered by faddists and eccentric folk generally, who will distort real achievements by bogus attempts to outdo them.

"Dr. Ermacora, the Italian telepathist, has conducted his experiments in a unique way. He has made a child see in dreams many things she had never heard of before, and to experience emotions that she had never felt. This, of course, would be possible by the use of hypnotism, but the doctor claims that this power was not invoked. The child would go to sleep naturally at night time, and the next morning she would be asked if she had any dreams during the night, and she would then tell of them. In a majority of cases she dreamed exactly what the doctor had said she would inspire. Several times he met with complete failure, but the successful attempts proved the general truth of the phenomena.

"The child, Angelina Cavazzoni, was only four years old at the time, and her worldly knowledge and experience were naturally small. After one dream the child, who had never made a trip on the water, and knew nothing of the distressing malady, the next morning told how she had dreamed of being on a boat, how it was tossed about, and how terribly sick she was at her stomach. She described all of the regular symptoms perfectly. At other times she was inspired to see wild animals which she knew nothing about, and although she could not describe them by name her descriptions made it an easy matter to identify them. Pictures and buildings which she had never seen she was also inspired to dream of, and in several cases she described them quite accurately. These experiments continued for a period of seven months, but the child never knew, and for that matter, does not yet know, the part that she played in them."

Reverting again briefly to Prof. Crookes' suggestions, we find that he claims that his theory is simply an extension of the law under which sound is conveyed by atmospheric vibrations and light by the subtler ether vibrations. He points out that the rapidity of vibration may be increased indefinitely—from one a second to a stage where the number per second requires nineteen figures to express it. Not until we reach the fifth step (where the vibrations are thirty-two a second) do we enter the region where sound can be detected by the average human ear. On reaching the fifteenth step audible sound ends. Between the sixteenth and thirtieth stages we are in a finely attenuated medium where vibra-

tion becomes an electric ray. All beyond this is a realm unexplored ; but Prof. Crookes thinks it is not unlikely that the X-rays will be found to lie between the fifty-eighth and the sixty-first steps, and that, beyond this, ether waves pierce the densest medium and ' pass unrefracted and unreflected along their straight path with the velocity of light.' He asks : ' Is it inconceivable that intense thought concentrated toward a sensitive being with whom the thinker is in close sympathy may induce a telepathic chain, along which brain waves can go straight to their goal without loss of energy due to distance ? ' "

A CLEAR CASE OF TELEPATHY.

The Rev. G. W. Henderson, of Sarnia, related to me recently the following peculiar experience, illustrative of telepathy or second sight, or perhaps of both. We give it, as near as possible, in his own words :

" When I was fourteen, I got permission from my mother to go to Niagara Falls in company with the school teacher. I made her a number of promises, and among others, one that I would not run from car to car while the train was in motion. I kept this promise on my trip down, but on returning, became very tired of sitting upon the hard seats, and finding the journey monotonous, I started to visit another car. I had on one of the ordinary sack coats with side pockets, and on passing over the car platform hastily, the wind blew the coat so that my pocket caught on one of the iron guards of the platform, and I was thrown down, and came very nearly passing between the cars and being crushed. My pocket was torn in the encounter, and the old coat and its torn pocket are still kept in the family. The fall so thoroughly frightened me that I made no attempt to move from my car again on the trip. I, however, found out the precise time of the accident,—half past two o'clock. I arrived home in the morning, and the first words my mother said, were : ' George, where were you at half past two this morning ? ' and then proceeded to tell me she had seen the whole thing most vividly, and had gone down stairs to see what time the accident occurred."

MARK TWAIN'S EXPERIENCES IN "MENTAL TELEGRAPHY."

It is not as generally known as it should be that the popular author of "Innocents Abroad," is a devoted student of the mental sciences, and especially interested in all those profound problems which lie in the mysterious realm between mind and matter known as "Borderland." He has been for many years intensely interested in that very class of problems the "Society of Psychical Research" are attempting to solve, namely : mind-reading, telepathy, clairvoyance, and questions of kindred character. Not only is this so, but it is also true that he has had experiences of a very peculiar kind, showing that his mind is peculiarly sensitive to what may be denominated brain waves, at least if Prof.

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Crookes' assumptions are correct. Some of these remarkable experiences are recorded in *Harper's Magazine* for December, 1891, from which we shall glean some facts and statements. Perhaps the most striking of these experiences was the following:

On a certain March 2nd, several years ago, he was lying in bed idly musing one morning, when suddenly a new idea occurred to him, and made such an impression that it drove away all other reflections and assumed complete mental control. The idea was in simple words that the time was ripe and the market ready for a certain book—a book which ought to be written at once, a book which must command attention and awaken interest, to wit, a book about the Nevada Silver mines. "The 'Great Bonanza' was a new wonder then, and everybody was talking about it. It seemed to me that the person best qualified to write this book was Mr. William H. Wright, a journalist of Virginia, Nevada, by whose side I had scribbled many months when I was a reporter there ten or twelve years before. He might be alive still; he might be dead; I could not tell; but I would write him, anyway. I began by merely and modestly suggesting that he make such a book; but my interest grew as I went on and I ventured to map out what I thought ought to be the plan of the work, he being an old friend, and not given to taking good intentions for ill. I even dealt with details and suggested the order and sequence which they should follow. I was about to put the manuscript in an envelope, when the thought occurred to me that if this book should be written at my suggestion, and then no publisher happened to want it, I should feel uncomfortable; so I concluded to keep my letter back until I should have secured a publisher. I pigeon-holed my document, and dropped a note to my own publisher, asking him to name a day for a business consultation. He was out of town on a far journey. My note remained unanswered, and at the end of three or four days the whole matter had passed out of my mind. On the 9th of March, the postman brought three or four letters, and among them a thick one whose superscription was in a hand which seemed dimly familiar to me. I could not 'place' it at first, but presently I succeeded. Then I said to a visiting relative who was present:

Now I will do a miracle. I will tell you everything this letter contains—date, signature, and all—without breaking the seal. It is from a Mr. Wright, of Virginia, Nevada, and is dated the 2nd of March—seven days ago. Mr. Wright proposes to make a book about the silver mines and the Great Bonanza, and asks what I, as a friend, think of the idea. He says his subjects are to be so and so, their order and sequence so and so, and he will close with a history of the chief feature of the book, the Great Bonanza.

I opened the letter, and showed that I had stated the date and contents correctly. Mr. Wright's letter simply contained what my own letter, written on the same date, contained, and mine still lay in its pigeon-hole, where it had been lying during the seven days since it was written.

There was no clairvoyance about this, if I rightly comprehend what clairvoyance is. I think the clairvoyant professes to actually *see* concealed writing and read it off word for word. This was not my case. I only seemed to know, and to know absolutely, the contents of the letter in detail and due order, but I had to *word* them myself. I translated them, so to speak, out of Wright's language into my own.

Wright's letter and the one which I had written to him, but never sent, were in substance the same.

Necessarily this could not come by accident; such elaborate accidents cannot happen. Chance might have duplicated one or two of the details, but she would have broken down on the rest. I could not doubt—there was no tenable reason for doubting—that Mr. Wright's mind and mine had been in close and crystal-clear communication with each other across three thousand miles of mountain and desert on the morning of the 2nd of March. I did not consider that both minds *originated* that succession of ideas, but that one mind originated them, and simply telegraphed them to the other. I was curious to know which brain was the telegrapher and which the receiver, so I wrote and asked for particulars. Mr. Wright's reply showed that his mind had done the originating and telegraphing and mine the receiving."

Another very striking illustration of mental telegraphy in his own family is given as follows:

"I smoke a good deal—that is to say, all the time—so, during seven years, I have tried to keep a box of matches handy, behind a picture on the mantel-piece; but I have had to take it out in trying, because George (colored), who makes the fires and lights the gas, always uses my matches, and never replaces them. Commands and persuasions have gone for nothing with him all these seven years. One day last summer, when our family had been away from home several months, I said to a member of the household:

'Now, with all this long holiday, and nothing in the way to interrupt—'

'I can finish the sentence for you,' said the member of the household.

'Do it, then,' said I.

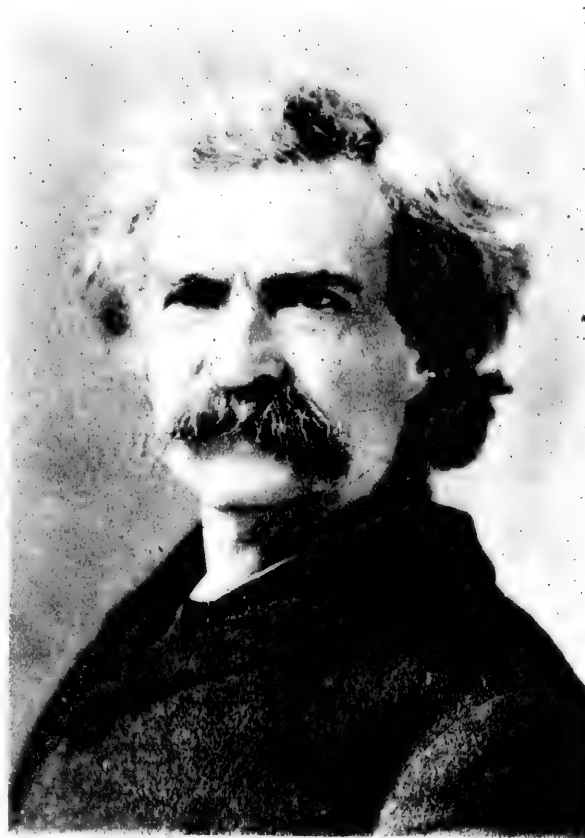
'George ought to be able, by practising, to learn to let those matches alone.'

It was correctly done. That was what I was going to say. Yet until that moment George and the matches had not been in my mind for three months, and it is plain that the part of the sentence which I uttered offers not the least cue or suggestion of what I was purposing to follow it with."

Another experience of a similar character is recorded in the same number of *Harper's Magazine*:

"My mother* is descended from the younger of two English brothers

* She was still living when this was written.



MARK TWAIN.

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named Lambton, who settled in this country a few generations ago. The tradition goes that the elder of the two eventually fell heir to a certain estate in England (now an earldom), and died right away. This has always been the way with our family. They always die when they could make anything by not doing it. The two Lambtons left plenty of Lambtons behind them; and when at last, about fifty years ago, the English baronetcy was exalted to an earldom, the great tribe of American Lambtons began to bestir themselves—that is, those descended from the elder branch. Ever since that day one or another of these has been fretting his life uselessly away with schemes to get at his ‘rights.’ The present ‘rightful earl’—I mean the American one—used to write me occasionally, and try to interest me in his projected raids upon the title and estates by offering me a share in the latter portion of the spoil; but I have always managed to resist his temptations.

Well, one day last summer I was lying under a tree, thinking about nothing in particular, when an absurd idea flashed into my head, and I said to a member of the household, ‘suppose I should live to be ninety-two, and dumb, and blind, and toothless, and just as I was gasping out what was left of me on my death-bed—’

‘Wait, I will finish the sentence,’ said the member of the household.

‘Go on,’ said I.

‘Somebody should rush in with a document, and say, All the other heirs are dead, and you are the Earl of Durham!’

That is truly what I was going to say. Yet until that moment the subject had not entered my mind or been referred to in my hearing for months before. A few years ago this thing would have astounded me, but the like could not much surprise me now, though it happened every week; for I think I *know* now that mind can communicate accurately with mind without the aid of the slow and clumsy vehicle of speech.”

TWO INTERESTING CASES OF TELEPATHY.

In the *Arena* for March, 1892, the Rev. J. M. Savage, among other interesting cases of psychic phenomena, gives the two following:

“I will now tell a story that will be explained as a case of *telepathy*. The date of the occurrence is April last, and the place Boston. For eight years Dr. B. and his mother had lived together in Odessa, a city in the southern part of Russia. Their relation was one of peculiar dependence and tenderness, as they had no other relatives living. The doctor left Odessa a year ago last fall. A close correspondence was kept up, it being their plan that the mother was to join him here as soon as he determined on a place of residence and matters were properly arranged. On Monday, April 27, the doctor received a letter telling him she was in the best of health, and full of anticipated joy over their

speedy reunion. The doctor himself was growing happy and excited over the prospect. There was nothing, therefore, in the situation even to hint anything but happiness. But on April 28th at 2.30 a.m., the doctor awoke, trembling from head to foot and in the greatest excitement. He awoke out of a most vivid dream. He was in Odessa, and his mother was taking leave of him, and saying, 'God bless you, my boy! I shall never see you again here.' The next day, or the same day, *i.e.*, the 28th, he told this dream to some friends. (I have this from the friends as well as from himself, so there is no doubt as to the order of the events.) During the morning of Wednesday, April 29th, the doctor received a telegram from a friend in New York, saying, 'Arrive 8 p.m., Boston. Expect you depot or Hotel Vendome.' This troubled him a little, taken in connection with his dream; for there was no ordinary known reason for a visit from this friend at this particular time.

And this fact needs to be inserted right here. On Wednesday morning early, a friend called at the doctor's room, and found that he had been so excited and had suffered so the night before, that he had come in and thrown himself on his lounge in his clothes, and without removing even his overcoat, and so had passed the night, so absorbed in his forebodings that he was hardly conscious of what he was doing.

On Wednesday evening, then, the 29th, he met his friend from New York. After two hours of preliminary talk, in which he tried to prepare him for bad news, he handed him a cablegram in German. This cablegram asked him to indulgently prepare the doctor for the news, and then tell him of the death of his mother. The hour of her death coincided precisely with the time of the doctor's dream. Not only this, she died holding the hand of the friend who had sent the cablegram; and in her wanderings, she imagined she was talking to the doctor, and taking leave of him in the precise words that he had heard in his dream."

What, then, are these souls or spirits or minds of ours that can communicate from Russia to Boston by some psychic line whose wonder turns telegraph and telephone to commonplace? One case like this *might* be explained as merely a coincidence. But so many have been carefully traced and verified that the theory of coincidence becomes too irrational even to consider.

My fourth story goes far beyond any of these, and—well, I will ask the reader to decide as to whether there is any help in hypnotism or clairvoyance or mind-reading, or any of the selves of the psychic, conscious, or subconscious.

"Early on Friday morning, January 18th, 1884, the steamer "City of Columbus," *en route* from Boston to Savannah, was wrecked on the rocks off Gay Head, the southwestern point of Martha's Vineyard. Among the passengers was an elderly widow, the sister-in-law of one of my friends, and the mother of another.

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This lady, Mrs. K., and her sister, Mrs. B., had both been interested in psychic investigation, and had held sittings with a psychic whom I will call Mrs. E. Mrs. B. was in poor health, and was visited regularly for treatment on every Monday by the psychic, Mrs. E. On occasion of these professional visits, Mrs. B. and her sister, Mrs. K., would frequently have a sitting. This Mrs. E., the psychic, had been known to all the parties concerned for many years, and was held in the highest respect. She lived in a town fifteen or twenty miles from Boston. This, then, was the situation of affairs when the wreck of the steamer took place.

The papers of Friday evening, January 18th, of course contained accounts of the disaster. On Saturday, January 19th, Dr. K., my friend, the son of Mrs. K., hastened down to the beach in search of the body of his mother. No trace whatever was discovered. He became satisfied that she was among the lost, but was not able to find the body. Saturday night he returned to the city. Sunday passed by. On Monday morning, the 21st, Mrs. E. came from her country home to give the customary treatment to her patient, Mrs. B. Dr. K. called on his aunt while Mrs. E. was there, and they decided to have a sitting, to see if there would come to them anything that even purported to be news from the missing mother and sister. Immediately Mrs. K. claimed to be present; and along with many other matters, she told them three separate and distinct things which, if true, it was utterly impossible for either of them to have known.

(1) She told them that, after the steamer had sailed, she had been able to exchange her inside stateroom for an outside one. All that any of them knew was that she had been obliged to take an inside room, and that she did not want it.

(2) She told them that she played whist with some friends in the steamer saloon during the evening; and she further told them the names of the ones who had made up the table.

(3) Then came the startling and utterly unexpected statement—"I do not want you to think of me as having been drowned. I was not drowned. When the alarm came, I was in my berth. Being frightened, I jumped up, and rushed out of the stateroom. In the passage-way, I was suddenly struck a blow on my head, and instantly it was over. So do not think of me as having gone through the process of drowning." Then she went on to speak of the friends she had found, and who were with her. This latter, of course, could not be verified. But the other things could be. It was learned, through survivors, that the matter of the stateroom and the whist, even to the partners, was precisely as had been stated. But how to verify the other statement, particularly as the body had not been discovered?

All this was on Monday, the 21st. On Tuesday, the 22nd, the doctor and

a friend went again to the beach. After a prolonged search among the bodies that had been recovered, they were able to identify that of the mother. And they found the right side of the head *all crushed in by a blow*.

The impression made on the doctor, at the sitting on Monday, was that he had been talking with his mother. The psychic, Mrs. E., is not a clairvoyant, and there were many things connected with the sitting that made the strong impression of the mother's present personality. In order to have obtained all these facts, related under numbers 1, 2, and 3, the psychic would have had to be, not only clairvoyant, but to have gotten into mental relations with several different people *at the same time*. The reading of several different minds at once, and also clairvoyant seeing, not only of the bruised body, but of facts that took place on the Friday previous (this being Monday)—all these multiplex and diverse operations, going on simultaneously, make up a problem that the most ardent advocate of telepathy, as a solvent of psychic facts, would hardly regard as reasonably coming within its scope.

Let us look at it clearly. Telepathy deals only with occurrences taking place at the time. I do not know of a case where clairvoyance is even claimed to see what were once facts, but which no longer exist. Then there must have been simultaneous communication with several minds. This, I think, is not even claimed as possible by anybody. Then let it be remembered that Mrs. E. is not conscious of possessing either telepathic or clairvoyant power. Such is the problem.

I express no opinion of my own. I only say that the doctor, my friend, is an educated, level-headed, noble man. He felt sure that he detected undoubted tokens of his mother's presence. If such a thing is ever possible, surely this is the explanation most simple and natural.

REV. J. M. SAVAGE.

TELEPATHY, OR THE INFLUENCE OF MINDS UPON EACH OTHER.

An interesting article from the *Toronto Mail*.

We clip the following scientific article on telepathy from the *Mail*, Toronto, as likely to be very instructive and suggestive to all interested in psychic phenomena :

"The theory has been advanced that one mind exercises an influence over other minds by means of a connection caused by molecular action of some kind between the brain and nerves of the person influencing and those of the one influenced. It is the only theory that will explain all the facts. There are many kinds of molecular action which are only manifest to particular senses. Light is manifest to the sense of seeing ; air, heat, and electricity to the sense of feeling : and the molecular action which proceeds from the decomposing body of a dead animal is only manifest to the sense of smell. Were it not for the olfactory

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nerves we should not know of such action. But there is a particular kind of molecular action that is not manifest to any human sense, such as magnetism and nerve force. We now know that when molecular vibration reaches a certain point it then becomes supersensory.

Heretofore all things or causes which were supersensory have always been held to be supernatural. There can be nothing supernatural in a scientific sense. If mankind could not restrain its passions now any more than in past ages we would be able to see just as many ghosts as our ancestors did. No doubt they suffered greatly from excess, but if they had not where would have been the legends, the poetry, the lore, and many of the sciences, dark and otherwise. From the Eleusynian mystery to the last spiritual seance many are content to attribute all supersensory causes to the supernatural, which has in the past been the greatest obstacle to investigation.

THE PHYSIQUE PART of man is a machine, the stomach being the furnace. This is not a metaphor, but an actual fact. The chemical change occasioned by combustion in an ordinary furnace is not any different from the change caused in the stomach. Matter is simply changed, and turned into force or energy in both. The brain, through the nerves, operates the machine. Certain nerves running from the brain to the exterior of the body, or at different apertures, give exterior perception. This has been the puzzle of ages. How the soul took cognizance of exterior objects has never been satisfactorily explained. When one begins at a supernatural theory it is difficult to get down to common sense. So long as the brain and nerves are considered dead matter, exterior perception is inexplicable. A picture is formed of an exterior object on the camera of the photographer—why does not the surrounding matter have a sensation? If the brain is mere dead matter, there is no more reason for a sensation on a picture being impressed on the retina than there is for a sensation in the dead matter surrounding the camera. The matter of the brain is living matter—that is, molecular vibration in it is millions of times faster than in ordinary matter. The image of the exterior object is not only impressed on the human retina, but on the periphery of the optic nerve, that is on the matter of the brain.

Certain portions of the brain are the seat of certain sensations. These are THE NERVE CENTRES, or those portions of the brain where the termini of the different nerves merge in the brain matter. A tumour in the visual centre destroys the sight; a lesion in the auditory centre destroys the hearing; and injury or disease in the motary centres gives paralysis. Any one centre may be destroyed without materially injuring the others; but the action of one centre affects others. The centres may be operated by other means than the ordinary nerves. The auditory nerve is the usual channel of operating the auditory centre; but this centre can be operated or reached through the teeth. Light is the ordinary stimulus of the optic nerve, but take two men into a dark room

and excite the optic nerve of each with electricity and the sensation of each will be light. No one will therefore venture to say that the only way of reaching the visual centre is through the optic nerve.

As the nerve centres may be operated by other means than the ordinary ones, so they may be operated on by forces from within the organization. Not only so, but they may be operated by the neighboring centres. Physicians only are aware of the visions, nightmares, and false tastes to which pregnant women are subject. It is the same nerve stimulus that is used to conjure up a vision of the imagination, or to place a thing "in the mind's eye," as it is that brings the figure of the exterior object to the visual centre. Doubtless, when the object is raised from the interior there are illusions; but these happen on the exterior as well. Not to speak of hundreds of trivial ones, sound, colour, time, and distance, are all illusions—there are no such positive things. If there were no ears and auditory nerve and centre, we should have no sound. There would be vibrations of air, doubtless.

THERE IS NO COLOUR in any object; it is contained in the light. Time is the succession of ideas, or rather it is this that gives the sensation. We cannot fancy there is such a thing as time to the horse or the ox, and there can be no such thing as distance in an infinite where there is no fixed point. They are all human conceptions; nature knows nothing of them.

Man lives in a medium as fishes live in water. All kinds of matter are adapted to the animals that live in it, as the animals are the same thing but a little more highly organized; they are formed from their surroundings. Man, out of the air, gasps and dies as a fish out of water; air is his natural medicine. It is composed of many things. If a drop of water were shaken, it would, no doubt affect all the animalculæ in it. If a dynamite cartridge be thrown into a pond, and an explosion takes place, fishes turn up dead rods away. If a gun-powder factory explodes, men are stunned and windows are broken half a mile away. If a man close by is spoken to in a low voice he hears it; to reach a man at a distance the voice must be louder to cause greater vibrations of air; but let the vibrations caused by the utterance of a word be but communicated to a current of electricity, and only for the induction of the earth the word would be heard around the world. Electrical vibrations pass through the human body. Put a glove on the left hand and place the hand on the ear of another, then connect the right hand with a telephone receiver by a wire, and the voice of one at a distance will be heard by that other. If such vibrations are so heard how much less vibrations would be required to give molecular action to a nerve centre in the brain and so cause involuntary thought—infinitesimal.

VISIONARY HALLUCINATIONS are caused in two ways, injury to the optic nerve or to the visual centre. If an individual with both of them unimpaired, and nothing abnormal, has a vision there must be a natural cause. The

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objects seen by the drunkard suffering from delirium tremens, or those seen by the exhausted debauchee, seem to them as real as the objects of ordinary vision. The sensation of seeing an exterior object is caused, no doubt, by the molecules of the visual centre placing themselves, or being placed, in a certain manner or position. When disease, or injury, or continual fasting, weakens the parts the molecules of the centre assume the position when the object is only thought of strongly and continually. Hence religious and other visions. Now if the strong character can affect the weak, which we see every day—that is, the strong cause the weak to think as they do—much more so can one in difficulty—a parent and son—affect a weaker one. Personal identity, consciousness, are pre-dominant ideas of the strong. Then one can understand one man's impressing himself on another so that that other shall continually think of him; and that the continual thought, acting on an impaired visual centre, will ultimately bring visions of the one thought of which will seem as real as the objects of ordinary vision.

Now grant for a moment the theory of the connection of nerve matter by molecular action, and that one can be made to think like another, and the *mystery of second sight* disappears. No doubt this is the question to be solved. It is plain it is no proof that it does not exist because we have no sense able to recognise it in any way. If that were so the world of the microscope has no existence. Take the following fact: A physician amputates an arm, and buries the severed limb. The patient complains he is unable to sleep by reason of the fingers of the severed arm being doubled up, cramped, and painful. The physician explains that the feeling is caused by the irritation to the nerve in the body caused by the cutting. It does not allay the feeling of pain, however. The physician then goes to a brother practitioner, tells him the circumstances, they set their watches together, one goes to where the limb is buried, the other goes to the bedside of his patient. In a short time the patient gives an exclamation of relief from the pain, and the physician notes the exact time. He afterwards sees his brother practitioner, and is informed that the arm was exhumed, the fingers found as described, and that he straightened them, noting the exact time of doing so. The time was found to correspond exactly with the time the patient expressed relief from the pain.

Again, place an iron nail within two inches of a magnet. In a short time the nail is magnetic. In this case we know molecular action takes place between those two bodies; yet we have no sense telling us of the fact. We only know it by its effects; that is, by the nail's having a magnetic quality which it did not have before being placed near the magnet. This nail retains the magnetic quality for some time, no matter to what distance it may be removed from the magnet; its molecules are affected by absorbing part of the magnet. It is reasonable to suppose that the connection subsists between the two bodies, so

long as the magnetic quality remains in the nail. As we have no sense to recognize the transmission of this quality we cannot recognize the connection.

ANY MOLECULAR ACTION that can be recognized by any of the human senses must be very powerful. When one remembers the powers of the microscope one can understand what a clumsy instrument the human eye is; and when there is not the faintest hope that a microscope will ever be constructed capable of discerning a molecule of matter, one cannot help believing that the supersensory world is far more extensive than the world of sense.

However, vast efforts are being made every day to demonstrate the new force. Mental contagion in panics, the transmission of vital energy from young to old people, and the careers of great men, are some proofs of it. If science has not told us what it is, she has shown us what it is not. Lord Lindsay, in England, created a magnetic medium in which a piece of iron fell as slowly as if falling through thick mud; yet such a medium had not the slightest effect on the human brain. The experiments of Galvani have shown a certain affinity; and the revival experiments on corpses with electricity have shown that the nerves may be made conductors—but nothing like assimilating any known force to the life-giving force has taken place. We should not wonder at this when after four or five thousand years we have not yet the faintest idea of what nervous action in the living body consists of.

There is an immense force that governs and keeps the universe in order. We do not know what it is; we only know its effects. It is called attraction of gravity; without it chaos would reign. There is a mental force equally and similarly demonstrable. Its effects are too vague as yet to call it a science. It is possible that nature intended man to be an animal only. She has given him sufficient coarse senses to enable him to live as such. He is continually improving on them. Already the telescope, microscope and telephone have wonderfully improved two of them. Whether the other three will be so improved is a question for the future; but we are fully certain that we have not a sixth sense; and we are equally certain that we very much need one.

The advocates of telepathy do not seem so absurd as the early sanitary reformers did at the time. Disease was formerly a visitation of God; it is now certain that many diseases arise from germs produced by filth. The time may not be far distant when the instigation of the devil as a cause for crime will also cease. There is every reason to hope that full demonstration will be made some day either by the aid of improved photography or some other scientific instrumentality. At present we can rest satisfied at seeing the first glimmering of a new science that may yet revolutionize the world.

No notice whatever is here taken of the Boston School of Science tests, nor

of the doctrines upon which that school is founded. The metaphysical theory of Giordano Bruno is clearly out of place in a purely scientific article.

Saint Augustin relates the following case :

A man of education, who devoted himself to the study of Plato, stated that one night, before he retired to rest, he saw a philosopher, with whom he was intimate, come to him, and expound to him certain propositions in Plato; a thing which he had hitherto refused to do. The next day, having asked this philosopher how it was that he had explained these matters to him in another person's house, when he had refused to do so in his own, the philosopher replied, "I have done nothing of the kind, although I did dream that I had."

"Thus," adds Saint Augustin, "the one being perfectly awake, saw and heard by means of a phantom what the other experienced in a dream."

"For my own part," he further observes, "if the matter had been related to me by any ordinary person, I should have rejected it as unworthy of belief; but the individual in question was not one who was likely to have been deceived." *

Saint Augustin : *Cite de Dieu*, liv. xviii. ch. xviii.

CHAPTER III.

FORESHADOWINGS, THE PROPHETIC ELEMENT IN HUMAN NATURE.

Introductory Essay by the Editor.

The student in psychology finds a class of phenomena quite distinct in character and uniform in its teaching which seems to imply some power in the human soul to forecast the future. "Coming events cast their shadows before," and it would seem as if some portion of man's spiritual being was sensitive even to shadows and could discover in the present the events that are to be.

If it be said it is impossible to know what does not exist, and the future is not, the ready answer with regard to all things governed by law—and what is not—is that, in a sense, past, present and future are one. The present is the past perfected: the present is the future in embryo. Who knows the present without the past? Who does not know the future who has adequate knowledge of the present?

The revelation of the future may come to us therefore through a knowledge of the past and present, or it may come to us through the secret workings of our own mentality, the marvellous powers of which are just becoming faintly known to the philosophic world. The spiritual nature of man in ordinary life makes use of the senses for obtaining its knowledge of nature and of the world outside. But it is, as we have seen in other chapters, by no means limited to these channels of communication. In the clairvoyant state and in catalepsy it is certain the spirit of man comes into more direct contact with nature and sees without the organs of vision and hears without the organs of hearing. May it not be possible that in one of these abnormal conditions of the spiritual nature knowledge is gathered which to the mind with its ordinary intelligence seems a revelation?

Or, if we adopt the view of Thompson Jay Hudson, of the duality of the mind, and accept his theory of the wonderful powers of the subjective mind, with its perfect memory, its telepathic and clairvoyant powers, its powers over the material realm, and the strange law of suggestion by which its activity is regulated, why should not this subjective mind with its stores of information and wide sweep of present knowledge, both within and without the body, possess and convey to the normal intelligence ideas and customs that describe and foreshadow the future?

Certain it is—whether the views suggested above be correct or not—there is a prophetic element in human nature, and in some way future experiences are often mirrored with a remarkable degree of fulness and of detail upon the



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mind. It is equally certain that this native power of the human soul is the element which exalted and refined by inspiration forms the basis of prophecy.

But the purpose of the writer is not to theorize, but simply, by way of introduction, to call attention to a few facts which every one, who has examined the phenomena available, must admit, and to suggest one or two lines of possible explanation. The careful reader of the incidents given below will not be disposed to question the existence of a prophetic element in our nature and may possibly prefer to form his own theory of explanation of the phenomena adduced.

MARK TWAIN AS PROPHET.

In an article published in December, 1891, in *Harper's*, Mark Twain, among other singular experiences, relates the following :

One evening last summer I arrived in Washington, registered at the Arlington Hotel, and went to my room. I read and smoked until ten o'clock; then, finding I was not yet sleepy, I thought I would take a breath of fresh air. So I went forth in the rain, and tramped through one street after another in an aimless and enjoyable way. I knew that Mr. O——, a friend of mine, was in town, and I wished I might run across him; but I did not propose to hunt for him at midnight, especially as I did not know where he was stopping. Towards twelve o'clock the streets had become so deserted that I felt lonesome; so I stepped into a cigar shop far up the Avenue, and remained there fifteen minutes, listening to some bummers discussing national politics. Suddenly the spirit of prophecy came upon me, and I said to myself, 'Now I will go out at this door, turn to the left, walk ten steps, and meet Mr. O—— face to face.' I did it, too! I could not see his face, because he had an umbrella before it, and it was pretty dark anyhow, but he interrupted the man he was walking and talking with, and I recognized his voice and stopped him.

That I should step out there and stumble upon Mr. O—— was nothing, but that I should know beforehand that I was going to do it was a good deal. It is a very curious thing when you come to look at it. I stood far within the cigar shop when I delivered my prophecy; I walked about five steps to the door, opened it, closed it after me, walked down a flight of three steps to the sidewalk, then turned to the left and walked four or five more, and found my man. I repeat that in itself the thing was nothing; but to know it would happen so *beforehand*, wasn't that really curious?"

PREVISION.

By Camille Flammarion.

The following article from the pen of this distinguished French astronomer will be read with eager interest by all earnest students of mental science:

At one time I had for a friend an estimable savant, remarkably strong in

mathematics, who was director of the Paris observatory from 1869 to 1872—Charles Delauney. It had been foretold to him that he would perish by drowning, a fate which had overtaken his father; and not only would he never undertake a sea voyage, but he even avoided the most harmless boating parties. On a beautiful day in August, 1872, however, his father-in-law, M. Millaud, Postmaster-General, carried him off to Cherbourg, and with a couple of sailors they went off to visit the breakwater. On returning from their excursion, which had passed off very pleasantly, the wind rose and began to blow with the greatest violence, and the pinnacle capsized with its four passengers, not one of whom was saved."

In such an occurrence some persons may see a mere coincidence. From the standpoint of the question of the prevision of the future, a solitary fact of this kind is not, by itself, of much weight. A man is afraid of the water; he is drowned. Another dreads hydrophobia; he is bitten. Another has a presentiment against journeys; he is the victim of a railway accident. Such coincidences attract notice, but they prove nothing.

This, indeed, ought to be our mode of reasoning, if examples of that kind were isolated. But they are not. They are more numerous, and the circumstances are more precise, than will accord with the doctrine of probabilities. Here is another fact, related by Madame Leconte de Lisle, sister-in-law of the poet:

One M. X. (I am not partial to anonymous examples, but I take the story as it is reported) consulted a card-reader, who predicted that he would die from the sting of a serpent. This M.X., who was a government employee, always declined a position in Martinique, on account of the venomous serpents there. M.B., Minister of the Interior at Guadeloupe, induced him to accept a good position under him in that colony, which is free from serpents. Having completed his term at Guadeloupe, M.X. set out for France. As usual, the vessel put in at Martinique, where he was careful not to disembark. Some negresses came on board to sell fruit. Being thirsty, the voyager took hold of an orange in a basket, but immediately uttered a cry. He had been stung by a serpent hidden under the leaves. In a few hours he was dead.

This story was published quite recently in the *Annals des Sciences Psychiques*. Here is another case, not less strange, of clairvoyance of the future.

One day in October, 1883, Lady A., living in rue du Bel-Respiro, Paris, found that she had been robbed of a sum of 3,500 francs. She notified the commissary of police on rue Berryer, who instituted a search and questioned the servants but discovered nothing. Lady A., when enumerating her servants, begged the commissary to exclude from his suspicions her second valet de chambre, a youth of nineteen, very good-looking, very respectful, and very well qualified for his duties, who had been nicknamed "le Petit," not on account of

his stature, for he was rather tall, but from a feeling of delicate, protecting familiarity which his good qualities had won him.

Meanwhile, among the friends of Lady A. there had been a good deal of talk about a certain Demoiselle E., who, they said, could see the most surprising things in a bowl of coffee grounds. M. L. d'Ervioux had the curiosity to accompany his governess to the house of this person, and was quite surprised to hear her describe exactly each piece of furniture in Lady A.'s apartment, pass in review her seven servants, and say that, though she could not name the thief, he would be guillotined within two years.

Some weeks later "le Petite" left the service of his mistress without giving any reason, and two years later he mounted the scaffold. This servant, so highly esteemed, was none other than Marchandon, the assassin.

Listen to one more story. M. T. Thoulet, professor in the faculty of science at Nancy, was, in his youth, at Piedmont, as the assistant and friend of M. F., an old naval officer, who was engaged in the work of reopening an ancient sulphur mine. They slept in adjoining rooms, separated by an open door. Madame F., who was living in Toulon, was nearly at the end of that condition which is called "interesting," and M. F. had spoken of the matter to his young friend, though without insistence or uneasiness. It was a second child, and everything was progressing most favorably. One beautiful night, however, towards morning, M. Thoulet sprang out of his bed, ran to that of his neighbor, woke him, and read to him a despatch announcing the birth of a little daughter. He had read but three lines of it, out of six, when the despatch seemed to leave his hand as though some one were taking it away, all wide open as it was. M. F. got up, dragged his friend into the dining-room, and made him write down what he had just read; then, looking at their by no means correct costumes, they suddenly burst out laughing, and went back to bed.

Ten days later the despatch arrived, composed similarly of six lines, whereof the first three were precisely those which M. Thoulet had seen in his hallucination.

How can one see in advance something which does not as yet exist? "That is the question."

Goethe, in his "Memoirs," tells of a strange vision which terrified him as he was leaving a village where he had taken farewell of Frederick:

"I saw, not with my bodily eyes, but with those of the spirit, a horseman who was journeying toward Sesenheim along the same path. The horseman was myself; I was dressed in a gray coat, edged with gold lace, such as I had never worn. I roused myself in order to drive away the hallucination, and I saw nothing more. Eight years later I found myself on the same road, revisiting Frederick, and clothed in that identical dress. I must add that it was not by any intention of my own, but solely by chance, that I had donned the costume."

Let us again ask the same question : Can one, then, see in advance something which does not as yet exist ? The idea has been suggested that at times, in a fugitive moment, we appear to be sensible that we have already, at some previous epoch, found ourselves in circumstances identical in all respects with those in which we actually find ourselves. This is a species of momentary hallucination. But this explanation is a mere hypothesis, and one, moreover, which is inapplicable to the facts already cited.

In studying this question, the important thing, above all others, is to collect precise and well authenticated facts. A single fact, well observed, is worth more than a thousand theories.

Here is yet another, reported by M. Groussard, cure of Sainte Radegonde :

While at Niort, boarding, being then nineteen, he dreamed that he was at Saint-Maixent, a city of which he knew only the name, along with the keeper of his pension, in a square in front of a pharmacy, with a well at the side, and that a lady whom he recognized as having seen once, came toward the keeper of the pension and talked with him about an affair of some importance. Some days later the keeper of the pension, to whom he had told his dream, having to go to Saint-Maixent, took him along. What was his astonishment to again find the square, the pharmacy, and the well, and in due course to witness the arrival of the lady in question, whose conversation was precisely that which he had already heard in his dream.

I have at hand a great number of similar experiences with which, however, I will not weary the attention of the reader, but the interest of which seems to me remarkable from the point of view of the question under discussion. I will cite just one more, the hero of which I am very well acquainted with. It concerns itself with one of my confreres and friends at my entrance into journalism, Emile de la Bedalliere, editor of the *Siecle*. The circumstances of his marriage are extremely curious. A lovely young girl, living at La Charite, on the Loire, was sought in marriage by three aspirants, and her parents desired to ascertain what her own feelings were on the subject. She had a dream about marriage, and there passed before her eyes a young man in a travelling suit, his head covered with a large straw hat, and wearing spectacles. An inward voice told her that this would be her husband. The next day she assured her parents that she would not marry any one of the claimants.

In the following August, young Emile de la Bedalliere accompanied on a vacation one of his friends, who went to La Charite, stayed with him in that city, and accompanied him to a subscription ball. He wore his travelling costume, a manilla straw hat, and spectacles. It was the first time he had visited that district. The young girl recognized the finance of her dream, and a few months later the wedding took place.

As I write these lines, a friend comes in, who, in his turn, relates to me the

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following occurrence: This friend, Mr. Jules Flandrin, formerly lived in Marseilles. It was in March, 1869, and work was being done on the construction of a bridge across a street. One night Madame Flandrin awoke, completely terrified by a dream. She had seen the bridge fall in, and she recounted the details of the accident. They then went to sleep again. "At seven o'clock in the morning, when we were getting up," said the narrator to me, "we learned with stupefaction that the bridge had fallen in at six o'clock."

It would be easy to multiply such illustrations, which do not date from yesterday, seeing that the wife of Julius Cæsar begged him not to go to the senate on the day on which he was assassinated by Brutus, but that he laughed at her dream.

The fatalistic Arabian maxim says: "It was written." The Book of Destiny is at the basis of all ancient beliefs. The scientific and rational observation of certain psychic phenomena leads to the same doctrine.

But, then, if the future is, if it cannot be what it will be, what becomes of our consciousness of free will and responsibility? It may be replied that the human will is a real cause, which operates in the making of the future. Doubtless; but in coming to our determination, do we not decide in favor of the preponderant motive? Here is yet another mystery.

FORESHADOWINGS.

By Hester M. Poole.

The incidents narrated below form part of an interesting article in the *Arena* for February, 1893, by Hester M. Poole, and are given here by the kind consent of the publishers. The article opens with a few eloquent sentences on the number and value of psychic experiences among intelligent persons and an explanation of the reasons why so many of these are seldom published. The writer then goes on to state that for obvious reasons the names of the parties who are agents or witnesses in the incidents narrated below are kept from the public, but their full addresses are in the hands of the Editor of the *Arena*. The writer then proceeds:

The lady whose previsions are narrated, a New Englander by birth and rearing, inherited positive convictions against the possibility of modern prophecy; in fact, against the possibility of all psychic phenomena. She is of a nervous mental temperament, but she also possesses much native scepticism and coolness of judgment, and it was after many repetitions of apparent "co-incidences" that she was forced to believe that there is an innate power of prevision in the human soul.

Having known her intimately for many years, I am a witness to the truth of her experiences. Among them are the following:

During the winter of 188— there frequently met in a dwelling-house in

East — Street, New York (where Mrs. A., as we call her, then resided with her husband), a company of friends belonging to a benevolent association. There were seven altogether, all women, and upon such terms of intimacy that Mrs. A. freely expressed to the others any foreshadowing which fell upon her sensitive nature.

During the entire session she was haunted by the apprehension that a serious accident was about to befall some elderly man, in or about the back portion of the dwelling. In regard to its nature or cause she could foresee nothing. In speaking of the matter a shuddering dread took possession of her, and I often saw her put her hands before her face as if to hide a painful scene.

"It will be a dreadful fall," said she. "I do not see how it can be averted. Nor do I understand how I know it will take place. I only feel it must be."

As there were two elderly men in the house, it might be supposed that one of these would be the victim. Not so. Of that she was equally as certain as that it would take place.

Time passed; early spring vied with late winter, yet nothing unusual happened. One day there was a thaw, accompanied by a heavy rain, followed by a sharp frost. Snow lay upon the ground; the gutters of the dwelling in which Mrs. A. resided overflowed and were hung with icicles. To remove these and clear the clogged spout running from the rear roof, an employee of the lessee of the house offered to ascend a ladder and cut away the ice with a hatchet.

The man was over sixty years of age. He had had large experience in mounting ladders; was intelligent, cautious, and competent to do the work. He was advised not to ascend the ladder and urged to be careful.

He gayly replied, ascended to the roof of the third story rear, and began his work. In spite of care the ladder slipped. In vain the unfortunate man clutched for support. With a dull thud he was precipitated upon the stone area. An ambulance was summoned. He was carried to the hospital, where, a few hours later, he died without having regained consciousness. Mrs. A., at the time, was in the dwelling, but knew nothing of what had happened, until the ambulance bore him away. The foreshadowed accident took place with no warning at the critical moment.

It should be said, however, that, with Mrs. A. prevision comes in hours of passivity, and generally when in the society of one or more congenial friends.

Another and pleasanter prevision has just been fulfilled.

Ten years ago Mrs. A. had as a neighbor a young girl, exquisite in character and in person, between whom and herself existed great mutual sympathy. One day the mother of Adele, as we will designate her, visited Mrs. A., and in the course of a conversation concerning the daughter, Mrs. A. had a glimpse of the future of her girlish friend.

"She will, in due time, marry a foreigner," said she to the mother, "a man

much her senior. He is highly educated, refined, and a noble man in every regard. He wears a uniform, and must be an officer in some continental army. The marriage will be the union of soul with soul. There seems to be between them an attachment as unusual as it is beautiful."

More conversation about the unknown followed, mingled with expressions of astonishment and incredulity from the mother, and the matter was dropped. What followed seems like romance. There is ample proof that it is real. More than a year elapsed, and the prescient friend was told that Adele had met her destiny. The gentleman had not at once been recognized, because he wore no uniform. But from the first, was perceived that curious and powerful mutual attraction which sometimes instantaneously rises above the superficial conditions of life, and allies souls so large and tender that neither circumstances nor death itself can dis sever them. To the womanly and divine intuitions of Adele, no problem of Euclid was ever more certain than that their souls knew and responded to one another like two instruments tuned to the self-same key. But no verbal understanding followed, and something kept them apart. That something continued through long years. Adele developed into womanhood with a character exhaling an atmosphere of exquisite sweetness, purity, and pathos. True to the ideal of her heart, she lived apart from the innocent coquetry of youth.

Years still fled, and the two, so strangely drawn together, met not. Finally, one day in walking down Broadway, Adele felt a sudden unaccountable desire to retrace her steps and enter a famous art shop which she had lately passed. It was an apparently whimsical impulse, but who can detect the hidden sources of impulse? Adele entered the shop, traversed the lower floor without stopping, and, from the same inexplicable desire, mounted the staircase. There she met face to face with — him. The acquaintance was renewed, with what ending may be guessed. Bishop D—— officiated at the wedding ceremony, and at its close remarked that he had never been so much impressed by the sacredness of the tie which bound these two persons to one another.

In a letter from the mother of Adele to Mrs. A., who was unavoidably absent from the city, she writes: "You above all others should have been present. To think that you should have foretold all this ten years ago, seems more and more wonderful."

It is noteworthy that the bridegroom has never resigned from the army of his native country, though, of course, in America, he wears only the dress of a civilian. Of this fact Adele was ignorant until long after their first meeting.

One more incident concludes the present record of prevision.

Early in May of the present year Mrs. A. met a friend who is much interested in the work of the Society for Psychical Research. He is the head of vast business interests, and she had once made an extremely hurried round

of an immense factory under his control. "You have a new span of horses, I believe," said she. "Beware of them!"

"What is the trouble with my new horses?"

"One of them, the 'off' horse, has been frightened and is tricky."

"I have not perceived it."

"You will very soon. The horse will shy and then begin to rear. If he is not carefully handled the carriage will be overturned, and you will be injured. Do not attempt to use him; he is not safe."

"Very well. We'll see about it. Anything else?"

"Yes; there is a dangerous place in the upper portion of the long room of your factory. (Here she designated the room and the particular corner to which his attention ought to be directed.) Something overhead is about to give way. I cannot see what it is. But if it is not attended to, the machinery will be injured by something falling, and the lives of your workmen will be endangered."

The gentleman did not attend either to the horses or to the weak spot in the factory.

These forshadowings were given on Monday. On the succeeding Thursday, while riding behind his new span of horses, the "off" horse shied, and then both began to run. Only the promptness and dexterity of the coachman averted the overturning of the vehicle and all the concomitants of a serious runaway accident.

Thinking of the unheeded warning he had received and its near fulfilment, Mr. W. entered his office.

Soon appeared the foreman of the factory with an urgent request that Mr. W. should visit the long room which had been described by Mrs. A.

There he found, in the designated corner, a huge beam split in such a manner as to make destruction imminent, not only to the machinery, but to the lives of the men at work underneath. Strangely enough, the two predictions, given together, were together discovered to be true.

These are only three incidents out of many in my portfolio which are as well authenticated as any facts proven in a court of justice. If human testimony is worth anything, it establishes the truth that, often *coming events cast their shadows before*.

Who is wise enough to limit or define the power of the individual soul, when, freed from the shackles of grossest matter, it meets and mingles with universal soul, in which is contained all that has ever been or shall ever be?

MARK TWAIN'S PROPHETIC VEIN.

The following incident is given by Mark Twain in *Harper's Magazine* for December, 1891, and illustrates either clairvoyant or prophetic power, or mind-reading, or some combination of these powers. The writer inclines to the view that the most strongly marked feature in the incident is prophetic in its character:

One Monday morning, about a year ago, the mail came in, and I picked up one of the letters and said to a friend: "Without opening this letter I will tell you what it says. It is from Mrs.—, and she says she was in New York last Saturday, and was purposing to run up here on the afternoon train and surprise us, but at the last moment changed her mind and returned westward to her home."

I was right; my details were exactly correct. Yet we had had no suspicion that Mrs. — was coming to New York, or that she had even a remote intention of visiting us.

WOLSEY PREDICTS THE HOUR OF HIS DEATH.

The following interesting bit of history has been furnished us for this volume by the Rev. W. G. A. McAlister, M.A., and is an extract from "Sketches from English History," by Prof. Arthur M. Wheeler, of Yale College.

Wolsey, the famous adviser of Henry VIII., having at last failed to gratify his master in the matter of the divorce, was arrested for high treason in 1529. The reason for his arrest was skilfully kept from him. On the way to the Tower Wolsey got as far as Sheffield Park when he was entertained by the Earl and Countess of Shrewsbury. On November 26th, on his journey, he was seized with alarming symptoms and managed to reach Leicester Abbey late at night. The Abbot with all his convent came out to meet the distinguished prisoner.

"Father Abbot, I am come hither to leave my bones among you," answered Wolsey to the demonstrations of respect. On Monday morning, as the shadow of Cavendish fell on the wall by his bedside, Wolsey asked for the time. "Sir," said Cavendish, "it is past eight of the clock in the morning." "Eight of the clock, eight of the clock," slowly repeated the dying man; "nay, that cannot be, for at eight of the clock you must lose your master. My time draweth nigh." About seven next morning Sir Wm. Kingston entered the room. To Kingston Wolsey repeated, amongst other things, the famous sentence: "If I had served God as diligently as I have served the king He would not have given me over in my gray hairs." Then his voice failed. The film of death was sealing his eyes; the clock struck eight and he breathed his last. Cavendish, with others, looked at each other in amazement and remembered the prophecy, "By eight of the clock you must lose your master."

PROFESSOR BOEHM'S SINGULAR PREMONITION.

The following incident is taken from Stilling's "Pneumatology":

Professor Boehm, of known respectability in Giesen and Marburg, where he regularly read public lectures on mathematics—a man of integrity, religious sentiments, a friend of truth, and anything else but an enthusiast—used frequently to relate the following tale:

Being one afternoon in pleasant society, where he was smoking his pipe

and taking his tea, without reflecting on any particular subject, he all at once felt an impulse in his mind to go home. Now, as he had nothing to do at home, his mathematical reason told him he ought not to go home, but remain with the company. But the inward monitor became stronger and more urgent, so that at length every mathematical demonstration gave way, and he followed his inward impulse. On entering his room, and looking about him, he could discover nothing particular; but he felt a new excitement within him, which told him that the bed in which he slept must be removed from its place, and transported into another corner. Here likewise reason began again to operate, and represented to him that the bed had always stood there, besides which it was the fittest place for it, and the other the most unfit; but all this availed nothing, the monitor gave him no rest; he was obliged to call the servant, who moved the bed to the desired place. Upon this his mind was tranquillized, he returned to the company he had left, and felt nothing more of the impulse. He stayed to supper with the company, went home about ten o'clock, then laid himself in his bed, and went to sleep very quietly. At midnight he was awakened by a dreadful cracking and noise. He arose from his bed, and then saw that a heavy beam, with a great part of the ceiling, had fallen exactly upon the place where his bed had previously stood. Boehm now gave thanks to the merciful Father of men for having graciously caused such a warning to be given him.

A MERCHANT'S REMARKABLE PRESENTIMENT.

In the account of his life given by Dr. Johann Heinrich Jung-Stilling, from whose work on Pneumatology, we have made several extracts for this volume, is given the following account of a remarkable presentiment:

The merchant in whose employ I was formerly, from the year 1763 to 1770, and whom I have called "Spanier" in the narrative of my life, frequently related to me a remarkable presentiment which he once had in Rotterdam. On commencing business, he took a journey into Holland for the purpose of forming connections for his extensive iron-works. But his chief attention was directed to Middleburg, in Zealand, to which place he had several recommendations from his friends, as well as to other towns in Holland. Having finished his business at Rotterdam, he went in the morning to the Middleburg market-boat, which was lying there at anchor, ready to sail at noon to Middleburg. He took and paid for his place, and then requested that a sailor might be sent to him at an inn, which he named, when the vessel was about to sail. He then went to the said inn, prepared for his voyage, and ordered some refreshment to be sent up to his room at eleven o'clock. When he had almost finished his repast, the sailor came to call him; but as soon as the man opened the door, and the merchant cast his eyes upon him, he was seized with an unaccountable trepidation,

together with an inward conviction that he ought not to go to Middleburg, so that all his reasoning against it was of no avail; and he was obliged to tell the sailor that he could not accompany him, to which the latter replied that if so, he would lose his fare; but this mattered not—he felt himself compelled to stay.

After the sailor had gone, the merchant coolly reflected on what might be the probable reason of this singular mental impulse. In reality, he was sorry and vexed at thus neglecting this important part of his journey, as he could not wait for the next market-boat. To banish his tedium and disappointment, he went out for a walk, and towards evening called at a friend's house. After sitting there a couple of hours, a great noise was heard in the street. Inquiry was made, and now they learned that the Middleburg market-boat, having been struck by lightning, had sunk, and that not an individual was saved! My readers may think what an impression this intelligence made upon the mind of the worthy traveller: he hastened home, and in retirement thanked God for this gracious warning.

THE PROPHETIC ELEMENT IN DREAMS.

Remarkable Letters of Dr. Christian Knappe.

In Moritz's "Experimental Psychology," volume one, is given the following letter illustrative of prevision in three remarkable dreams. We give the letter entire as addressed to the editor:

"You desire me to give you a written account of what I lately verbally related to you, regarding the soul's faculty of *prescience*. As my experience rests solely upon dreams, I have certainly reason to apprehend that many will take me for a fantastic dreamer; but if I can contribute anything to the very useful object of your work, it is no matter—let people think what they will. Be that as it may, I vouch for the truth and veracity of what I shall now more particularly relate.

"In the year 1768, while leaving the business of an apothecary in the royal medical establishment at Berlin, I played in the seventy-second drawing of the Prussian numerical lottery, which took place on the 30th of May of the same year, and fixed upon the numbers 22 and 60.

"In the night preceding the day of drawing, I dreamed that toward twelve o'clock at noon, which is the time when the lottery is generally drawn, the master-apothecary sent down to me to tell me that I must come up to him. On going up stairs, he told me to go immediately to Mr. Mylius, the auctioneer, on the other side of the castle, and ask him if he had disposed of the books which had been left with him for sale; but that I must return speedily, because he waited for his answer.

"That's just the thing," thought I, still dreaming; 'the lottery will just be drawing, and as I have executed my commission, I will run quickly to the general lottery-office and see if my numbers come out' (the lottery was drawn

at that time in the open street': 'if I only walk quick, I shall be at home again soon enough.'

"I went therefore immediately (still in my dream), in compliance with the orders I had received, to Mr. Mylius, the auctioneer, executed my commission, and, after receiving his answer, ran hastily to the general lottery office, on the 'Hunters' Bridge.' Here I found the customary preparations, and a considerable number of spectators. They had already begun to put the numbers into the wheel—and the moment I came up, No. 60 was exhibited and called out. 'Oh,' thought I, 'it is a good omen, that just one of my own numbers should be called out the moment I arrive!'

"As I had not much time, I now wished for nothing so much as that they would hasten as much as possible with telling in the remaining numbers. At length they were all counted in, and now I see them bind the eyes of the boy belonging to the orphan-school, and the numbers afterwards drawn in the customary manner.

"When the first number was exhibited and called out, it was No. 22. 'A good enough omen again!' thought I; 'No 60 will also certainly come out.' The second number was drawn—and behold, it was No. 60!

"'Now they may draw what they will,' said I to some one who stood next me; 'my numbers are out—I have no more time to spare.' With that, I turned myself about, and ran directly home.

"Here I awoke, and was as clearly conscious of my dream as I am now relating it. If its natural connection, and the very particular perspicuity, had not been so striking, I should have regarded it as nothing else than a common dream, in the general sense of the term. But this made me pay attention to it, and excited my curiosity so much, that I could scarcely wait till noon.

"At length it struck eleven, but still there was no appearance of my dream being fulfilled. It struck a quarter, it struck half-past eleven—and still there was no probability of it. I had already given up all hope, when one of the work-people unexpectedly came to me, and told me to go up stairs immediately to the master-apothecary. I went up full of expectation, and heard with the greatest astonishment that I must go directly to Mr. Mylius, the auctioneer, on the other side of the castle, and ask him if he had disposed of the books at auction which had been intrusted to him. He told me also, at the same time, to return quickly, because he waited for an answer.

"Who could have made more dispatch than I? I went in all haste to Mr. Mylius, the auctioneer, executed my commission, and, after receiving his answer, ran as quickly as possible to the general lottery-office, on the 'Hunters' Bridge'; and, full of astonishment, I saw that No. 60 was exhibited and called out the moment I arrived.

"As my dream had been thus far so punctually fulfilled, I was now willing

to wait the end of it, although I had so little time; I therefore wished for nothing so much as that they would hasten with counting in the remaining numbers. At length they finished. The eyes of the orphan-boy were bound, as customary, and it is easy to conceive the eagerness with which I awaited the final accomplishment of my dream.

"The first number was drawn and called out, and behold, it was No. 22! The second was drawn, and this was also as I had dreamed, No. 60!

"It now occurred to me that I had already stayed longer than my errand allowed; I therefore requested the person who was next to me in the crowd to let me pass. 'What,' said one of them to me, 'will you not wait till the numbers are all out?'—'No,' said I, 'my numbers are already out, and they may now draw what they please, for aught I care.' With that, I turned about, pushed through the crowd, and ran hastily and joyfully home. Thus was the whole of my dream fulfilled, not only in substance, but literally and verbatim.

"It will perhaps not be disagreeable to you if I relate two other occurrences of a similar nature:

"On the 18th of August, 1776, I dreamed I was walking in the vicinity of the 'Silesian Gate,' and intended to go home thence, directly across the field, by the Ricksdorf or Dresden road. I found the field full of stubble, and it seemed as if the corn that had stood there had only been reaped and housed a short time before. This was really the case, although I had not previously seen it. On entering the Ricksdorf road, I perceived that some persons had collected before one of the first houses, and were looking up at it. I consequently supposed that something new had occurred in or before the house, and for this reason, on coming up, I asked the first person I met—'What is the matter here?' He answered with great indifference, 'The lottery is drawn.' 'So,' said I, 'is it drawn already? What numbers are out?' 'There they stand,' replied he, and pointed with his finger to the door of a shop that was in the house, which I now perceived for the first time.

"I looked at the door, and found that the numbers were written up, on a black border round the door, as is frequently the case. In order to ascertain if there was really a shop, with a receiving-house for the lottery, at the commencement of the Ricksdorf road, I did not think it too much trouble to go there, and found that this was really the case. To my great vexation, I found that only one of my numbers had come out. I looked over the numbers once more, in order not to forget them, and then went home disappointed.

"On awaking, I was hindered, by an accidental noise, from immediately recollecting my dream, but shortly afterwards it again occurred to me; and, after a little reflection, I remembered it as clearly as I have now related it, but found it difficult to recollect all the five numbers.

"That No. 47 was the first, and No. 21 the second of the numbers, I

remembered perfectly well; that the third which followed was a 6, I was also certain, only I was not confident whether the 0 which I had seen hereabouts belonged to the 6 or the following number 4, which I also remembered very distinctly to have seen; and, as I was not certain of this, it might have been just as well 6 and 4 alone, as 60 and 40. I was the least confident as to the fifth number: that it was between 50 and 60 I was certain, but which I could not precisely determine. I had already laid money upon No. 21, and this was the number which, according to my dream, should come out.

"As remarkable as my dream appeared to be in other respects, yet I was diffident of it, from being unable to remember all the five numbers. Although I was quite certain that among the sixteen numbers mentioned—that is, those between 50 and 60, and the six previously indicated—all the five which I had seen in my dream were contained; and although there was still time enough to secure the numbers, yet it did not suit me, on account of the considerable sum it would require to stake upon all the sixteen numbers. I therefore contented myself with a few *ambes* and *ternes*, and had, besides this, the disappointment of selecting a bad conjunction of numbers.

"The third day afterward (the 21st of August, 1776), the lottery was drawn. It was the two hundred and fifteenth drawing, and all the five numbers which I had seen in my dream came out exactly—namely, 60, 4, 21, 52, 42; and I now remembered that No. 52 was the fifth of those which I had seen in my dream, and which I could not previously recollect with certainty. Instead of some thousand dollars, I was now compelled to be contented with about twenty!

"The third, and, for the present, the last occurrence of this kind, which I shall relate, was as follows:

"On the 21st of September, 1777, I dreamed that a good friend of mine visited me, and after the conversation had turned upon the lottery, he desired that he might draw some numbers out of my little wheel of fortune which I had at that time. He drew several numbers, with the intention of staking money upon them. When he had done drawing, I took all the numbers out of the wheel, laid them before me upon the table, and said to him, 'The number which I now take up will certainly come out at the next drawing.' I put my hand into the heap and drew out a number, unfolded it, and looked at it: it was very plainly 25. I was going to fold it up and put it again into the wheel, but that very moment I awoke.

"Having so clear a recollection of my dream, as I have now related it, I had much confidence in the number, and therefore staked so much upon it as to be satisfied with the winnings; but two hours before the lottery was drawn, I received my money back from the lottery-agent, with the news that my number was completely filled up. The lottery was drawn on the 24th of September, and the number really came out.

"Although I very willingly allow, and am well aware, that many and perhaps the generality of dreams arise from causes which are founded merely in the body, and therefore can have no further significance—yet I believe I have been convinced by repeated experience that there are not unfrequently dreams, in the origin and existence of which the body, as such, has no part; and to these, in my opinion, belong the three instances above mentioned.

"I do not think that the contents of these dreams ought to give occasion to any one to judge wrongfully; for otherwise, I could just as well have selected others: but I have placed them together precisely because of their simplicity.

"CHRIST KNAPE,

Doctor of Philosophy, Medicine, and Surgery."

THE PREDICTION OF M. CAZOTTE.

The following very interesting account of remarkable predictions made by M. Cazotte at an entertainment in Paris, during the "reign of reason," where courtiers, judges, learned men, academicians, and others, after an ample repast, were indulging in the usual scoffing of the times at all things sacred, is given by M. La Harpe, a member of the Royal Academy of Sciences in Paris. This M. La Harpe was at that time an infidel, though he became at a later period a Christian. It may be found in the *Œuvres Choies et Posthumes* of M. La Harpe published in Paris by Mignerol in four volumes octavo, in 1806.

Before giving the prophecy, as related by M. La Harpe, a few facts about the prophet will prove interesting. Concerning M. Cazotte, J. V. Jung-Stilling, from whose writings we extract this account, says: "A year ago, when I was in L——, I spoke with Baron Von W., who is a man of great integrity, and had long resided in Paris. I related to him this wonderful narrative, on which he told me that he had been well acquainted with M. Cazotte; that he was a pious man, and was noted for predicting many things which were minutely fulfilled."

A certain M. de N. inserted the following account of M. Cazotte in the Parisian journals, from which it would appear that he not only uttered many wonderful prophecies concerning the fate of his fellow guests at the party—predictions circumstantially fulfilled—but also predicted the manner and time of his own execution. He says of M. Cazotte: "He was very well acquainted with this respectable old man, and had often heard him speak of the great distress which would befall France, at a time when the people in every part of France lived in perfect security and expected nothing of the kind. Cazotte asserted that future events were revealed to him through the medium of spirits. 'I will state to you,' continues M. de N., 'a remarkable fact, which is of itself sufficient to establish M. Cazotte as a prophet. Every one knows that his great attachment to monarchy was the reason of his being

sent to the Abbey, on the 2nd of September, 1792, and that he escaped from the murderers by the heroic courage of his daughter, who appeased the mob by the moving spectacle of her filial affections. The very same mob that would have put him to death, carried him home in triumph.'

"All his friends came to congratulate him on his escape. M. D., who visited him after that guilty day, said to him, 'Now you are safe!' 'I believe not,' answered Cazotte. 'In three days I shall be guillotined!' M. D. replied, 'How can that be?' Cazotte continued: 'Yes, my friend, in three days I shall die upon the scaffold!' In saying this, he was deeply affected, and added, 'A short time before your arrival, I saw a *gensd'armes* enter, who was sent to take me by an order from Pethion. I was compelled to follow him: I appeared before the Mayor of Paris, who sent me to the Conciergerie, whence I came before the Revolutionary Tribunal. Thus, my friend, you see' (that is, from M. Cazotte's vision) 'that my hour is come; and I am so persuaded of it, that I am arranging all my affairs. Here are papers, which I am very anxious should be handed over to my wife: I request you to give them to her, and consider her.'

"M. D. declared this was all folly, and left him with the conviction that his reason had suffered at the sight of the horrors he had escaped.

"The next day he came again, but learned that a *gensd'armes* had conducted M. Cazotte to the municipality. M. D. ran to Pethion. On arriving at the Mayor's court, he learned that his friend had just been sent to prison. He hastened to him, but was told that he could not be spoken to, for he was to be judged by the 'Revolutionary Tribunal.' Soon after, he learned that his friend was condemned and executed." "M.D.," adds the writer, "is a man who is worthy of all credit. He was still living in July, 1806. He related this narrative to many persons, and it seemed to me not unimportant to preserve the remembrance of it."

The narrative before us was found among the papers of the late M. La Harpe, in his own handwriting. This La Harpe was a member of the Royal Academy of Sciences in Paris, that storehouse of satire on religion, and of Voltairian absurdity! La Harpe, himself, was a freethinker, who believed nothing; but who, before his end, was thoroughly converted, and died in the faith and hope of the gospel.

"It seems to me as if it were but yesterday, although it happened at the beginning of the year 1788. We were dining with one of our colleagues of the academy, a man of genius and respectability. The company, which was numerous, was selected from all ranks—courtiers, judges, learned men, academicians, etc., and had done justice to the ample, and, as usual, well-furnished repast. At the dessert, Malvasier and Constantia heightened the festivity, and augmented, in good society, that kind of freedom which does not always keep itself within defined bounds.

"The world was at that time arrived at such a pitch, that it was permitted to say anything with the intention of exciting merriment. Clamfort had read to us some of his blasphemous and lascivious tales, and noble ladies had listened to them even without having recourse to their fans. After this, followed a whole host of sarcasms on religion. One person quoted a tirade from Pucelle; another reminded the company of that philosophical verse of Diderot's in which he says, 'Strangle the last king with the entrails of the last priest!'—and all clapped applause. Another stood up, elevating a bumper, and exclaimed, 'Yes, gentlemen, I am just as certain that there is no God as I am certain that Homer is a fool'; and, in reality, he was as certain of one as the other, for the company had just spoken of Homer and of God, and there were among the guests those who had spoken well of both the one and the other.

"The conversation now became more serious. The revolution that Voltaire had effected was spoken of with admiration; and it was agreed that it was this which formed the principal basis of his fame. He had given the tone to his age; he had written in such a manner, that he was read in both the ante-chamber and the drawing-room. One of the company related to us, with a loud laugh, that his hairdresser, while powdering him, said, 'Look, sir, although I am only a poor journeyman, yet I have no more religion than another!' It was concluded that the revolution would be completed without delay, and that superstition and fanaticism must make way for philosophy. The probable period was calculated, and which of the company would have the happiness of living during the reign of Reason. The more aged lamented that they dared not flatter themselves with the idea; the younger ones rejoiced at the probability that they would live to see it; and the academy, in particular, was congratulated on having prepared the great work, and for being the focus, the centre, and the prime mover, of liberty of thought.

"A single individual had taken no part in all this pleasant conversation, and had even very gently scattered some jokes upon their noble enthusiasm. It was M. Cazotte, an amiable and original man, but who, unfortunately, was completely taken up with the reveries of those who believe in a superior enlightening. He now took up the discourse, and said in the most serious tone: 'Gentlemen, rejoice; you will all become witnesses of that great and sublime revolution which you so much desire. You know that I apply myself a little to prophesying: I repeat it, you will all see it.'

"'There requires no prophetic gift for that purpose,' was the reply.

"'True,' rejoined he, 'but perhaps something more for what I am now going to tell you. Do you know what will result from this revolution' (that is, when reason triumphs in opposition to revealed religion)? 'what it will be to you all, as many as are now here? what will be the immediate consequences, its undeniable and acknowledged effects?'



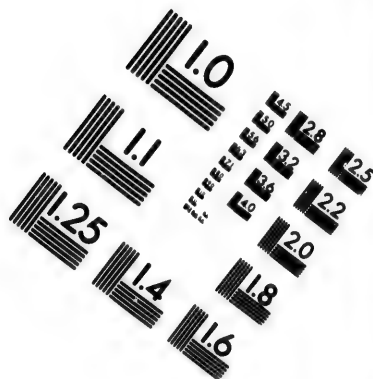
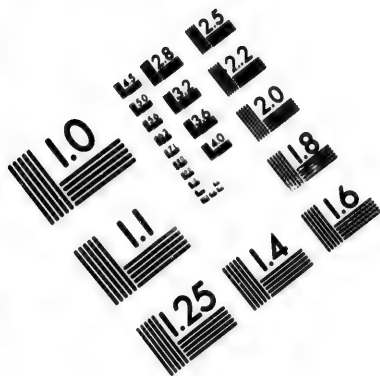
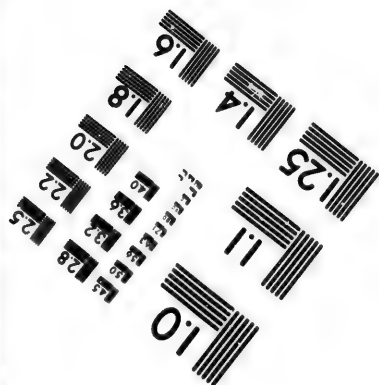
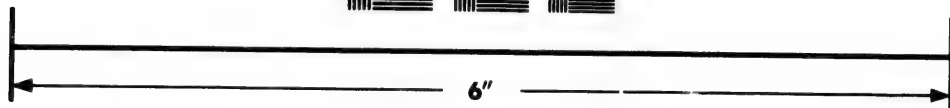
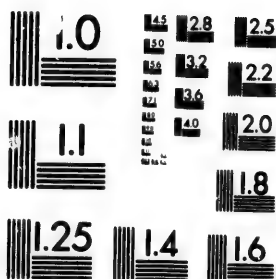


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" 'Let us see !' said Condorcet, putting on an air of simplicity ; ' it is not disagreeable to a philosopher to meet with a prophet.'

" ' You, M. Condorcet,' continued M. Cazotte, ' you will give up the ghost, stretched out on the floor of a subterraneous prison. You will die of poison, that you will have swallowed in order to escape the executioner—of poison, which the happiness of those times shall compel you always to carry about with you !'

" This, at first, excited great astonishment ; but it was soon remembered that the worthy Cazotte sometimes dreamed waking, and the company burst out into a loud laugh. ' M. Cazotte,' said one of the guests, ' the tale you relate to us is not near so amusing as your ' Devil in Love ' ('*Le Diable Amoureux*' is a pretty little romance, written by Cazotte). ' What devil has suggested to you the dungeon, the poison, and the executioner ? What has this in common with philosophy and the reign of reason ?'

" ' This is just what I tell you,' replied Cazotte. ' In the name of philosophy, in the name of humanity, liberty, and reason, will it come to pass, that such will be your end : and reason will then certainly triumph, for she will have her temples ; nay, at that period, there will be no other temples in all France than the temple of reason.'

" ' Truly,' said Chamfort, with a sarcastic smile, ' you will be no priest of these temples.'

" Cazotte answered : ' I hope not ; but you, M. Chamfort, who will be one of them, and are very worthy of being so, you will open your veins by twenty-two incisions of the razor, and yet you will die only some months afterward !'

" The company looked at each other, and laughed again.

" Cazotte continued : ' You, M. Vicq. d'Azyr, will not open your veins yourself, but will afterward cause them to be opened six times in one day in an attack of the gout, in order to make the matter more sure, and you will die the same night !'

" ' You, M. Nicolai, will die upon the scaffold !—'

" ' You, M. Bailly, on the scaffold !'

" ' You, M. Malesherbes, on the scaffold !'

" ' God be thanked !' exclaimed M. Raucher, ' it appears that M. Cazotte has only to do with the academicians : he has just made dreadful havoc among them. I, Heaven be praised—'

" Cazotte interrupted him : ' You ?—you will die on the scaffold also !'

" ' Ha ! this is a wager,' resounded from all sides ; ' he has sworn to exterminate us all !'

" Cazotte. No, it is not I that have sworn it.

" The company. Shall we then be under subjection to Turks and Tartars ? and yet—

"*Cazotte*. Nothing less. I have already told you that you will then be under the government of philosophy and reason. Those that will treat you in this manner will be all philosophers; they will be continually making use of those very expressions which you have been mouthing for the last hour; they will repeat all your maxims, and, like you, will quote the verses of Diderot and Pucelle.

"The guests whispered into each other's ears: 'You see clearly that he has lost his reason' (for while speaking thus, he continued very serious). 'Don't you see that he is joking, and in all his jests he mixes something of the wonderful?' 'Yes,' said Chamfort, 'but I must confess his wonders are not very pleasing; they are much too gallows-like. And when shall this take place?'

"*Cazotte*. Six years shall not pass over before all that I have told you shall be fulfilled!

"'You tell us many wonderful things'—it was this time I (La Harpe) that spoke—and do you say nothing of me?'

"'With respect to you,' answered *Cazotte*, 'a wonder will take place that will be at least quite as remarkable. You will then be a Christian!'

"A general exclamation! 'Now I am at ease,' said Chamfort; 'if we only perish when La Harpe is a Christian, we are immortal.'

"'We of the female sex,' said the Duchess de Grammont, 'are fortunate in being reckoned as nothing in revolutions. When I say as nothing, I do not intend to say that we do not interfere in them a little; but it is a generally-received maxim that we, and those of our sex, are not deemed responsible on that account.'

"*Cazotte*. Your sex, ladies, will be this time no protection to you; and however little you may be desirous of interfering, yet you will be treated precisely as the men, and no difference will be made with respect to you.

"*The Duchess*. But what is it you are telling us, M. *Cazotte*? You certainly are announcing the end of the world!

"*Cazotte*. That I know not; but what I do know is, that you, my lady duchess, will be drawn to the scaffold—you, and many other ladies with you—upon a hurdle, with your hands bound behind you.

"*The Duchess*. I hope, however, in that case, that I shall have a mourning coach.

"*Cazotte*. No, madam! Ladies of higher rank than you will be drawn upon a hurdle, with their hands bound behind them.

"*The Duchess*. Ladies of higher rank! What, the princesses of the blood?

"*Cazotte*. Of still higher rank!

"A visible emotion now manifested itself through the whole company, and

the master of the house assumed an air of displeasure. It began to be evident that the joke was carried too far.

"The Duchess de Grammont, in order to dispel the cloud, let the last reply drop, and contented herself with saying, in a most jocular tone, 'You shall see he will not even leave me the consolation of a confessor!'

"*Cazotte*. No madam, none will be given, either to you or any one else. The last sufferer to whom the favor of a confessor will be granted—(there he paused a moment).

"*The Duchess*. Well, who will the fortunate mortal be to whom this privilege will be granted?

"*Cazotte*. It will be the only privilege he will retain, and this will be the king of France!

"The master of the house now hastily arose from the table and the whole company with him. He went to M. Cazotte, and said with deep emotion, 'My dear Cazotte, this lamentable joke has lasted long enough. You carry it too far, and to a degree in which you endanger yourself, and the company in which you are.'

"Cazotte made no reply and was preparing to depart, when the Duchess de Grammont, who still endeavored to prevent the matter being taken in a serious light, and labored to restore hilarity, went to him and said, 'Now, Mr. Prophet, you have told us all our fortunes, but have said nothing of your own fate.'

"He was silent, cast his eyes downward, and then said, 'Have you ever read in Josephus, madam, the history of the siege of Jerusalem?'

"*The Duchess*. Certainly; who has not read it? but do as though I had never read it.

"*Cazotte*. Well, madam! during this siege, a man went seven successive days upon the walls round the town, in the sight of both the besiegers and the besieged, and cried out incessantly with a mournful voice, 'Wo to Jerusalem! Wo to Jerusalem!' On the seventh day he cried, 'Wo to Jerusalem! and wo to myself also!' and in the same moment he was crushed to death by an immense stone, hurled from the enemy's engines.

"After these words, M. Cazotte made his bow and departed.

"It is certainly true that all those who were present at the dinner lost their lives precisely in the manner here predicted by Cazotte. The person who gave the entertainment, to whom Cazotte prophesied nothing, and who was most probably the Duke de Chaiseul, was the only one that died a natural death. The worthy and pious Cazotte was guillotined, as we have shown above."

PRESCIENCE.

I will relate a few singular facts concerning an ignorant man by the name of Luman Walter, who seemed to have a gift of what might be called pre-

science. This man lived in a town not far away from my home, so that I often heard of the peculiar stories about him. I will only give one which was located in my father's family. This man had a reputation as a very skilful physician, though uneducated. But he never went to see his patients, nor asked any questions, except to know the name and age and see a lock of the hair.

At about sixteen years of age, my oldest sister was suddenly stricken with complete paralysis of the left side. One half of the entire person was paralyzed—the tongue so that she could scarcely speak so as to be understood, the left eye was blind, left ear deaf, left hand and foot as powerless as if dead. Physicians could do nothing. In the emergency my father went to see Dr. Walter. After giving her name and age, and presenting a lock of the hair, he immediately gave a perfect description of the case from the first, and told my father, that growing in certain localities he would find an herb, which he described so minutely that my father had no difficulty in recognizing it. This used according to directions, produced a perfect cure, so that until her death, more than forty years after, she never had the slightest recurrence of the symptoms.

CHAS. W. CUSHING.

Wellsboro, Pa., May 6, 1897.

A TELEGRAPH MESSAGE IN A DREAM ANNOUNCES IN ADVANCE A YOUNG MAN'S
DEATH—SEVERAL MEMBERS OF THE FAMILY HAVE PREMONITIONS
OF THE COMING FATALITY.

The following strange but true tale of events which happened in 1893, in St. Thomas, or centred there, is taken from the *Detroit Tribune* of May 21st, 1893. The editor is personally acquainted with Dr. Buck, John Farley, Esq.; J. H. Coyne, M.A., Registrar of Elgin, Mr. Finch and Mr. Thomson, and can vouch for the absolute reliability of all the testimonies given in the article:

"On the morning of March 3rd, 1893, Edward Thomson, of St. Thomas, a brakeman employed on the Grand Trunk Railway running east of St. Thomas, was killed twelve miles west of the city on a branch of the road on which he had never worked before.

A week or ten days before this time James Finch, night operator on the Grand Trunk at St. Thomas, foretold the boy's death at almost the very spot that he was killed, although at that time no one imagined that Thomson would be working on that branch of the road.

The single circumstance of Finch's prophecy would, perhaps, have been treated as a mere accident—a strange coincidence and nothing more—if it had not happened that other members of the family, one of them hundreds of miles away, had received "warnings" of the danger that hovered over the young man. Many little circumstances which would have been of no significance in themselves were recalled by different members of the family when the strange

circumstances that surrounded the death had become a subject of family talk. A week or two after his son's death, J. H. Thomson went down to look over the ground of the accident in order to determine exactly how the accident that caused Edward's death occurred. There he made the acquaintance of Mrs. N. W. Dawson, wife of the section foreman. She mentioned to him the singular circumstance that a few hours before his son's death her husband had seen a light in the little hollow between the railway embankment and the hill, directly opposite the spot where the young man had been killed. She thought it was strange.

Altogether there were six persons who felt distinctly two or three days before the accident the impress of the events that were in preparation, and foreshadowed in their own consciousness, more or less distinctly, the fate that eventually overtook Edward Thomson.

There had been other instances of prescience quite remarkable in other members of this same family. But what made this case more remarkable than others was the number of persons upon whose minds this event had cast its shadow, and the accuracy with which the original prophecy had been fulfilled in the manner in which it first presented itself.

It seemed as if in this singular instance the mystery in which fate fulfills its decrees had suddenly been lifted and mortals were permitted to witness in advance the machinery of destiny at work shaping the predetermined and inevitable events which make the web of daily life.

It happened that Dr. R. M. Bucke, a student of psychology and head of the insane asylum at London, Ont., heard in the course of the family gossip of the events that had taken place at St. Thomas and of the singular circumstances surrounding the death of Edward Thomson. Dr. Bucke had known the Thomson family a great many years. J. H. Thomson and he grew up together, and they were distantly related. He knew also that there had been other instances of second sight in the family. Dr. Bucke is writing a book which has to do with phenomena of this kind. He was naturally interested in getting an accurate report of the occurrence.

Not having the time or perhaps the inclination to go himself to St. Thomas, he inquired of Dr. Sippi, who is employed with him at the hospital, if he knew anyone who would be fitted to undertake the task of investigating the singular events of which he had received a general and rather mythical account. In order to indicate precisely what he wanted to know he addressed a letter to Dr. Sippi stating his purpose and the nature of the inquiry he desired to be made. Dr. Sippi enclosed the letter to John Farley, a solicitor of St. Thomas, stating that he had undertaken to find some one who would make the desired investigation and had settled upon him as the man.

In answer to that letter Dr. Sippi received a reply, which was the first

coherent account of the affair that had been obtained. The statement is interesting as showing, among other things, the general accuracy of the statements that have been made concerning the affair and indicating how far they can be trusted. The letter is as follows :

"ST. THOMAS, March 23rd.—Dear Dr. Sippi: I have duly received your letter, also Dr. Bucke's enclosed, but it was not until to-day that I had the opportunity of having an interview with Thomson. I give you as nearly as I can the facts and you may communicate with him for anything further. He will be very glad to give you any information in his power. He feels his son's death very much.

"Mr. Thomson tells me that Finch, who was night operator, came into the office a day or two before the death of his son and said: 'Thomson, are you a nervous man? When I went home last night I laid down on the lounge and fell asleep and dreamed that I was at the keys when the message came, "Ed. Thomson is killed," and that message came from the west, whereas he runs always from the east. I could not shake off the impression made on me all that day, and it was very strange it should come from the west when I knew that his runs were always east.' But at that particular time he was running between Windsor and St. Thomas.

"His other son, who lives in New York State, Eustace, a few nights before his death dreamed that Ed. was dying and spoke it out in his sleep so that his companion who was sleeping with him wakened and told him what he was saying; and he was so much frightened and choked that he had to get up in order to get his breath, and remained up for some time. Mr. Thomson says he himself had a dream a night or two before the death that his other son had come home to die. He is working on the Lake Shore Railway. He said that he called at the place where his son was killed a day or two after and the wife of the section man, an English woman, living close to the place, told him that early that morning when her husband got up and looked out in the direction where the accident afterward took place he saw a blaze of light and called to his wife to come and see it, but when she reached the window neither could see it. She thought it very strange when the accident occurred a few hours afterward. The age of the boy was nineteen years.

"There is nothing more worthy of note unless it was that one of the daughters at the supper table, two days before, said to her mother on looking at the grounds in her tea-cup, 'There is going to be a lot of people at our house soon.' Her mother was very much alarmed, but Thomson saw nothing in that, because it was a habit of the family of looking in their teacups.

"Yours truly, JOHN FARLEY."

It was a month later before the final statements of the case were prepared.

In the meantime Dr. Bucke had made the acquaintance of J. M. Coyne, registrar of deeds at St. Thomas. Dr. Bucke spoke to Mr. Coyne about the case, interested him in it and finally induced him to promise to investigate and secure explicit statements of the matter from the persons who had the facts. Mr. Coyne is an attorney and a man of more than ordinary information and intelligence. He was a person whom the doctor could trust to sift the facts to the bottom, and it is upon the facts that were obtained that the history of one of the most remarkable cases of second sight now on record rests.

Mr. Coyne interviewed both father and son, also Mr. Finch, the operator. The statement of John H. Thomson, which he obtained, is as follows:

"I am the father of Eustace G. and Edward Thomson. I am forty-nine years of age. I frequently have premonitions of the death of friends by a depression of spirits, continuing sometimes for two or three days. It has been the subject of conversation with my wife.

"The third night before Edward was killed I dreamed that Eustace had come home looking very sad. I got the idea somehow that he had come home to die. The dream impressed me very strongly and caused a great depression of spirits. I told somebody in the office next day of the dream, probably Mr. Tyler. The feeling of depression lasted until I heard of Edward's death. The morning before Edward was killed he left the house a little after half past six. He seemed very reluctant to go, and said if it was not his turn he would not go. Finding that a friend, Clark, was going out with him he decided to go. My wife noticed him looking out of the window for some time instead of rushing down stairs as was his custom. She asked him if he did not feel well. He replied that he was all right and came down stairs at once.

"The next morning after my dream Mr. Finch, night operator on the Grand Trunk Railway at St. Thomas where I was then ticket agent, came to me before I left the office for the day and asked if I was anyway nervous. He didn't know whether he ought to tell me or not, he said. I told him to go ahead, whatever it was. Then he told that when he went over home the previous morning he had breakfasted and then lay down on his lounge to rest, and being half asleep and half awake he heard a message come over the wire—there was no wire in the house—saying: 'Edward Thomson is killed,' and that the message appeared to come from the west. He said to me 'Ted, you know, is running east and there can't be much in that, and you know dreams go by contraries, any way.'

"Ted had been call boy for Mr. Finch, who thought a good deal of him. Mr. F. said he could not shake off the impression made on him, but at the same time he tried to make light of it. As a matter of fact, Ted had been running east of St. Thomas before that. He was called to Windsor on March 2nd to run east from there, but that was the first run west of St. Thomas.

"The morning of his death my wife and daughter felt greatly depressed in spirits all the morning without being able to account for it. The previous morning, my daughter, looking at the grounds in her teacup told her mother that there were lots of people coming to the house in cabs and carriages. As a matter of fact, many people did come to the house in cabs and carriages before the funeral.

"After the funeral I went out to see the place where Edward was killed. The wife of the section man told me that early in the morning before the accident her husband got up before daylight and looked out eastward along the track. He called out to her, 'What is that light doing out there?' She went to the window to see the light, but it had disappeared. The section man pointed out to me where the body of my son was found a few hours after, and his wife told me it was the exact spot or exactly opposite the spot where he had seen the light. He was not present when she told this.

"I am at present agent for the Cleveland, London & Port Stanley Transportation and Railway Company. My son, Eustace, is now ticket agent for the same company at St. Thomas. "JOHN H. THOMSON."

The statement of Eustace G. Thomson is dated at St. Thomas, April 1, 1893, and is as follows: "My brother, Edward Thomson, was killed this side of the Thames River between the bridge and the watering tank on the air line division of the Grand Trunk Railway, on March 3, 1893, at about 10.30 a.m.

"Either the night before or the second night before his death I was at Farnham station on the Lake Shore & Michigan Southern Railway, twenty-five miles southwest from Buffalo. I was telegraph operator (day operator) and for a few nights had been sleeping with Guy A. Cone, the station agent. About midnight he and I were in bed. He was asleep. I had been asleep, but awoke with a nervous uncomfortable feeling. I was obliged to get up, take a turn about the room and look out the window. I then went back to bed, sat up in it, and my mind turned then to brother Edward with a longing to be near him. I put my arm on Mr. Cone and called out 'Ted'; then I lay on the bed and groaned several times, after which the feeling left me and I went to sleep. Next morning I asked Mr. Cone if I had not awakened him by my calling out, when he said 'no.'

"During the period I have spoken of I had a strong feeling of dread and fear which I cannot describe.

"The morning my brother was killed I was standing at my desk in the office and was thinking that though I had been there over a year and other operators were frequently receiving 'dead-head' messages I had never received any. I sat down at once at my table, and with the thought in my mind. Immediately there was a call over the wire: 'Fm. (Farnham).' I answered. Then

the message read, giving the number, the sending operator's initials, then thirteen (number of words), then d.h., and d.h. (meaning deadhead over the two connecting systems), and then the message that my brother was injured. Shortly after that I received the second message that he was dead.

"The people at Farnham are all or nearly all Germans, and I did not feel like telling them what I had experienced. I came home at once to St. Thomas and told my father and mother what I had felt. I am almost certain that it was the night before the accident that I had the feeling I have mentioned. I was twenty-one years of age last January.

"After I arose the next morning my mind was not strongly impressed with occurrences otherwise than it seemed curious. "EUSTACE G. THOMSON."

The concluding statement was that of James Finch, whose experiences were more remarkable and his impressions more distinct and picturesque than any of those that have been mentioned. The statement was as follows :

"I am night agent and telegraph operator on the Grand Trunk Railway at St. Thomas.

"Between one and two weeks before Edward Thomson's death I had gone home from my work at 7 a.m., had breakfasted and gone to bed about nine o'clock. A little after one o'clock I woke up with the impression that a message had come over the wires : 'Teddy Thomson is killed. Tell his father.'

"There was no signature to the message. It came from the west, but I did not recollect the station. I feel pretty certain that it did not state the station. The impression it made on me woke me up. I had felt that I had risen from my desk and gone to the ticket office door and taken the keys out of my pocket to open it, thinking : 'How shall I break the news to his father.' Just then I woke up.

"I lay about an hour trying to sleep again, but could not. I usually sleep soundly, without dreaming, until 6 p.m. I only remember once dreaming since then.

"I stayed about the house until 7 p.m., when I went on duty again. I saw Ted that night and told him I had a dream about him and dreamed that he was hurt, and wanted him to be very careful. He said he'd be careful, but that he did not believe in dreams. Next morning I went into the ticket office after his father came. I told him I didn't believe much in dreams, but that I had a dream about Teddy and wanted him to be very careful. I said the message came from the west and Teddy always ran east. I said dreams always went by contraries and probably this would.

"The impression remained strong on my mind from that time on. The second night before he was killed I received a message from the assistant superintendent of the division to send two spare brakemen to Windsor to make a



J. H. COYNE, M.A.

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few trips. I looked at the list of spare brakemen, and saw that Clark and Mason stood for this call. I sent out the call-boy to call them accordingly. I remember feeling glad that I had not had to call him out of his turn. Teddy had been call-boy for two years before becoming a brakeman. He was a quiet, steady boy, and I thought a good deal of him.

"The day he was killed my wife woke me up to tell me. When she awoke me it was about the same hour as that in which I had received the message I have referred to. I saw the message afterwards at the telegraph office announcing his death. It was the same in effect as the message I had received in my dream, only worded about like this: 'Brakeman Thomson is killed. Let the family know.'

"Having now heard Mr. Thomson's statement read I do not feel quite so certain as to my having heard the message so long before the accident happened, but I am pretty sure it was a week before. "JAMES FINCH."

This was dated April 21st, 1893.

The above statements were written out by me from the dictation of Eustace G. Thomson, John H. Thomson and James Finch respectively, and signed by them in my presence.

JAMES M. COYNE.

St. Thomas, Ont., April 21st, 1893.

Mr. Coyne in forwarding the foregoing statements wrote a letter in which he sums up the value of the evidence, analyzing them with the keenest of attorney's logic and attempting to gather from this suggestive network of incidents the grain of incontestible fact that they contain. His letter is the more interesting because it is from an attorney who understands the value of evidence and because previous to this time Mr. Coyne had made no special study of occult phenomena and was not prepared as most students of the night side of psychology are for the startling conclusions to which he is forced. The letter is dated April 24th, 1893.

"I enclose," he says, "the statements of Eustace G. Thomson, John H. Thomson and James Finch with reference to the death of Edward Thomson.

"The only important discrepancy between Farley's letter and these statements are (1) In the former—written after a conversation with J. H. T.—Eustace's experience is not in accord with the latter's statements in all particulars. (2) The date of Mr. Finch's dream as being at least a week before the accident—although he is not positive—whilst Mr. Thomson gives it as the third night before the accident.

"All are trustworthy persons, as their positions on the railway would indicate even to those who do not know them, and I have no doubt of the exact truth of their statements in substance, although, as is always the case, there are slight discrepancies in unimportant details. There can be no doubt about the following facts:

"The extraordinary impression produced on Eustace's mind, 150 miles away, one or two nights before his brother's death, causing intense alarm and dread and a longing to be with the brother.

"The father's dream that Eustace had come home looking very sad, and the strong impression it produced upon the father—lasting until his son Edward's death, two or three days later.

"Mr. Finch's extraordinary dream occurring at the hour the message actually arrived some days later, and in substance giving the very terms of the telegram which was received. The effect it produced on him preventing him from sleeping afterward, although he had slept only half his usual period; his mention of the fact to both Edward and his father; the continuance of the impression until the accident happened; these are facts as to which there can be no doubt.

"Miss Thomson's remark about the visitors coming to the house is one that is so common that not much stress can be laid upon it. Eustace's impression about the 'dead-head' message might be an afterthought. If not, it is a case of telepathy or mental suggestion of which everybody knows examples. His strange sensations during the night may also be connected with the depression of the father's mind, and the latter may have been produced by Mr. Finch's account of his dream. Edward's mind may also have been affected by the same cause, and this may account for his reluctance to go out when called, and his absent-mindedness which was remarked by the mother. Mental suggestion would account for all these sensations and dreams.

"Mr. Finch's dream is an instance of 'second sight,' projecting itself into the future; and is, in my mind, the most extraordinary part of the whole affair."

There are some circumstances surrounding the affair that are not included in either of these statements. Mrs. Thomson, the mother of the boy, as a correspondent of *The Tribune* found her, is a tall, slender, dark-haired woman, not much given to talk, but subject, one would say, to nervous fears about things, as some women are. It was she who first suggested something sinister from the daughter's suggestion about the tea grounds. There was another circumstance which is connected in her mind with the many strange events that preceded her son's death.

St. Thomas is a railway town. A large proportion of the men in the city are employed in one way or another upon the railway. The call-boy, therefore, is quite an institution in the town. It is his duty to go at all times of night and in all seasons to notify railway men that they are needed at the station. The brakemen and conductors do not have any regular hours, but run on the "last man in, the last man out" system.

Edward Thomson made his last trip on Thursday and was on his way home

again Friday morning when he was killed. Wednesday night, about eleven o'clock, Mrs. Thomson, being in bed, heard footsteps on the porch and then a knock at the door. She got out of bed and looked out of the window but could see no one. A moment later her husband, who had just returned from the lodge and had been standing some moments in front of the house, came and found his wife at the window. She asked him if he had seen the call-boy, and he said no. Then she told him about the knock she had heard. It worried her.

The next morning about 5.30, when the call-boy came to call her son, she again heard the knock and started up, saying, "There's that knock again."

Young Thomson was killed about ten o'clock as near as can be determined. Mrs. Thomson had been feeling depressed and worried about her son all the morning, when about 10.30 she felt something in the back of her head. She was strangely unhappy and distressed from that time until she heard that her son was dead.

Mr. Thomson is a solid looking man, not the least nervous, and inclined to be skeptical about all manner of occult phenomena. He is, however, a man of rather strong feeling, and has for a long time recognized the fact that when any misfortune was about to happen to the family he was likely to feel strangely depressed for some days before the event occurred. He was considerably worried by his dream in regard to his son's return, but he did not refer his sensations to his son Edward or connect it with Finch's dream, until after the accident occurred.

James Finch is not by any means the ordinary telegraph operator. He is a man of perhaps thirty-two years of age, with large, mild eyes, a smooth, clear skin and a heavy curly beard. He looks like a skilled mechanic, a man with a conscientious, careful, mathematical mind. He says himself that he has a great turn for machinery and is always devising things. He is a man of remarkably well balanced though sensitive, nervous organization.

It has happened that he has had occasion several times to receive telegrams very similar to the news of Teddy Thomson's death and he had to break the news.

Finch was especially fond of Teddy Thomson because he was quiet and faithful. He hated to see him go on the road as a brakeman. Finch had been a brakeman himself, and knew the danger of it. He had tried to dissuade the boy from going as a brakeman, but had not succeeded.

"I did not," he said, "think of the matter particularly when I lay down to go to sleep. I never permit myself to think of anything. I do not think I was entirely asleep when the dream came to me. It seemed to me then, and it does yet, just as if the thing had actually happened. I was sitting right there at the desk and I heard the instrument begin to tick. I sat down and copied the message, and then picked it up and read it to make sure. You know when you are taking a message you do it almost mechanically, and you do not always know what you have written until you look at it.

"I remember going out of the little room in which the instrument is located around outside to the door of the ticket office. There wasn't anyone in the room at the time, and I was thinking how I should break the news to Mr. Thomson. I thought I would ask him if he was prepared for bad news, and so break it to him in that way. First I thought of telling Mr. Smith, who I knew was in the adjoining room, but then I thought that he was such a blustery man he would tell it in a blunt way. I finally decided to do it myself and trust to the moment for the inspiration to speak. I had just put my hands on the door of the ticket office to enter when I awoke.

"It was about the same hour a week or so later that I was notified of Teddy's death. The first words I said were: 'My dream has come true.' I had not thought of it particularly before. It had entirely passed from my mind at this time. It did not occur to me at all at the time that Teddy went out on the road west. I was rather glad that he had the chance to go out there, for it was considered a good run, but I remember distinctly that I had a feeling of relief when I saw that his name came on the roll in the regular order and that I was not obliged to call him out of his turn. You know when you are sending out men that way if you call them out of their turn and anything happens you feel sort of responsible.

"I went over in the evening to the house. I inquired for Mr. Thomson. He was in the kitchen, and I went back there to see him. I remember that the first thing that he said was: 'This is your dream.'

"I have tried to recollect what station the telegram came from. As a matter of fact the real telegram came from Middlemiss, and it seems to me now that was where the telegram in my dream was dated, but I will not be certain. It may seem so to me now because I know that the real telegram came from there, and I would not like to say. I am not in the habit of having dreams of this kind. I have noticed this about me, however, that when I want to plan something out if I go to bed and lie there I can plan it all out without much difficulty."

The incident of the seeing of the light by the section foreman has not been thoroughly investigated. The people are in an out-of-the-way place, and opportunity has not yet offered itself of looking into the matter. It has been suggested that the light seen might have been the reflection of the light from within the house. The man said that it looked like a switchman's lantern down in the hollow beside the tracks just opposite the place where the accident occurred.

Young Thomson was killed in a singular way. There is a steep grade, and just here the train parted. They had succeeded in getting the train together again and Thomson was walking up toward the engine with the bell rope when he slipped and fell between the cars, striking his head on the iron connecting

rods, breaking his neck and crushing his skull. He was dead before he struck the ground. The wife of the section foreman saw the accident from the window, and says the train was already off the track at the time the accident took place.

Dr. R. M. Bucke, who has undertaken to investigate the singular story, is exceedingly interesting and a man of continental reputation. He is the biographer of Walt Whitman, the disciple and friend of that strange philosopher and poet, and the only man who has written a biography of Whitman that was authorized by the subject. It was Dr. R. M. Bucke who was called to testify a few months ago in the Veney murder case. He is the recognized authority on mental diseases in Canada.

Dr. Bucke says the faculty of second sight is hereditary in the Thomson family. He related a singular story about another member of the family who had received a warning in her sleep of the death of a member of the family which came true infallibly and in the most unexpected way.

"I have no doubt the faculty is hereditary," the doctor said. "It must be. Everything is hereditary. It is but reasonable to suppose that faculty is transmitted like all others. If I remember rightly, though I am not sure about it, the faculty of second sight that used to be so common among the Scots was transmitted through one generation to another and was confined in certain families. It is certainly hereditary in the Thomson family.

"The interesting point about the whole matter to me," he continued, "is that hours and days before the accident occurred the thing was felt as an actual thing by four or five persons."

"Suppose you admit the fact that an event may project itself into the minds of these people. Then it is easy enough to understand how the event came to strike Finch with such force. Finch was in the direct road of the event. He knew Teddy Thomson very well. He was interested in him. He saw him every day go and come from the road. He was directly in the way of the event. This is how he came to experience it. Finch's physical peculiarities may have had something to do with it. You would naturally expect these things to occur in certain kinds of nervous organism.

"The fact about these strange experiences is that the human mind is passing into a new phase. These phenomena, which are increasing in number every year, are connected with this larger thing that is coming to pass. They are simply the consequences, the side issues.

"The human race, you must understand, is one organism, and it is growing into its successive faculties, just as a child grows into his faculties. They are there waiting for him, so to say. The child is the epitome of all past history. The human mind has taken on one function after another and is going to keep on taking on new faculties. These sporadic instances of what is known as

second sight are simply the signs of a new consciousness that is making its appearance.

"If you go back far enough in the animal kingdom you come to a period in animal life where there is a simple consciousness. That is the sort of consciousness the monkeys and all the race of the mammalia possess. But in man you see another and higher form of consciousness. Man is conscious of himself. He recognises himself as an individual. There is coming into the world a newer and higher consciousness."

It appears that Dr. Bucke has for many years been engaged in preparing a book on what he is pleased to call cosmic consciousness. The incident of the prophecy of Edward Thomson's death was gathered and chronicled by him in the interest of this book.

PSYCHICAL RESEARCH.

By James L. Hughes, Inspector of Public Schools, Toronto, Canada.

The following cases are submitted for the consideration of students of psychical phenomena :

FIRST CASE.—In the year 1865 I attended the Normal School in Toronto. I was then in my twentieth year. I had rooms with three other young men over a small store in a quiet part of the city. On our return from school one evening we found an old negress in the store, through which we had to pass on our way to our rooms. A glance revealed the fact that she was a remarkable woman. Her figure was tall and slight. Her action was quick, definite and graceful, and her animated face reflected very clearly the flashes of thought and feeling that chased each other through her mind and heart. Her manner was weird, and her look indicated a half demented condition. When we entered the store she turned promptly from the proprietor, with whom she had been talking, and walked quietly towards us. Her air of mystery awed us, and we halted. She came close to us—glanced rapidly from one to another, and then seizing my right hand in hers and placing her left on my forehead, she gazed searchingly into my eyes for some moments. Suddenly she said, "Young man, I can tell you anything you ever did or anything you want to know."

"May we ask questions," said one of my companions laughing.

"Certainly," I said, treating the whole matter as a joke.

"Why, you can't even tell his name," said one of them who had lived for years on the farm adjoining my father's.

"His name is Hughes," she promptly answered.

This was a surprise, and my friend proceeded to make a more thorough test of her power.

"What is his father's name?" said he.

"John."



JAMES L. HUGHES.

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"His mother's?"

"Caroline."

"How many sisters has he?"

"Seven."

"How many brothers?"

"Three."

"What was he before coming to Toronto?"

"A farmer."

"What direction is the well from the house on his father's farm?"

"They haint got no well. Their water is carried in pipes from a spring?"

"In what year did he break his arm?"

This was another catch question, but she was equal to the occasion.

"His arm was never broken; don't try to be too smart, young man," said she with an indignant look of reproof.

His question brought accidents to my recollection, and I asked, "What was the worst accident that ever happened to me?"

"The fall from the gig when the horse ran away with you," was her answer.

Associated in my mind with the runaway was the fact that my favorite dog had been shot the day before the horse ran away. He was bitten by a mad dog and had to be put aside. Some time before his death he was run over by a loaded wagon, and when I ran to pick him up he bit me in his agony. The scars were clearly visible on my hand. My friend's clever question recalled the runaway, the death of my dog, and the fact that he bit me. Almost before I was conscious of the fact that I was looking at the marks on my hand she said: "He did not know what he was doing when he bit you." I was startled to hear her express orally the thought that was passing through my mind. There was now no possibility of doubting her power of mind reading. We proceeded to test her along many lines, and always with the same result. Each question brought the answer to my mind, and she spoke what I thought as quickly and as definitely as I could have done. She had never seen me before. No one in the whole city had known me until a short time previously, when I came from a farm sixty miles away.

Mind-reading seemed to be quite a modest accomplishment, however, when she revealed her greater powers. When we tired of questioning she proceeded on her own account: "You are attending the Normal School now," said she, "and you will be a teacher in that school some day."

"Stick to history, Auntie," I replied, "your prophecy is absurd."

"What do you know about it, young man?" she queried, "I tell you, you will be appointed a teacher in that school before you are two years older," she continued, speaking with much emphasis.

Nothing at that time seemed more absurd to me. I was only a few weeks

from the farm. My highest ambition was to teach a village school, and I did not allow her prophecy to raise a single hope in my mind; but she was right. I was appointed without an application. If an application had been necessary I should not have obtained the situation. She proceeded to give me information relative to my future, the wisdom of which was accurately shown by after years, but her most remarkable statement was a prophecy which left but an hour for its fulfilment:

"Before you take your tea to-night a gentleman will come to see you who will be a relation of yours by your marriage.

It was nearly six o'clock when she spoke her prophecy. Only one gentleman came to our rooms before we took tea. He came to borrow a book, and years afterwards I married his cousin.

I knew Irving Bishop, I have witnessed Stewart Cumberland's remarkable mind reading; but Mother Davis could read minds fluently, while they spelled their syllables with difficulty. Her prophecies are to me inexplicable. No foundation of even the most shadowy kind existed on which she could logically base either of them, when she made them. None of my professors had ever dreamed for an instant of my appointment as a teacher in the Normal School, when she foretold it. No such hope had ever come to me, nor did I admit it when she presented it to me. No one in authority ever knew till after I was appointed that she had made her prophecy; so her opening up of the future could have no possible influence in securing the fulfilment of her prophecy. This is equally true in regard to my marriage. The lady who afterwards became my first wife, and made me a "relation by marriage" to the gentleman who visited us on the evening Mrs. Davis called was a fellow-student of mine at the Normal School, but my interest in her was not aroused by anything Mrs. Davis said. We continued at school for nearly a year after her prophecy, and even attended the same Sunday-school, yet we did not become acquainted. I left the city to teach in the country, and became engaged to another lady. I was appointed to a position in the practice department of the Normal School unexpectedly. I resided in the city for nearly a year before I visited the lady whom I married. During this time the possibility of our union had not presented itself to me. We were brought together at last by a chain of circumstances that resulted from no effort of ours, but were wrought out by the absolute overthrow of our plans by causes over which we had no control.

SECOND CASE.—My father was born in the northern part of Ireland. His grandmother was especially fond of him, and her affection was returned warmly. Soon after his marriage he came to Canada. His grandmother was still alive; her health was good, and her love for him had lost none of its vitality. She remained in Ireland.

I am his oldest child, and I well remember one Sunday morning hearing him relate the following experience to my mother :

" I was awakened about three o'clock by a loud rapping at the door of my bed-room. I sat up in bed, and asked, 'Who's there?' I heard the answer distinctly and very definitely: 'Your grandmother is dead.' I got up and opened the door, but could find no one; and I heard no more."

He aroused my mother and told her at once the strange story I heard him repeating in the morning. He told the story to his brother and other neighbors after church the same day. Some of these neighbors had known his grandmother in Ireland. In due time a letter came announcing the old lady's death. Making the necessary allowance for the difference in time in Ireland and in Canada, she died at the exact time the announcement was made to him.

How was the message conveyed? To say, "he dreamt it," leaves the mystery unsolved. The fact still remains that he announced the death of his grandmother, thousands of miles away, weeks before the fact was communicated by letter, and a few seconds after she passed away. It makes the case still more remarkable to know that he had no knowledge of her illness.

My father is a man weighing more than two hundred pounds, and possessed of extraordinary physical strength. He has always had receptive telepathic power which frequently enabled him to announce events of importance occurring to members of his family at a distance without any information by the ordinary channels of communication.

JEUSS, THE SON OF ANANUS.

A Case of Prevision as related by Josephus.

Four years before the war began, when Jerusalem was in very great peace and prosperity, Jeuss, the son of Ananus, a plebeian and a husbandman, who came to the Feast of Tabernacles which is celebrated every year in the temple to the honor of God, began on a sudden to cry aloud, "A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against the whole people!" This was his cry as he went about by day and by night in all the lanes of the city. However, certain of the most eminent among the populace had great indignation at the dire cry of his, and took up the man, and gave him a great number of severe stripes; yet did he not either say anything for himself or anything peculiar to those that chastised him, but still he went on with the same words which he cried before.

Hereupon, our rulers, supposing, as the case proved to be, that this was a sort of divine fury in the man, brought him to Albinus, governor of Judea, where he was whipped till his bones were laid bare; yet did he not make any supplication for himself, nor shed any tears; but turning his voice to the most lament-

able tone possible, at every stroke of the whip his answer was, "Woe, woe to Jerusalem!" And when Albinus asked him who he was, and whence he came, and why he uttered such words, he made no manner of reply to what he said, but still did not leave off his melancholy ditty, till Albinus took him to be a madman, and dismissed him. Now, during all the time that passed before the war began, this man did not go near any of the citizens, nor was seen by them while he said so; but he every day uttered these lamentable words, as if it were his premeditated vow, "Woe, woe to Jerusalem." Nor did he give ill words to any of those that beat him every day, nor good words to those that gave him food. This was all he said, and his cry was loudest at the festivals. He continued this ditty for seven years and five months, without growing hoarse or being tired therewith, until the very time when he saw his presage in earnest fulfilled in our siege, when it ceased; for, as he was going round upon the wall, he cried out with his utmost force, "Woe, woe to the city again, and to the people, and to the holy house!" And just as he added, at the last, "Woe, woe to myself, also," there came a stone out of one of the engines, and smote him, and killed him immediately; and as he was uttering the very same presage he gave up the ghost.

Saint Gregory of Tours, the best historian of the fifteenth century, has included in his writings an anecdote of an equally confirmatory nature.

THE VISION OF ST. AMBROSE.

On the day of the death of Saint Martin, at Tours (anno 400), Saint Ambrose was informed of the event whilst he was celebrating the mass in the church at Milan. It was customary for the reader to present himself with the book before the officiating priest, and not to read the lesson until he had received his orders to do so. It happened, however, on the Sunday of which we are speaking, that while the person, whose duty it was to read the epistle of Saint Paul, was kneeling before the altar, Saint Ambrose, who was celebrating the mass, fell asleep.

Two or three hours had passed without any one venturing to disturb him. At length they informed him how long the people had been waiting. "Be not disturbed," he said; "it has been a great happiness to me to sleep, since God has chosen to show me a miracle; for know that Martin, my brother bishop, is about to die. I have assisted at his funeral—the usual service was completed, and only the capitulum remained to be said, when you awoke me."

The assistants were greatly surprised. They noted the day and the hour, and it was subsequently ascertained that the moment of the blessed confessor's departure exactly corresponded to the time when Bishop Ambrose had assisted at the celebration of his funeral.

CHAPTER IV.

MEMORY.

By the Rev. Principal Austin, B.A.

MEMORY is one of the richest gifts of the great Creator to mankind. Kant pronounces it the most wonderful of the faculties. Without it, man becomes an imbecile, life is robbed of many of its richest joys, and improvement and progress are impossible. With it, we live over again the joys and sorrows, successes and defeats of the past, and these remembered experiences become guide-boards or gleaming danger-signals for future conduct. Memory thus retains for us the seeds of wisdom gathered by life's wayside. He who forgets profits little by his past life. Like the sieve, he receives much and retains nothing.

To those who live in accordance with wisdom and virtue, memory becomes a fruitful source of delight as life advances. It recalls the joyous intercourse of past days, the innocent pleasures of childhood, the performance of virtuous deeds, and the reception of acts of kindness from others—making the past life one long gallery of pleasant pictures. It is true it recalls the sorrowful experiences of life also, but these have lost their bitterness, and to every cloud in memory's horizon there is the silver lining of succeeding joy. Often in the midst of present sorrow, memory flashes the golden rays of the delightful experience of past days upon us. Who, in the midst of trouble, has not received at least temporary relief by viewing the pictures memory has presented to his mind—bright hours, when happiness reigned in heart and home; fair days, when love was his companion; glad moments, when life was rich with joy?

To those whose lives violate the laws of morality and virtue, memory must become a source of suffering. And no suffering in the short span of our mortal lives, is more acute than the memory of our own acts which have violated conscience and the laws of God. If the functions of memory continue in the life to come—and without memory there can be no conscious identity—it seems inevitable that it shall become a source of joy to the virtuous and a fountain of bitter waters to the wicked.

As a general rule the remembrance of past pleasures is pleasant, and, as has been well said, "he who imparts an hour's real enjoyment to another, increases the sum of his happiness while the memory of it lasts." Sidney Smith declares: "If you make children happy now, you make them happy twenty years hence by the memory of it."

Metaphysicians have given a great variety of definitions to the memory. Dr. Reid, in his work on "The Human Mind," reviews not only the theories of

the ancient Platonists and Peripatetics, but also the more modern theories of Locke, Hume, and other philosophers, and after exposing their fallacies, sums up in these words: "Thus, where philosophers have piled one supposition on another, as the giants piled the mountains in order to scale the heavens, it is all to no purpose—memory remains unaccountable, and we know as little how we remember things past as how we are conscious of those present."

Cicero likens the memory to a treasury, in which is stored up acquired knowledge to be used when occasion demands. Plato likens it to a tablet on which acquired knowledge is engraved. Locke says: "Memory is the power to revive again in our minds those ideas which, after imprinting, have disappeared, or have been laid aside out of sight." Addison says of memory: "It is like those repositories of animals that are filled with stores of food, on which they may ruminate when their present pasture fails." Dr. Walsh says: "Memory hath no special part of the brain devoted to its own service, but uses all those parts which subserve our sensations, as well as our thinking powers." Glanvill says: "Things are reserved in the memory by some corporeal exuviae and material images which, having impinged on the common sense, rebound thence into some vacant cells of the brain." Gassendi compares memory to linen or paper folded up, containing carefully within its folds the truths which are wrapped up for future use.

Memory is defined as the power or capacity of having what was once present to the senses or the understanding suggested again to the mind, accompanied by a distinct consciousness of its past existence. When we come in a subsequent chapter to discuss the laws which govern memory we shall see, that in place of a single function of the mind, memory really includes several mental activities, and these require separate education and training if we would have a strong and serviceable memory.

Plutarch calls memory "the larder of the soul from which it takes its food and sustenance." John Locke styles it "the storehouse of our ideas," and Robert Hall, "the master of the rolls of the soul," while Seneca declares "a man without memory is a madman or an idiot." Lord Tennyson, in one of his beautiful odes thus glorifies memory:

"Thou who stealest fire
From the fountains of the past
To glorify the present; O haste!
Visit my low desire.
Strengthen me! Enlighten me!
I faint in this obscurity,
Thou dewy dawn of memory."

Among the Greeks, memory was a goddess to be revered and worshipped, under the name Mnemosyne. She was represented as the daughter of heaven

and earth, and the mother of the nine Muses who presided over literature, music, and art. In this, they recognized the fact that for all progress in knowledge and art, mankind was indebted to memory.

Dr. Watts, speaking of memory, in his work "On the Improvement of the Mind," observes: "All the other relations of the mind borrow from hence their beauty and perfection, for other capacities of the soul are almost useless without this. To what purpose are all our labors in wisdom and knowledge, if we want memory to preserve and use what we have acquired? What signify all other intellectual or spiritual improvements, if they are lost as soon as they are obtained? It is memory alone that enriches the mind by preserving what our labor and industry daily collect. . . Without memory, the soul would be but a poor, destitute, naked being, with an everlasting blank spread over it, except the fleeting ideas of the present moment."

Like all other powers of the human mind, the memory is capable of vast improvement. Its capacity is, in truth, unlimited. By rational methods, it may be strengthened and rendered more serviceable to its possessor, and by lack of attention to the laws which govern this faculty, as well as by irrational methods of memory training, it may be weakened and rendered comparatively useless. While everyone admits the value of a strong and active memory, it is doubtless a fact that the best period of life for memory culture is allowed to pass without any systematic efforts at strengthening this important faculty. Parents and teachers, by a little daily attention to rational memory training, could confer untold advantages on the youth committed to their care. So far from giving proper attention to this subject, the methods adopted in many schools directly tend to the injury of this faculty. We need hardly refer to the cramming process which overburdens the memory, the "learning by rote," which often develops sensation to the neglect of intellectual memory and the failure of teachers to instruct their pupils in the important work of systematic arrangement of the facts acquired.

IS MEMORY ETERNAL?

Sir William Hamilton and some other philosophical writers are of the opinion that what has once been apprehended by the mind is never utterly lost. Not that we all fully remember everything that we once knew, so as to be able to recall at will our previously acquired knowledge, but that it still somewhere remains engraven upon the tablets of the brain. On the contrary, Locke says: "Ideas quickly fade after vanishing quite out of the understanding, leaving no more footsteps or remaining characters of themselves than shadows do in flying over a field of corn." The opinion of Thackeray is different. He says: "It is an old saying that we forget nothing, as people in a fever suddenly begin to talk the language of their infancy; we are stricken by memory sometimes, and old

affections rush back on us as vivid as in the time when they were our daily talk ; when their presence gladdened our eyes ; when, with passionate tears and grief, we flung ourselves upon their hopeless corpses. Parting is death—at least as far as life is concerned. Passion comes to an end ; it is carried off in a coffin, or weeping in a postchaise ; it drops out of life one way or the other, and the earth-clods close over it and we see it no more. But it has been part of our souls and is eternal."

Hail ! Memory, hail ! in thy exhaustless mine,
From age to age unnumbered treasures shine !
Thought and her shadowy brood, thy call obey,
And place and time are subject to thy sway.
Lulled in the countless chambers of the brain
Our thoughts are linked by many a hidden chain ;
Awake but one, and lo ! what myriads arise,
Each stamps his image as the other flies !
Sweet Memory ! wafted by thy gentle gale
Oft up the stream of Time I've turned my sail !
To view the fairy haunts of long-lost hours,
Blest with far greener shade, far fairer flowers.

—Rogers.

PHENOMENAL MEMORIES.

Nature shows her accustomed partiality in the bestowal of the powers of memory. Some few have really great memories, others feeble memories, while most men have good native powers in this regard. But, as in the case of the talents, five gained other five, and two, other two, when employed, and the one talent hid, remained one talent, so the native powers of memory may, by exercise and training, be increased even many fold. The main differences between men, so far as the practical value of memory is concerned, depends much more on the way in which they have developed their memories, than upon the greatness of their natural powers.

In this chapter, we direct attention to certain persons of ancient and others of modern times, who were, doubtless, endowed with more than average powers of memory, and whose training had fortunately been favorable to its higher development. It may be that none of our readers will ever possess similar powers to those about to be recounted, yet the recital may serve to show the truth of the statement already made : that there is really no limit to the development of memory. If this be true, it should encourage every one, however moderate his native powers of memory, to persist in regular and systematic efforts for the strengthening of this faculty.

Lord Macauley had a phenomonally powerful memory. When only three or four years of age he took in whole pages of what he read. His mind at that

time would seem to have mechanically retained the form of what he read. His maid said he "talked printed words." Once, when a child, when making an afternoon call with his father, he picked up Scott's "Lay of the Last Minstrel," for the first time. While his seniors were conversing he quietly devoured the treasure. When they returned home the boy went to his mother, who, at that time was confined to her bed, and, seating himself beside her, repeated what he had read by the canto, until she was tired. In after life, one day at a board meeting at the British museum, Macaulay wrote down from memory, in three parallel columns on each side of four pages of foolscap, a complete list of the Cambridge senior wranglers with dates and Colleges attached, for the 100 years during which a record of the names had been kept in the university calendar. Many other examples of this kind, showing Macaulay's wonderful memory might be presented; he once said, if all existing copies of "Paradise Lost" and "Pilgrim's Progress" were destroyed, he could restore them from memory.

Magliabechi, court librarian at Florence, was the literary prodigy of his times. He had crammed into his head the contents of an immense library. He could, upon demand, not only supply any quotation desired, but was also able to give page and paragraph. He at last became regardless of all social and sanitary rules and almost rotted amid a confused heap of books.

Jedediah Buxton, who died in 1774, possessed a remarkable memory. Although a schoolmaster, he was so illiterate he could scarcely scrawl his own name. On one occasion he mentioned the quantity of ale he had drunk since he was twelve years old, and the names of the gentlemen who had given it to him. The whole amounted, he said, to five thousand one hundred and sixteen pints, or "winds," as he termed them, because, like the toper Bassus, he emptied his jug at one draught. Although he had received very little instruction in arithmetic, and had never been assisted in his youth, beyond learning the multiplication table, yet, without the aid of pen or pencil, he could multiply five or six figures by so many, and in a much shorter time than it could be done by the most expert arithmetician. The product of the sum, which in his memory he had worked out, he would repeat, if it were required, a month afterward. He could, moreover, leave off the operation, and, without the slightest error, resume it at the end of a week or a month, or even after several months.

Dr. Abernethy had a singularly retentive memory. One day he invited a company of friends to do honor to his wife's birthday, when one of the guests of a poetical turn of mind, composed some verses complimentary to Mrs. Abernethy. The doctor listened attentively to the reading of them, and then exclaimed, "come, that is a good joke, to attempt to pass off those verses as your own composition, I know them by heart." All were mute with astonishment, while Dr. Abernethy recited the verses without a single error. The "poet" was completely amazed, mystified, and angry. The amused host explained his

power of memory, and offered to repeat any piece of the same length that any of the company would recite.

There are recorded accounts of persons both in ancient and in modern times possessed of powers of memory so stupendous as almost to stagger belief. As in the case of Goldsmith's school-master, we wonder that "one small head" could carry all they knew. Such were the memories of Theodectes and Hortensius, and Cineas, of whom Cicero speaks. The latter being sent on an embassy to Rome, was able, the day after his arrival, to address all the senators and knights by name. Hortensius, after coming out of the sale room, was able to repeat the auction list backward.

Mr. Stanton, Secretary of War during the rebellion, had a fine memory. One evening, in the early part of 1868, Dickens, then on a reading tour in this country, was dining with Charles Sumner, Stanton being present. To the surprise of Dickens, Mr. Stanton was able to repeat from memory a chapter from any of the novelist's works. Mr. Stanton explained that during the war he had formed the habit of invariably reading something by the author of "Pickwick" before going to bed.

It is related of Dr. John Leyden "that after he had gone to Calcutta, a case occurred where a great deal turned on the exact wording of an Act of Parliament, of which, however, a copy was not to be found in the Presidency. Leyden, who, before leaving home, had had occasion to read over the Act, undertook to supply it from memory; and so accurate was his transcript that when, nearly a year after, a printed copy was obtained from England, it was found to be identical with what Leyden had dictated."

Cyrus, it is said, knew the name of every soldier in his army. Otho, the Roman Emperor, owed, in a great measure, his accession to the Empire to his prodigious memory. He had learned the name of every soldier of his army, when he was their companion as a single officer, and used to call every one by his proper name. The soldiers being flattered by such attention, persuaded themselves that such an Emperor could not forget in his favors those whose names he so well remembered. They all, therefore, declared for him and enabled him to overthrow his rival.

Seneca, the distinguished Roman senator and philosopher, speaking of memory, says:—"Age has done me many injuries and deprived me of many things that I once had, it has dulled the sight of my eyes, blunted the sense of my hearing, and slackened my nerves. Among the rest I have mentioned is the memory, a thing that is the most tender and frail of all the parts of the soul, and which is first sensible to the assaults of age; heretofore this so flourished in me that I could repeat two thousand names in the same order as they were spoken."

John Fuller, a land agent, of the county of Norfolk, could correctly write out a sermon or lecture after hearing it once; and one, Robert Dillon, could, in

the morning, repeat six columns of a newspaper which he had read the preceding evening. More wonderful still was George Watson, who, while in other respects the type of the hobbledohoy and country bumpkin, could tell the date of every day since his childhood and how he had occupied himself on that day.

Richard Porson, professor in the University of Cambridge, was alike distinguished for his learning and his memory. He had the Greek authors, book, chapter, verse, and line at the tip of his tongue. When a lad at Eton, as he was going to his Latin lesson, one of the boys, wishing to play him a trick, took his Latin *Horace*, from him, and slipped into his hand some English book. Porson, however, who had learned *Horace* by heart before he went to Eton, was nothing disconcerted at the trick, but when called upon to begin, opened the English book which had been placed in his hand, and without hesitation commenced, and went on regularly, construing the Latin into English with the greatest ease. The tutor, perceiving some signs of amusement and mirth among the boys, and suspecting there was something uncommon in the affair, asked Porson what edition of *Horace* he had in his hand. "I learned the lesson from the Delphin edition," replied the pupil, avoiding a direct reply. "That is very odd," said the master, "for you seem to be reading on a different page from myself. Let me see the book." The truth, of course, came out, and the master said he would be happy to find other pupils acquitting themselves as well under similar circumstances.

Mezzofanti, is said to have known seventy different languages and dialects and upon one occasion to have succeeded, after twenty-four hours' study, in readily conversing in a language which before was entirely unknown to him, and which seemed totally different from all he knew. An old beggar of Stirling, some years ago, yclept Blind Aleck, knew the whole of the bible by heart, so that he could give verse, chapter, and book for any quotation, or *vice versa*, correctly give the language of any given verse.

Wesley tells us in his Journal of a young Irish preacher, who had such a knowledge of the Greek Testament and such powers of memory, that on the mention of any word from the Greek text, he would at once tell you all the various passages in which the word occurred, and the different shades of meaning in each. Charles Dickens, it is said, could, after passing down a street for the first time, tell you the names of the shop-keepers in order, and the kind of business in which each was engaged.

In the old days of Louisiana many of the representatives were Creoles, who could scarcely speak a word of English.

On account of the large Creole element in the State all Acts of the Legislature were obliged to be published in both French and English, and all speeches made in the Senate were rendered in both languages. For many years General Horatio Davis, of New Orleans, Clerk of the Senate, translated all the speeches and such

was his memory, that, after listening to a speech an hour or two long he would immediately deliver it in the other language, and with perfect accuracy. And this was accomplished without the use of any notes, and apparently without any effort.

No one could have filled his place, and his services were so highly appreciated and widely known that rival candidates for the office rarely presented themselves.

It is said, the Athenian, Themistocles, knew the name of every one of the 20,000 citizens of Athens. Morphy, the celebrated chess player, could play several games of chess simultaneously, without seeing any of the boards on which the various games were being conducted. The great thinker, Pascal, is said never to have forgotten anything he had ever known or read, and the same is told of Hugo, Grotius, Leibnitz, and Euler. All knew the whole of Virgil's "Æneid" by heart. The great critic, Joseph Scaliger, used to say of himself that he had a bad memory. Yet this good man, with his bad memory, complains that it took him twenty-one days to learn the whole of Homer by heart; he had to devote three months to learning in like manner the whole of the remaining Greek poets, and in two years he succeeded in getting by heart the whole range of classical authors.

"Memory Corner Thomson," a resident of London, in 1820, had phenomenal powers of recollection. He could take an inventory of the contents of a house from cellar to attic merely from memory, and could afterwards write out a list containing every article from memory.

Sir Benjamin Brodie, in his "Psychological Inquiries," cites the instance of the celebrated Jesuit, Suarez, who is said to have known by heart the whole of the works of St. Augustine. As these consist of eleven huge folio volumes they give some idea of the capacity of the memory that was able to take them all in and retain the whole; for it is said that if ever any one misquoted St. Augustine, Suarez would at once correct the quotation, and give it with literal accuracy.

Woodfall, brother of the Woodfall who was Junius's publisher and editor of the London *Morning Chronicle*, would attend a debate, and, without notes, report it accurately next morning. He was called "Memory Woodfall."

Ben Jonson said of himself: "I can repeat whole books that I have read, and poems of some selected friends, which I have liked to charge my memory with." Avicenna repeated by rote the entire Koran when he was only ten years old. Justus Lipsius, on one occasion, offered to repeat all the "History" of Tacitus without a mistake, on forfeit of his life.

The following is a quotation from Monte Christo, by Alexander Dumas. Dantes and the learned and shrewd Abbe Faria have been conversing, and the latter remarks: "I possessed nearly 5,000 volumes in my library at Rome, but

after reading them over many times I found out that with 150 well-chosen books a man possesses a complete analysis of all human knowledge, or at least of all that is either useful or desirable to be acquainted with. I devoted three years of my life to reading and studying these 150 volumes, till I knew them nearly by heart. So that, since I have been in prison, a very slight effort of memory has enabled me to recall the contents as readily as though the papers were open before me. I could recite you the whole of Thucydides, Zenophon, Plutarch, Titius Livius, Tacitus, Strada, Jornandes, Dante, Montaigne, Shakespeare, Spinoza, Machiavel, and Bossuet. Observe, I merely quote the most important names of interest."

Nor are these powers confined to gifted individuals. They are possessed by ordinary individuals, and manifested often under what is called by physicians, *Hypermnnesia*, or exaltation of memory, due to some change in the physical condition. This occurs frequently in fevers, in mania, ecstasy, hypnotism and hysteria. It is also frequently present in case of imminent death, when the whole life passes in review in a few seconds, facts and events long forgotten rushing with incalculable speed through the consciousness. During fever, the language of childhood, long disused and forgotten, has been recalled. A man of remarkably clear head was crossing a railway in the country, when an express train, at full speed, appeared closely approaching him. He had just time to throw himself down in the centre of the road between the two lines of rails, and as the train passed over him the sentiment of impending danger to his very existence, brought vividly to his recollection every incident of his former life in such an array as that which is suggested by the promised opening of "the Great Book at the last great day."

Nor are these phenomenal powers of memory confined to gifted individuals and persons in abnormal condition. They are often possessed by entire classes and races as the direct result of memory training. The natives of India have remarkable memories. It is a well-known fact that an Indian druggist may have hundreds of jars, one above the other from floor to ceiling, not one containing a label, yet he never hesitates, placing his hand on the right vessel when a drug is required. The ordinary washermen go round to houses with their donkeys and collect clothes, some from one house, some from another. These they carry to the river and wash, and in returning with the huge pile never fail to deliver each article to the rightful owner.

In Brittany, the peasants still recite the ancient oral traditions of their race. The tenacity with which the Briton clings to the habits and belief of his forefathers is shown by his retention to the Celtic language, and by his quaint costume. The Briton peasants will repeat a legend or story with scrupulous fidelity to the established form in which they have always heard the incidents related. They will instantly check a stranger who attempts to deviate from the

orthodox version with "Nay, the story should begin thus," repeating the regular formula of the tale.

During the persecution of the Waldenses, in the thirteenth century, when their version of the Scriptures was prohibited and destroyed wherever found, their ministers committed whole books of the sacred volume to memory, and repeated chapters at their religious meetings. Even the lady members could repeat passage after passage with the utmost facility and accuracy. Reiner could neither read nor write, yet was able to repeat the entire book of Job.

That great Scottish philosopher, Dugald Stewart, himself a striking example of great memory power, says: "On the superficial view of the subject, the original differences among men, in their capacity of memory, would seem to be immense; but there is reason for thinking that these differences are commonly overrated, and that due allowances are not made for the diversity of appearance, which the human mind must necessarily exhibit in this respect, in consequence of the various walks of observation and of study to which mankind are led, partly by natural propensity and partly by accidental situation."

There is good reason for believing that it is clearly within the compass of the average memory to master and recall at will every syllable of the Holy Scriptures. G. C. Leland says: "It is recorded of a Slavonian Oriental Sect called the Bogomiles, which spread over Europe during the middle ages, that its members were required to memorize the Bible verbatim. Their latest historian, Dragomanoff, declares that there were none of them who did not memorize the New Testament at least; one of their bishops publicly proclaimed that, in his own diocese of four thousand communicants, there was not one unable to repeat the entire scriptures without an error.

As an illustration of great powers of memory, often found in common life, we insert the following interesting article from *The Call*, of San Francisco:

In an Italian restaurant on O'Farrell street, there is a waiter who has a memory greater than that possessed by Memnon, or by a disappointed office-seeker. Better still, his bank account is longer than his wonderful memory.

A wonder in many things is Mariani, for that is the name of the little man with the big memory. Many were the stories related in reference to the food-bearer's incomprehensible brain faculties, before I decided to test them for myself. "Why", said a Bohemian friend while relating some of Mariani's performances, "there is less likelihood of his forgetting a face or dish, than of Chris. Buckley, 'the blind devil' failing to remember a voice. He will not only recognize one after a year's absence, but will also remember what your last meal consisted of. Don't believe it. eh? Well you can put him to a test and decide for yourself."

So it was agreed to put the little waiter's memory to a most rigid test. It was on Christmas eve, 1891, that two weary, hungry reporters entered the

restaurant where Mariani is employed. Hundreds of persons were dining there, and scarcely two order the same dishes.

"Hello, Shortpencil" was Mariani's greeting as he quickly appeared by my friend's side, "regular dinner to-night or the same as you had last time?"

In order that there might be a fair test Shortpencil insisted that I should do the ordering. I did so, and the meal was a most satisfactory one. The circumstance had almost entirely escaped my memory, and I had forgotten there was such a person in the world as a disciple of the great Memnon, in the person of the modest little waiter, and was wondering where to dine when Shortpencil accosted me. This was Christmas eve, 1892, just one year after our dinner was served by Mariani.

"Been to dinner? No, well let's go to see Mariani. I'll wager you a small bottle of extra dry that he can repeat the dinner, dish for dish, without a single order."

The wager was accepted, and half an hour later we were seated in the O'Farrell street restaurant. Mariani was soon before us with a large bottle of claret in his hands.

"Good evening," said he to Shortpencil, and turning to me he added, "and how are you? It must be nearly a year since you were last here?"

Already his memory was beginning to assert itself. "Now then, gentlemen," he continued, "will you have a regular dinner or the same as last time?"

"Same," said Shortpencil. Then my own memory of the meal twelve months before was revived as each delicacy appeared in the same order as before. First came the large bottle of Burgundy, with two small glasses and plenty of cracked ice. Shrimp salad, ox tail soup, Italiarena, broiled flounder, roast teal duck, and rum omelette, came in their regular order without a word being spoken to Mariani.

"You had Oregon cheese last time" explained the knight of the napkin, when it was time for dessert, "but we have a new brand which you will find even nicer."

"Give us the same as before," was the order.

By this time I began to marvel at the man's memory, and to realize that I was about to lose the wager.

But there were several things yet to come before the first dinner had been entirely duplicated. Mariani was equal to the occasion, however, and without the least hesitation completed the meal by supplying black coffee, cognac, and the same brand of cigars we had spoken before.

Shortpencil chuckled gleefully several hours later as he helped consume the champagne Mariani's memory had won for him. "Don't feel bad," he said soothingly, as he held the sparkling liquid to the light, "I lost a similar bet two years ago. Had to get even some way, you know."

Several days later I learned more about Mariani. For thirty years he has worked in the same restaurant, and has judiciously invested his savings. In addition to several houses and lots he owns a big factory in South San Francisco, that supplies many of the delicacies he daily serves to patrons of the restaurant.

"Yes, he is a wonder," said the proprietor of the restaurant, when asked about Mariani, "and although he has accumulated a fortune, you could not hire him to quit his occupation as a waiter. As he declares himself, he was born to be a waiter, and a waiter he will be till called to that land where edibles are not required."

The geographer Maretus, narrates an instance of memory probably unequalled. He actually witnessed the feat, and had it attested by four Venetian nobles. He met in Padua, a young Corsican who had so powerful a memory that he could repeat as many as 36,000 words read over to him only once. Maretus, desiring to test this extraordinary youth, in the presence of his friends, read over to him an almost interminable list of words strung together anyhow in every language, and some mere gibberish. The audience was exhausted before the list, which had been written down for the sake of accuracy, and at the end of it the young Corsican smilingly began and repeated the entire list without a break and without a mistake. Then to show his remarkable power, he went over it backward, then every alternate word, first and fifth, and so on until his hearers were thoroughly exhausted, and had no hesitation in certifying that the memory of this individual was without a rival in the world, ancient or modern.

Such instances of marvelous linguistic faculty as that possessed by Mezzofanti, and the fairly numerous calculating prodigies who have astonished the world by their facile juggling with figures, are all practically varieties of specially developed memory power, and the same may be said of the great chess players, who are able to play a number of games simultaneously without seeing any of the boards.

Less common, and certainly not less remarkable is the association of memory with the sense of sight shown by a painter, of Cologne, who, when a valuable painting by Reubens had been taken by the French from the church of St. Peter, in that city, undertook to make an exact copy from recollection, and succeeded so well in reproducing the most delicate tints of the original with the minutest accuracy that when the lost painting was ultimately restored, it was scarcely possible to distinguish one from another, even on the most minute scrutiny.

Years ago there was a strolling player in Edinburgh, named William Lyon, who had an astonishing memory. Once he wagered that at next morning's rehearsal he would repeat the whole of *The Daily Advertiser* from beginning to end. "This task," we are told, "he accomplished without making the slightest error, through all the varieties of advertisements, price of stocks, domestic and foreign news, accidents, offenses, and law intelligence." Dr. Macklin reported

the performance of a similar feat by another man, who, when complimented on his success, replied that it was nothing, and immediately proceeded to repeat the whole backward, "beginning at the imprint and ending at the title."

The advantages of good memory to the historian are obvious, and we find it said of Gibbon that when he had once read a book it was of no further use to him; it was as a sucked orange and could be thrown away. Carlyle, likewise, had a prodigiously retentive mind, while of Macaulay's prowess in this line there are many stories told. He could read a book in the time it would take another man to cut the leaves, and, notwithstanding this lightning rapidity, he knew it all perfectly. Once, when crossing the Irish channel he repeated to himself the whole of "Paradise Lost," and it was said that if all Milton's works were lost, Macaulay could have restored them from memory. While waiting in a Cambridge coffee house for a post chaise, he picked up a country newspaper, containing two political pieces, which he read through and never thought of again for forty years, when he was able to repeat them without the change of a single word.

Something of a sensation was caused in St. Petersburg a short time ago by the appearance of an old peasant woman named Irma Andrejessa Fedosova, from Olonez, seventy years of age, unable to read or write, who could recite by rote 19,000 folk songs and poems. She was brought to the capital by a Russian literateur, who, with the help of a colleague, wrote down a large quantity of her treasure with a view to publication. Her collection appears to have ranged over the whole field of folk literature, comprising old legends, old fairy tales, tales of arms, and tales of comedy and tragedy.

CHAPTER V.

IMPERATIVE IMPRESSIONS.

Introductory Notes by the Editor.

ONE of the remarkable phases of our mental life is the impression which occasionally is made upon the human mind that a certain act *must* be performed, or a certain line of conduct must be pursued. These impressions come from we know not where, and their depth and permanency vary, but in certain cases they assume all the strength and authority of commands issued by another person. All classes of men are subject to them, and influenced more or less by them. Some men are accustomed to follow these impressions to absurd lengths, even in opposition to reason and conscience. Others pay little heed to them at all. As a rule or guide to conduct impressions cannot commend themselves to our reason, and yet it is doubtful if the man who ignores impressions altogether is much wiser than the man who allows them to direct his conduct. For every strong impression there is some cause, either in the mind itself or in those subtle influences which come from other minds, and which may be in their origin both reasonable and beneficent. Under certain conditions the mind is opened to impressions from other minds, and every Christian mind is influenced by the Spirit of God.

Who dare say then that all impressions are devoid of reason—even though the reason be not apparent to us—or that our conduct is ever and always to be directed by what seems intelligible and clear to us? Abraham went out “not knowing whither he went,” yet his subsequent career and destiny showed there was a higher will and reason than his own directing his course. Many a devout soul has at times been led in paths of labor and duty which did not at the time seem clear and reasonable. Every man subject to such impressions from within or without should neither follow them blindly or utterly discard them, but by a study of himself and his environment seek to discover the origin and value of these impressions as a guide to his conduct.

We give below a number of illustrations:

THE CASE OF STEPHEN GRELLETT.

We give, by permission, the following account from an interesting and valuable little volume entitled “Striking Providences,” by David Tatum, of Denver, Colorado:

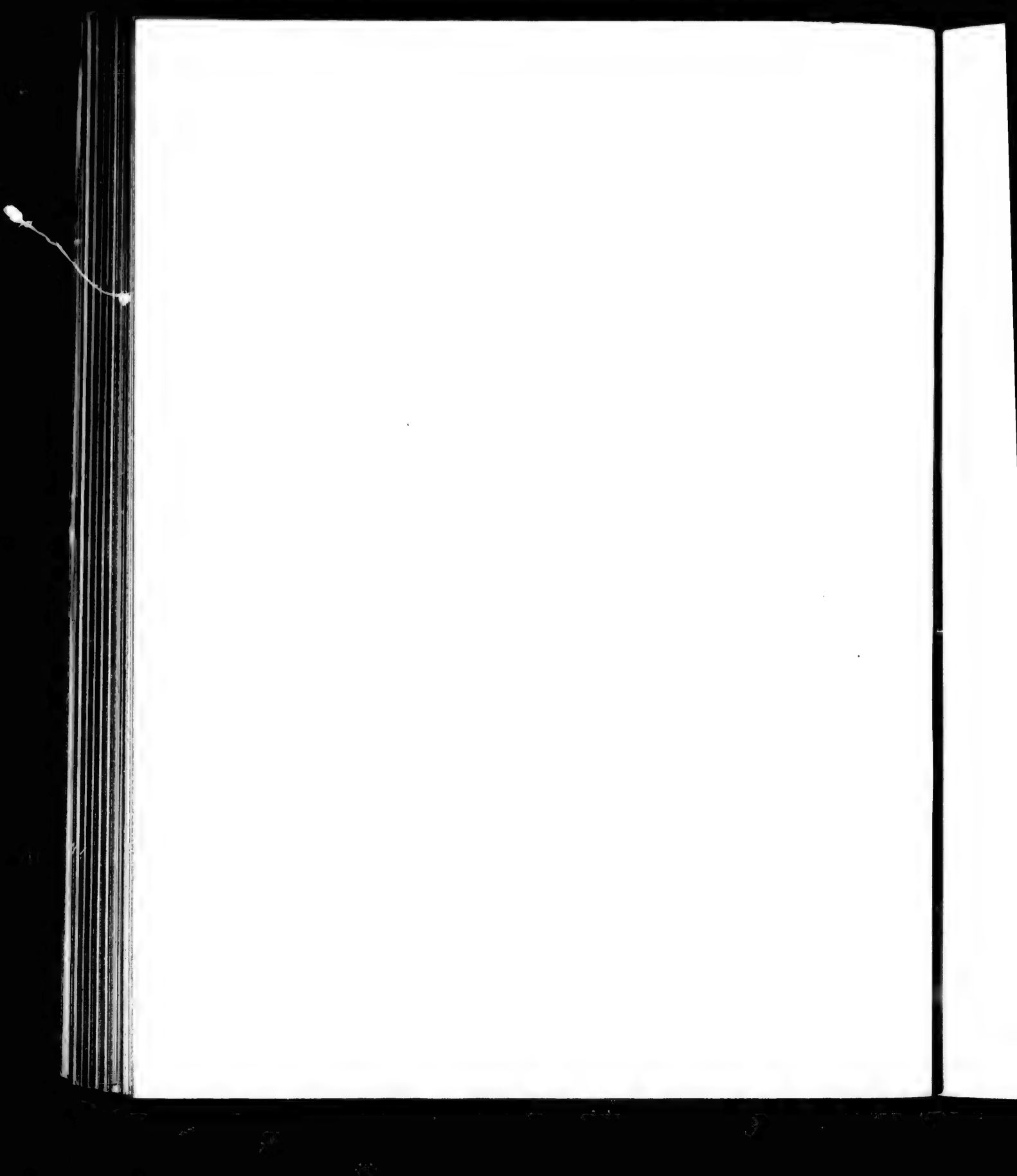
“Stephen Grellett, a prominent minister in the Society of Friends (and a resident of Burlington, New Jersey), was a man of noted piety and deep religious experience.



REV. WM. SEARLS, D.D.



REV. J. W. GARLAND.



On a certain occasion when engaged in Gospel service in one of the western States, he felt called of the Lord to take a long journey into the forest and preach the Gospel to some men who were engaged in cutting timber, and he went to the place that was shown him by the Holy Spirit while in prayer and communing with God. And on arriving there he found to his great surprise and disappointment, that their shanties were all vacated, and the men had gone further back into the forest.

But this man of God, who had been obedient to the Divine call, went into their headquarters, and waited on the Lord to see what God would say unto him and have him do. And he felt a strong emotion of the Holy Spirit to stand up and preach the everlasting Gospel, in which he felt great peace and was supremely happy, though he saw no one to whom he directed his discourse.

Years passed away, and Stephen Grellett heard nothing of his visit, and it was a great mystery to him until he went to England on Gospel service. And when crossing London Bridge a stranger accosted him, and took hold of him under great excitement and surprise on seeing him, saying, 'I have found you at last! Did you not preach on a certain occasion in one of the shanties of some wood choppers in the backwoods of America many years ago?' To which the good man responded, saying: 'But I saw no one there to listen.' 'I was there,' was the reply of the man who had accosted him. 'I was foreman and gauger of the wood. We had moved further into the forest, but having left my lever I had gone back after it, and as I approached the place I heard a voice, and I drew near agitated and trembling, and I saw you through the chinks of the timber walls of our dining shanty, and listened to you preaching the gospel, and was convinced of sin and brought under deep conviction, and was very miserable; my men were grossly immoral, and I had no one to talk to on Divine things, but I read my Bible and prayed, and called on God for mercy. And through repentance and faith in Christ Jesus I found forgiveness and eternal life; and I talked and prayed with my men, and they were all converted. Three of them entered the ministry and became missionaries, and have been mightily used by the Holy Spirit in bringing sinners to Christ. And for several years I have been possessed with a strong desire to see you, and to tell you that your sermon in our old quarters had been the means of the conversion of at least one thousand souls.'"

AN IMPERATIVE IMPRESSION AND WHAT CAME OF IT—HOW CHAPLAIN SEARLS WAS
LED TO THE MINISTRY.

The Rev. Wm. Searls, for many years chaplain of the State Prison at Auburn, N.Y., has written out, at my request, the following incident, related to me in conversation when a guest at Alma College recently:

In 1856, I was a local preacher in the M. E. Church, residing in Jordan

N.Y. While I felt it a duty, I hardly felt that I could enter the regular work of the ministry. I was a book-keeper in a large establishment, and had general charge, with good salary. But I had said if the door opens I will enter. The pastor of the M.E. Church in Elbridge, a mile and a half away, was taken sick early in the conference year, and went home and died. The leading men of the church came to me to have me serve out the year, which I concluded to do, and did. At the end of the year I remarked to the church that sometimes the new pastor did reach his charge the first Sunday after Conference, so I would come up, and if the preacher came he would preach, if not, I would.

The preacher, newly appointed, was late in reaching the church, and we had opened the service and were singing the last hymn before preaching, and while standing, the preacher came up the aisle. I told him they would expect him to preach, and that I would make a few remarks, and introduce him, which I did. He preached, and as we parted he urged me to come up and see him. In about three weeks he came down to my office, and more than intimated that things were not going very well. He urged me to come up and see him. In about three weeks, I had arranged to visit Rev. E. N. Cuykendall, at Skamately, eight miles away. I had engaged Bro. Nicolls to go with me and the horse was at my gate. All at once I said to my wife, "I cannot go—I don't know why." She remarked, "what will Bro. Nicholls think?" I said, "I don't know, simply I cannot go. I will run over to Bro. Burnham's, and have him go," which I did. After they drove off, I sat down like one bewildered till the bell began ringing for ten o'clock service. Quick as thought I said to my wife, "I am going up to Elbridge." She remarked, "you act wild, what has got hold of you?" I said, "I don't know, but I must go. I started, but fearing I would get there so early he would want me to preach, I went slowly. When I went into the church, a little girl met me, and I heard them singing, and I said to her, 'is meeting out?' And she said 'no.' Then I asked if he had preached yet, and she said, 'there ain't any preacher; he quit last Thursday evening and went away yesterday. They are holding a prayer-meeting, and Bro. Robbins is leading it.' I waited till I heard them kneel down, then I entered, and the door made more noise than any door I ever opened (I would not have gone in but for being seen by the little girl). I took a seat by the door, bowing my head, but in a moment Bro. Robbins came to me and said: 'You are the man we have been praying for, and were going down to see tomorrow.' I told them had I known anything about it I would not have been there. The brethren gathered around me saying: 'we want you, and have been praying that we might get you.' I finally told them they could write to their presiding elder, and if he wanted me, he could write to me at Jordan. The next Saturday morning I received a letter from Dr. Reid, the presiding elder, appointing me to the charge, with many kind words on his part. I said to my wife, 'God has opened the door without my lifting the catch, and I must enter.' I

served as supply that year, and then joined the old Oneida Annual Conference, now Central New York, and was continued in the same charge for another year, during which time I closed up my work and lifted the anchor. How came I to go to Elbridge that Sunday morning?

W. SEARLS.

REMARKABLE CASE OF A CLERGYMAN IN QUEBEC.

The following is contributed by the Rev. Mr. Garland, of South Stukely, Que. :

Mr. G. is a clergyman well known to me. He has been a missionary for many years. He spends a great deal of time travelling and visiting his people. His mission is large, containing about 144 square miles. There are a great many French families within his charge. Mr. G. was not intended for a French missionary, nor has he been educated in French, yet few men have worked more acceptably among the French Romanists than he has done. Under his ministry many of them have left Romanism and come into the English Church. In visiting the sick Mr. G. gained the confidence of the people to a remarkable degree. His prayers for the sick often resulted like miracles on their behalf. Night or day no distance deterred him, he would go when sent for—often going a distance of fourteen miles over bad roads and in the night. There seemed to be an invisible hand always guiding him—invisible to those around him, but visible to himself. One Saturday morning about nine o'clock he had an appointment in a village about six miles off. His horse and sleigh were brought out, and he was going to step into the sleigh when he was seized by such a strong impulsive impression that he should go to visit a family about seven miles away, in the opposite direction to the place to which he intended to go. He waited a few minutes, considering what he should do. So strong was the sense of duty impressed upon him that he at once started for the woods (lumber woods) where the family lived. He had gone from his own door about fifty yards when he met a man coming for him to take him to the same family to whom he had started to go. The man that met him told him to go on quickly that he was very much needed. Mr. G. did so. On entering the home he was told that they had a very sick man, not expected to live through the sickness. On entering the room where the sick man lay the sick man reached out both hands to him and said, "O I am so glad you came. I heard of you, though I never saw you before, and I was praying that you would come—that God would send you. I am so thankful that you have come." This man was over sixty years of age, never had made any profession of religion. Never had been baptised. Mr. G. baptised him, and had a very profitable visit with him. The man gained strength, got up, and was able to move about again. Many cases of a similar nature might be

mentioned in the ministry of this clergyman. This case is given only as a specimen of many other such cases.

A PROVIDENTIAL RESCUE THROUGH AN IMPERATIVE IMPRESSION.

David Tatum, the well-known Quaker evangelist in his little book, "Striking Providences," gives the following interesting bit of personal history concerning a providential rescue:

"One cold winter day as I sat in the house, approaching the twilight of evening, I had a very clear presentiment of the Holy Spirit, that some young man was in great danger from some cause, and the family in distress through anxious feeling on his account, and that I should go on to Garden street and rescue the poor victim to drink from the power of the dram shop. I started at once, but as there were many saloons on the street I had no idea at which of them all it might be. I walked nearly a half a mile through the cold winter find and drifting snow, not knowing where I should call, and passed numerous saloons, but felt no inclination to stop. But finally my attention was attracted to one, with a strong impression that I should go in. I found a well-dressed young man there, of rather fine appearance, under the influence of liquor asleep on the bench. I awoke him out of his stupor and spoke kindly to him, expressing my regret that he should have fallen into the habit of drinking, to bring ruin upon himself, and, no doubt, distress on his family, to which he replied: "Oh! I wish I was dead." I turned to the saloonist and pointed him to the work of his hands and the wickedness of his business in the ruin of young men like this, for all of which God would bring him to judgment, according to his warning and woes, that he had pronounced on him that puttest thy bottle to him, and makest him drunken also, at which he seemed much confused, but said not a word. I took the young man home and found him to be the son of a highly respectable family. Soon after we came in a sister returned who had been out hunting her brother. And as I talked and prayed with the family, and especially for this poor victim to drink, the sighs and sobs of the parents and sister were most touching.

His manhood was gone, and he had been robbed of his money and gold watch while asleep. But his father remarked, with tears, that he did not care for that, they were nothing to compare with his character and soul, and that the disgrace and shame that he (their only son) had brought on the family, had filled their heart with anguish and disappointment.

But this scene is only one of many of those occurrences of domestic trouble by drink and the work of the dram shop, that we have witnessed in our work for the Master. I could now see the hand of Divine Providence in all this leading me out in that storm of wind and snow, not knowing where He would guide me, but directing my footsteps right to the place where I should rescue that

prodigal son, and take him to his father's house and mother's embrace. For he was too intoxicated to have gone by himself, and the probabilities are that had I not obeyed the impress of the Spirit he would have been turned out in the night to perish on the street, and add a crushing blow to sorrow and break a mother's heart.

A WIDOW RECEIVES AID IN THE HOUR OF NEED THROUGH
AN IMPERATIVE IMPRESSION.

From an interesting volume, "Touching Incidents and Remarkable Answers to Prayer," we extract the following, by kind permission of the author and publisher, S. B. Shaw, of Grand Rapids, Mich.:

"In the winter of 1855, in the State of Iowa, the snow fell early in November to the depth of two feet. The storm was such that neither man nor beast could move against it.

In a log cabin, six miles from her nearest relative, lived a woman with five children, ranging from one to eleven years. The supply of food and fuel was but scant when the snow began falling; and day after day the small store melted away until the fourth evening, when the last provisions were cooked for supper, and barely enough fuel remained to last one day more. That night, as was her custom, the little ones were called around her knee to hear the Scripture lesson read, before commending them to the Heavenly Father's care. Then, bowing in prayer, she pleaded as only those in like condition can plead, that help from God might be sent. While wrestling with God in prayer the Spirit took the words of the Psalmist and impressed them on her heart: 'I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread.' And again these words came as if spoken audibly: 'The young lions do lack and suffer hunger, but they that wait on the Lord shall want no good thing.' Faith took God at his word, and with an assurance that help would come, she prayed God, who heareth prayer, and retired to rest without a care or fear for the morrow. When again the morning broke that mother arose, kindled her fire, and put on the kettle as she had done on the other days before the food was all gone. Just as the sun arose a man in a sleigh drove up to the house, and hastening in inquired how they were getting along. Her heart at first was too full for utterance, but in a short time he was told something of their destitution, and of her cry to God for help. He replied, 'Last night, about nine o'clock, wife and I were both impressed that you were in need. Spending almost a sleepless night I hastened at early dawn to come and inquire about the case.'

Then returning to his sleigh he took into the house breadstuff, meat and groceries, so that mother had abundance to prepare a breakfast for the little ones, who had eaten the last bread the night before. And as if to make the case above mentioned a special providence, without a doubt remaining, the individual who was thus impressed—and that at the very hour that mother was crying to

God—was a stranger to the circumstances and surroundings of this family. Indeed, he had never been in that house before, nor had ever showed any interest in the person referred to, but he ever afterwards proved a friend indeed.

Now, after years have rolled around, and these children are all married and settled in homes of their own, that mother's heart is still strengthened to bear hardships and trust in God by the recollection of that hour when faith in God was so tested, and yet was so triumphant.

Let skeptics ridicule the idea of a special providence, or lightly speak of prayer. One heart will ever believe God's ear in mercy is open to the cry of the feeblest of His children when in distress their cry goes up for help to Him."

PREMONITIONS.

Miss D. and her father had lately gone to occupy an old Jacobean house in Scotland, which they rented, not knowing all its history or contents, only that it had been occupied by some Jacobites at the time of the Rebellion.

Miss D. says that one night, soon after settling into the house, she had an alarming dream, which gave her such a shock that she woke up with the fear of some terrible danger about the house, to which she felt all the inmates were exposed. With growing consciousness the details and cause of danger faded from her mind, and she calmed herself, as it was but a dream. A night or two later she woke up with the same horrible dream of an immediate catastrophe impending to the house. Again she calmed herself and was able to rest till next morning, when she told her horrible dream.

But a third night she had a similar dream of horror and of immediate danger in the house, but on waking could not recall what or where was the source of danger. Acting on the moment's impulse and the third dream she arose and called her father from his slumbers, imploring him to help her search the house. They both forthwith went all over the rambling old mansion, searching high and low, till they came to an old lumber room of which they were ignorant, where they perceived a smell of smoke. Here they found some old wood on the floor was smouldering and close by, under the same ceiling, were casks stowed away which they quickly found contained gunpowder. They called up the household and quickly extinguished the smouldering wood ere it burst into flames, and dragged away the casks with speed. By this prompt search, in consequence of a dream, the whole house was saved from explosion and conflagration.

So much for facts. Can anyone explain how material events are foreseen and revealed before they occur? Are they represented on the "mosphere of the psychic world, and seen thus by the clairvoyant?

In a symposium of what he calls "real ghost stories," Mr. Stead, the editor of the European edition of the *Review of Reviews*, prints two remarkable dream

incidents. Mr. Stead quotes, among others, a story from the accumulations of the Society of Physical Research which "is full of the tragic fascination which attaches to the struggle of a brave man, repeatedly warned of his coming death, struggling in vain to avert the event which was to prove fatal, and ultimately perishing within the sight of those to whom he had revealed the vision." The story in brief is as follows:

"M. Fleet was third mate on the sailing ship *Persian Empire*, which left Adelaide for London in 1868. One of the crew, Cleary by name, dreamed before starting that on Christmas morning, as the *Persian Empire* was passing Cape Horn in a heavy gale, he was ordered with the rest of his watch to secure a boat hanging in davits over the side. He and another man got into the boat, when a fearful sea broke over the ship, washing them both out of the boat into the sea, where they were both drowned. The dream made such an impression upon him that he was most reluctant to join the ship, but he overcame his scruples and sailed. On Christmas eve, when they were near Cape Horn, Cleary had a repetition of his dream, exact in all particulars. He uttered a terrible cry and kept uttering "I know it will come true."

On Christmas day, exactly as he had foreseen, Cleary and the rest of the watch were ordered to secure a boat hanging in the davits. Cleary flatly refused. He said he refused because he knew that he would be drowned, that all the circumstances of his dream had come true up to that moment, and if he went into that boat he would die. He was taken below to the captain, and his refusal to discharge duty was entered in the log. Then the chief officer gave Douglas the pen to sign his name. Cleary suddenly looked at him and exclaimed, 'I will go to my duty, for now I know the other man in my dream.' He told Douglas, as they went on deck, of his dream. They got into the boat, and when they were making all tight a heavy sea struck the vessel with such force that the crew would have been washed overboard had they not clung to the mast. The boat was turned over and Douglas and Cleary were flung into the water. They swam for a little time, and then went down."

CHAPTER VI.

PRAYER AND ITS ANSWER.

Introduction by the Editor.

WHATEVER view one may hold as to the efficacy of prayer, or as to the possibility of a direct answer to prayer in a universe governed by law, all who have studied aright human nature and human kind must admit that prayer is as natural to the human soul as breathing to the body. We do not mean to assert that prayer is the universal practice of men, or that the spirit of prayer is at all times dominant in human hearts, but that under certain conditions it is as natural to stretch out our hands in supplication to a higher power for help as it is to breathe the vital air.

Three views as to the value and efficacy of prayer prevail. The first denies not only the possibility of any direct answer to prayer but also the value of prayer as exercise of our moral powers and a means of self-culture. Prayer, according to this view, is worse than useless, ministering to superstition and self-delusion, and conceit. It weakens and degrades men by teaching them to depend on a higher power rather than rely upon their own resources.

The second view of prayer denies the possibility of a direct answer to prayer, yet admits its value as an exercise of our moral nature and a means of self-culture. This was the view entertained, I believe, by the late Rev. F. W. Robertson, of Brighton, England, the well-known divine.

The third view holds to the possibility of direct answer to prayer—not that all prayer is heard and answered, but that the prayer of faith, offered under right conditions somehow secures the specific things desired and prayed for. Those holding this view do not always attempt to explain the philosophy of prayer, or to solve the difficulty presented by those fixed laws which seem to govern, in all the realms of matter, mind, and spirit. Many volumes of attempted explanation of this difficulty have been written, but it must be confessed that the mystery is not yet resolved. We know, however, that many things in the physical realm that are entirely impossible or absurd under one set of conditions are quite possible, and seem to us quite reasonable, under another set of conditions. May not this be true in the spiritual as well as in the material world? If, for example, the grain cannot germinate and reproduce its kind under conditions of cold, or drought, or hardness of soil, and can, as we know, grow under right conditions of soil, temperature and sunshine, may it not be equally true that results which could never have been obtained in the spiritual realm are quite possible, the spiritual conditions being altered? All true prayer implies penitence, consecration, and faith, and these do alter the spiritual environment of the soul.



REV. B. D. THOMAS, D.D.

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It has long been a question in the mind of the writer how far the prayer of faith may be the means of its own answer. Faith is the most potent principle in the life of the soul. It is the seed out of which comes the harvest of life's activities. It is remedial and curative to mind and body. It strengthens, inspires, and uplifts the entire nature. On the wings of strong desire it reaches out toward God and man, and who shall say it is not a cause at least of changed conditions under which powers may operate that were dominant before. How far such a faith may effect another human soul through the subtle laws which govern the relation of one mind with another is a pertinent enquiry. The world will yet be many ages solving the full meaning of Jesus' words.

"According to your faith
Be it done unto you."

We give a number of testimonies relating to answer of prayer, to divine guidance, and to divine healing.

\$100 SENT IN ANSWER TO PRAYER.

The following is a personal testimony to the efficacy and value of prayer by David Tatum, the Quaker evangelist, of Denver, Colorado, and is taken from his valuable book "Striking Providences."

In addition to the many instances of the supernatural leading of the Holy Spirit, I have often been helped with means that could not be accounted for except through the providence of God, and sometimes in a very miraculous manner, according to the promise of our Lord, "I will never leave thee, nor forsake thee."

For instance, in the tenth month of 1892 we went to reside in Denver, Colorado, on account of my wife's failing health, and the necessary expenses attending our removal and board, etc., brought me into very straightened circumstances, and the need of means altogether beyond my resources. And the stringency of the times, in money matters, that soon followed, added to the perplexity of my situation. And the time came when one hundred dollars had to be secured to meet the exigency of the case. And I wrote to a friend of mine residing in Chicago to know if he could lend me that amount, to which he replied that while it would be a pleasure to accommodate me, he had no means at his command by which he could render me any assistance. At which I was greatly disappointed and depressed in my feelings, as that appeared to be my last resource, and I turned unto the Lord with full purpose of heart for relief. For man's extremity is God's opportunity. I was away from home holding meetings, and while stopping with a family I picked up a book to read, hoping to find relief to a burdened mind, for the time was drawing near when the money must be had, and my eyes first alighted on these beautiful lines of promise :

"Fear not, I am with thee, O be not dismayed;
 I am thy God, and will still give thee aid;
 I'll strengthen thee, help thee, and cause thee to stand,
 Upheld by my righteous, omnipotent hand."

And on reading this came relief and comfort to my feelings, with a belief that God would help me. And the time came, within three days, when our obligations had to be met, and a very sympathizing letter was received from an acquaintance of mine in the east, stating that he had been thinking a great deal of late, with a fear that I might be in straightened circumstances, and need of help, beyond my means at command, and that he felt he ought to render me some assistance, and enclosed in his letter a draft on a New York bank for one hundred dollars.

Now, how am I to account for all this? He was no relation of mine, and we had only met occasionally some years ago, and I am not aware that he had ever heard me speak, and there were no natural means by which he could have known my circumstances, and yet God moved upon his heart by a supernatural power to send me one hundred dollars just in time to save me from serious trouble and perplexity in my affairs.

"If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him."

"THEY WHO TRUST IN THE LORD SHALL NOT WANT."

The following incidents are taken from "Touching Incidents and Remarkable Answers to Prayer," by kind permission of the author, S. B. Shaw, of Grand Rapids, Mich.:

Mrs. Mary Grant Cramer, whose husband is a member of the Cincinnati Conference of the Methodist Episcopal Church, who was for many years U.S. Minister to Denmark, and afterwards to Switzerland, and has also filled the chair of Systematic Theology in Boston University, has related for us, by letter, several accounts of answers to prayer, among which are the following:

"When Dr. George E. Shipman and wife, of Chicago, came to see us in Copenhagen, I was much impressed with the striking and interesting incidents Mrs. S. told us in connection with their faith-work in the Foundlings' Home. For instance, when they had put all they had in the Home, and there was a payment of six hundred dollars to be made, and it could no longer be postponed for the man to whom it was due said: 'Business is business, and I must have my money, and I will send my son for it in the morning'; they betook themselves to prayer, hoping the postman would bring them a letter containing the required amount; but he did not. Soon after he passed, a man rang the bell and left an envelope containing a cheque for six hundred dollars, as a present from the Mayor of the city, who was not a religious man, but his wife, who was then in Europe, was interested in the Home, and he sent the money on her

account. Directly after it came they handed the cheque for the amount to the man who was expected to call for it. In a similar way Dr. Shipman on another occasion, received four hundred dollars a little while before it was needed, and often got smaller sums in answer to prayer.

"Mrs. Shipman told me of Mrs. Pithey, an invalid saint she knew in Chicago, who was supported by voluntary gifts in answer to prayer. This made the closing years of her life a marvelous proof of God's care for His helpless children who trust Him.

"I might add another incident. Recently a saintly woman, who has consecrated all she has to the Lord, and who lives by faith, giving her services gratuitously to His cause, felt that after the fatiguing labors of the summer, a change would be beneficial to her. She kept this to herself. Soon after a lady sent for her to call upon her, her object being to inform Miss M. that she felt impressed that she ought to go away from home for a while, and gave her fifty dollars. One day a co-worker of this good sister told me that she asked a token of the Lord in money, and the same day she found it in an envelope on the table, directed to her, from one who had never before made her a present, and who at first intended this sum for someone else.

"I am acquainted with a minister in New York city who gave up his church and a salary of five thousand a year to establish a church where he could reach the masses. He met with much opposition, but has also met with great success in his work. He said that on various occasions he felt it his duty to give all he had away, and before he could reach his home it would be replaced fourfold. His wife was greatly opposed to his giving up a certainty for what she thought an uncertainty, especially as they had five children. But he told me that since they depend upon the Lord for their support his wife has less solicitude about how they will be provided for than she had when his salary was five thousand dollars a year.

"Truly 'they who trust in the Lord shall not want.'"

ANNIE AND VANIE'S FIRST REAL PRAYER.

Two sisters, one about five years of age, the other next older, were accustomed to go each Saturday morning some distance from home, to get chips and shavings from a cooper shop. One morning, with basket well filled, they were returning home when the elder one was taken suddenly sick with cramps or cholera. She was in great pain, and unable to proceed, much less to bear the basket home. She sat down on the basket, and the younger one held her from falling. The street was a lonely one, occupied by workshops, factories, etc. Every one was busy within, not a person was seen on the streets. The little girls were at a loss what to do. Too timid to go into any workshop they sat a while, as silent and quiet as the distressing pains would allow.

Soon the elder girl said: "You know, Annie, that a good while ago mother told us that if we ever got into trouble, we should pray, and God would help us. Now you help me to get down upon my knees, and hold me up, and we will pray." There, on the sidewalk, did these two little children ask God to send someone to help them home. The simple and brief prayer being ended, the sick girl was again helped up, and sat on the basket, waiting the answer to their prayers.

Presently Annie saw far down the street, on the opposite side, a man come out from a factory, look around him, up and down the street, and go back into the factory.

"Oh, sister, he has gone in again," said Annie. "Well," said Vanie, "perhaps he is not the one God is going to send. If he is he will come back again."

"There he comes again," said Annie. "He walks this way. He seems looking for something. He walks slow, and is without his hat. He puts his hand to his head, as if he did not know what to do. Oh, sister, he has gone in again. What shall we do?"

"That may not be the one whom God will send to help us," said Vanie. "If he is he will come out again."

"Oh, yes, there he is; this time with his hat on," said Annie. "He comes this way, he walks slowly, looking around on every side. He does not see us, perhaps the trees hide us. Now he sees us, and is coming quickly."

A brawny German, in broken accents, asks:

"Oh, children, what is the matter?"

"Oh, sir," said Annie, "sister here is so sick that she cannot walk, and we cannot get home."

"Where do you live, my dear?"

"At the end of this street; you can see the house from here."

"Never mind," said the man, "I takes you home."

So the strong man gathered the sick child in his arms, and with her head pillowed upon his shoulder, carried her to the place pointed out by the younger girl. Annie ran around the house to tell her mother that there was a man at the front door wishing to see her. The astonished mother, with a mixture of surprise and joy, took charge of the precious burden, and the child was laid upon a bed.

After thanking the man she expected him to withdraw, but instead he stood turning his hat in his hands, as one who wishes to say something, but knows not how to begin.

The mother, observing this, repeated her thanks, and finally said: "Would you like me to pay you for bringing my child home?"

"Oh, no," said he, with tears, "God pays me! God pays me! I would like

to tell you something, but I speak English so poorly that I fear you will not understand."

The mother assured him that she was used to the German, and could understand him very well.

"I am the proprietor of an ink factory," said he. "My men work by the piece. I have to keep separate accounts with each. I pay them every Saturday. At twelve o'clock they will be at my desk for their money. This week I have had many hindrances, and was behind with my books. I was working hard at them with the sweat on my face, in my great anxiety to be ready in time. Suddenly I could not see the figures, the words in the book all ran together, and I had a plain impression on my mind that some one in the street wished to see me. I went out, looked up and down the street, but seeing no one, went back to my desk and wrote a little. Presently the darkness was greater than before, and the impression stronger than before that someone in the street needed me.

Again I went out, looked up and down the street, walked a little way, puzzled to know what it meant. Was my hard work, and were the cares of business driving me out of my wits? Unable to solve the mystery I turned again into my shop and to my desk.

This time my fingers refused to grasp the pen. I found myself unable to write a word, or make a figure, but the impression was stronger than ever on my mind that some one needed my help. A voice seemed to say: 'Why don't you go out as I tell you? There is need of your help.' This time I took my hat on going out, resolved to stay till I found out whether I was losing my senses or there was a duty for me to do. I walked some distance without seeing any one, and was more and more puzzled, till I came opposite the children, and found that there was indeed need of my help. I cannot understand it, madam."

As the noble German was about leaving the house the younger girl had the courage to say: "Oh, mother, we prayed."

Thus the mystery was solved, and with tear-stained cheeks, a heaving breast, and a humble, grateful heart, the kind man went back to his accounts.

"I have enjoyed many a happy hour in conversation with Annie in her own house, since she has a home of her own. The last I knew of Annie and Vanie they were living in the same city, earnest Christian women. Their children were growing up around them, who, I hope, will have like confidence in mother, and faith in God.

JEIGH ARRH.

Annie was the wife of James A. Clayton, of San Jose, California. I have enjoyed their hospitality, and esteem both very highly.

JAMES ROGERS,

Of Alabama Conference, M.E. Church.

AN EFFECTUAL PRAYER.

"No," said the lawyer, "I shan't press your claim against that man. You can get someone else to take your case, or you can withdraw it, just as you please."

"Think there isn't any money in it?"

"There would probably be some money in it, but it would, as you know, come from the sale of the little house the man occupies and calls home; but I don't want to meddle with the matter, anyhow."

"Got frightened out of it, eh?"

"No, I wasn't frightened out of it."

"I suppose likely the old fellow begged hard to be let off?"

"Well, yes he did."

"And you caved, likely?"

"No. I didn't speak a word to him."

"Oh, he did all the talking, did he?"

"Yes."

"And you never said a word?"

"Not a word."

"What in creation did you do?"

"I believe I shed a few tears."

"And the old fellow begged you hard, you say?"

"No, I didn't say so. He didn't speak a word to me."

"Well, may I respectfully enquire whom he did address in your hearing?"

"God Almighty."

"Ah, he took to praying, did he?"

"Not for my benefit, in the least. You see," and the lawyer crossed his right foot over his left knee, and began stroking his lower leg up and down, as if to state his case concisely, "you see, I found the little house easily enough, and knocked at the outer door, which stood ajar; but nobody heard me, so I slipped into the hall, and saw, through the crack of another door, just as cosy a sitting-room as there ever was. There, on a bed, with a silver head way up high on the pillows, was an old lady who looked for all the world just as my mother did the last time I ever saw her on earth. Well, I was right on the point of knocking, when she said as clearly as could be: 'Come, father, begin; I'm ready.' And down on his knees by her side went an old, white-haired man, still older than his wife, I should judge, and I could not have knocked then for the life of me. Well, he began. First he reminded God they were still his submissive children, mother and he, and no matter what he saw fit to bring upon them they shouldn't rebel at His will. Of course, t'was going to be terrible hard for them to go out homeless in their old age, especially with poor mother so sick and helpless, but

still they had seen sadder things than ever that would be. He reminded God, in the next place, how different all might have been if only one of their boys might have been spared them. Then his voice kind of broke, and a thin, white hand stole from under the coverlet, and moved softly over his snowy hair; then he went on to repeat that nothing could be so sharp as the parting with those three sons—unless mother and he should be separated. But at last he fell to comforting himself with the fact that the dear Lord knew it was through no fault of his own that mother and he were threatened with the loss of their dear little home, which meant beggary and the alms house, a place they prayed to be delivered from entering if it could be consistent with God's will. And then he fell to quoting a multitude of promises concerning the safety of those who put their trust in the Lord; yes, I should say he begged hard; in fact it was the most thrilling plea to which I ever listened. And at last he prayed for God's blessing on those who were about to demand justice"—the lawyer stroked his lower limb in silence for a moment or two, then continued more slowly than before: "And, I believe, I'd rather go to the poor-house myself, to-night, than to stain my heart and hands with the blood of such a prosecution as that."

"Little afraid to defeat the old man's prayer, eh?" queried the client.

"Bless your soul, man, you could not defeat it!" roared the lawyer. "It doesn't admit of defeat! I tell you, he left it all subject to the will of God; but he left no doubt as to his wishes in the matter; claimed that we were told to make known our desires unto God; but of all the pleading I ever heard that beat all. You see, I was taught that kind of thing myself in my childhood; and why I was sent to hear that prayer I'm sure I don't know, but I hand the case over."

"I wish," said the client, twisting uneasily, "you had'nt told me about the old fellow's prayer."

"Why so?"

"Well, I greatly want the money the place would bring, but was taught the Bible all straight when I was a youngster; and I'd hate to run counter to such a harangue as that you tell about. I wish you hadn't heard a word of it; and another time I wouldn't listen to petitions not intended for your ears."

The lawyer smiled.

"My dear fellow" he said, "you're wrong again; it was intended for my ears, and yours too, and God Almighty intended it. My old mother used to sing about God's moving in a mysterious way, I remember."

"Well, my mother used to sing it, too," said the claimant, as he twisted his claim-papers in his fingers. "You can call in, in the morning, if you like, and tell mother and him the claim has been met."

"In a mysterious way," added the lawyer, smiling.

BISHOP SIMPSON'S RECOVERY.

Bishop Bowman, of the M. E. Church, gives the following instance from his own experience :

" In the fall of 1858, whilst visiting Indiana, I was at an annual conference where Bishop Janes presided. We received a telegram that Bishop Simpson was dying. Said Bishop Janes : ' Let us spend a few moments in earnest prayer for the recovery of Bishop Simpson.' We kneeled to pray. William Taylor, the great California street-preacher, was called to pray ; and such a prayer I never heard since. The impression seized upon me irresistibly, *Bishop Simpson will not die.* I rose from my knees perfectly quiet. Said I : ' Bishop Simpson will not die.' ' Why do you think so ? ' ' Because I have had an irresistible impression made upon my mind during this prayer.' Another said : ' I have the same impression.' We passed it along from bench to bench, until we found that a very large proportion of the conference had the same impression. I made a minute of the time of day, and when I next saw Simpson, he was attending to his daily labor. I inquired of the bishop, ' How did you recover from your sickness ? ' He replied : ' I cannot tell.' ' What did your physician say ? ' ' He said it was a miracle.' I then said to the Bishop : ' Give me the time and circumstances under which the change occurred.' He fixed upon the day, and the very hour, making allowance for the distance—a thousand miles away—that the preachers were engaged in prayer at this conference. The physician left his room and said to his wife : It is useless to do anything further ; the bishop must die.' In about an hour he returned, and started back, inquiring : ' What have you done ? ' ' Nothing,' was the reply. ' He is recovering rapidly,' said the physician ; ' a change has occurred in the disease within the last hour beyond anything I have ever seen ; the crisis is passed, and the bishop will recover.' And he did."

The doctor was puzzled ; it was beyond all the course and probabilities of nature, and the laws of science. What was it that made these ministers so sure—what was it that made the patient recover, at the exact hour that they prayed ? There is only one answer : " The ever-living power of a Superior Spirit which rules the world."

THE WONDERFUL CURE OF MRS. SHERMAN.

Although there are so many cases of healing in answer to prayer, yet the incident of the healing of Mrs. Sherman is so minute, and resulted in such a radical change of the physical constitution, that it is necessary to relate it in full detail. It is too well proven to admit of the possibility of a doubt.

" Mrs. Ellen Sherman is the wife of Rev. Moses Sherman, and, at the time of this occurrence, in 1873, they were residents of Piermont, N. H. She had

been an invalid for many years. In the winter after she was fifteen, she fell on the ice and hurt her left knee, so that it became weak and easy to slip out of joint. Six years after, she fell again on the same knee, so twisting and injuring the ligaments that it became partially stiff, and, the physician said, incurable.

"The next summer, by very fast walking, one day, she brought on special weakness, which no physician was able to cure. From that moment she was subject to severe neuralgia, sick-headaches, at least monthly, and sometimes even weekly.

"In December, 1859, while stepping out of doors, she slipped, by reason of her stiff joint, and fell, striking near the base of the spine, directly across the sharp edge of the stone step. This caused such a sickness that she was obliged to leave the school she was attending.

"Three years after, in January, 1862, she fell at the top of a stairway, striking just as before, and sliding all the way down to the foot. This nearly paralyzed the spinal cord, and caused deep and permanent spinal disease. After this she was up and down for many years, attended by various physicians, yet nothing bettered but, rather, growing worse. It may be said, for short, that every organ of the lower body became chronically diseased, and that the headaches increased in violence.

"In September, 1872, through a severe cold, she took her bed, where she lay, except when lifted from it, till the night of August 27th, 1873. She was unable to walk a step, or even stand. She could sit up only a short time without great distress. The best medical skill that could be procured gave only temporary relief. The spine grew worse in spite of every appliance, and the nervous sensitiveness and prostration were increasing. During the two or three weeks immediately preceding her cure, she was especially helpless, two persons being required to lift her off and on the bed. On the Monday before, one of her severest neuralgic sick-headaches came on. During Wednesday she began to be relieved, but was still so sick, that when, in the evening, she tried to have her clothes changed, she could only endure the change of her night-dress.

"It will be seen from this, her utter physical helplessness, without the slightest hope of any amelioration. During the night of August 27th, she enjoyed a blessed time of communion with her Lord, giving herself, in all her helplessness, wholly to Him to do as He wills.

"With feelings beyond all expression, she felt the nearness of her mighty Saviour, and the sense of receiving a new and most delicious pulsation of new life. At last, though she had been bed-ridden for twelve months, and incapable of any bodily assistance, she felt an uncontrollable impulse to throw off the clothes of the bed with her left arm, and sprang out of bed upon her feet, and started to walk across the room.

"Her husband's first thought was that she was crazed, and would fall to

the floor, and he sprang towards her to help her. But she put up her hands against him, saying, with great energy : 'Don't you touch me ! don't you touch me !' and went walking back and forth across the room, speaking rapidly, and declaring the work which Jesus had been working upon her.

"Her husband quickly saw that she was in her right mind, and had been healed by the Lord, and his soul was filled with unutterable emotion.

"One of the women of the household was called, also their son, twelve years old ; and, together, they thanked God for the great and blessed wonder He had wrought.

"In the morning, after a sleep of several hours, she further examined herself to see if entirely healed, and found both knees perfectly well ; and though for sixteen years she had not been able to use either, now she lifted the left foot and put it upon the right knee, thus proving the completeness of her restoration.

"At the end of two years from her healing, inquiry having been made as to how thorough had been the work, Mrs. Sherman gave full and abundant evidence. 'I cannot remember a summer when I have been so healthy and strong, and able to work hard. I am a constant wonder to myself, and to others, and have been for two years past. The cure exceeded my highest expectations at the time I was cured. I did not look forward to such a state of vigor and strength. No words can express my joy and gratitude for all this.'

"The parents of Mrs. Sherman also testify of the wonderful change physically which occurred with the cure.

"Before, her appetite was always disordered, but on the very morning of the healing it was wholly changed, and her food, which distressed her formerly, she ate with a relish and without any pain following ; and she so continues. For years before a natural action of the bowels was rare. From that day since, an unnatural one is equally rare.

"For fifteen years, with few exceptions, she had had severe neuralgic sick headaches monthly or oftener. From that time she had been natural and without pain, with no return of the headaches, except a comparatively slight one once, from overdoing, and a cold taken through carelessness.

"There was also at that time an immediate and radical change in the action of the kidneys, which had become a source of great trouble before. Moreover, the knee, which had been partially stiff for so many years, was made entirely well. In fine, her body, which had been so full of pain, became at once free from pain and full of health.

"The week after she was healed, she went fifty miles to attend a camp-meeting, riding five miles in a carriage, the rest by cars. A near neighbor said : 'she will come back worse than ever.' Though the weather was especially bad, she came back better than when she went."

These are but few out of many expressions respecting her extraordinary

recovery, which fully satisfy the believing Christian that the Great Physician is with us now, "healing the lame," and curing the sick. It is faith only, unyielding, which the Lord requires, ere He gives His richest blessing.

The unbelieving one simply sees in it "something strange," which he cannot understand; but the faith-keeping Christian knows it is the sign of his Precious Lord, in Whom he trusts and abides forever.

MIRACLES OF HEALING.

From "Remarkable Answers to Prayer," by Patton, the following extract is made:

The author has received a letter from James H. Blackman, of Sharon, Mass. (P.O. address at Canton, Mass.), which is of extraordinary interest. Some of the facts have been given before, but never so fully as now. Slightly abridged, it is as follows, under date of Oct. 23, 1875:

"In the spring of 1870, my wife was taken sick with kidney complaint. She continued to grow worse during the summer. I took a bottle of urine to Dr. Erasmus Miller, a celebrated physician of Boston, to be tested. He sent me a note saying: 'Her disease is Bright's disease of the kidneys, in a far advanced stage, and incurable.' The water was afterward tested by several physicians, who coincided with Dr. Miller. An increase of albumen was apparent at every test, and the last (a two oz. bottle), tested by Dr. A. A. Holmes, of Canton, contained nothing but albumen. The water gradually decreased in quantity, and finally stopped altogether, and for two years nothing passed. It is well known that physicians do not profess to cure this disease. During my wife's illness her left limb became completely paralyzed, and withered away to the size of a man's wrist in the largest place, without any feeling even to pins and boiling water. She tipped a milk pan of boiling water upon her feet, but did not know that this limb was scalded till she began to dress the well foot. For three years and two months she did not walk; for two years she crept upon her knees, drawing the lame leg after her; and for the last year she moved herself around in a wheeled invalid chair. During these three years she was taken out of her bed in the morning and put into it again at night. For the two years and four months, no physician had been in the house, and she had taken no medicine, resorted to no bathing or rubbing. She ate but once a day, and immediately vomited.

"During her sickness, God gave me a new heart, and I prayed for her conversion, which occurred in January, 1874; and then for that of our daughter, which took place in February. Previously I was a Unitarian, unacquainted with evangelical doctrines. Not knowing that the Christian world had decided that the day of miracles had passed, in my ignorance and simplicity, I went to praying with faith in Christ's promise, that my wife might be healed—my wife and daughter joining after their conversion. God gave me the assurance that our

prayers were accepted, and I became bold to say to others that she would soon walk. I made this declaration to James Jennison, Congregational minister at Canton, and he replied: 'Why, you can't expect God to do a miracle!' My assurance grew stronger and stronger, and filled me with joy and gratitude. Just then the water came back in large quantity, and on being tested by Dr. Holmes, proved free of albumen. On the morning of February 25th, 1873, I prayed earnestly in secret, and then placed my wife on her knees at the family altar, and again prayed earnestly that she might walk. At the close of the prayer she was unconscious, and apparently dead. She remained thus about three minutes, when she exclaimed: 'I can walk!—I know I can walk! Praise God, I can walk!' She got up off her knees, and walked twice around the room, exclaiming: 'Praise God, I can walk! Why don't you praise God that I can walk?' Then we commenced shouting: 'Glory to God!' Oh, the rapture of that moment! We bowed before God and thanked Him for the great miracle He had performed.

"I opened the door, and she walked out upon the piazza; and about an hour afterward she walked out and shook hands with a neighbor, who was so surprised that he lost all power of speech. The paralyzed limb became immediately enlarged, and in a few days was plump and round, and stronger than the other. The appetite came back, the vomiting ceased, and Bright's disease, with all its attendant pains, passed away. She is in better health than ever before, and, like the impotent man at the Beautiful Gate, goes about leaping and praising God, often walking eight and ten miles a day without limping or fatigue.

"We got our faith by prayer and reading the promises. How could we, after having been born again, refuse to accept those promises as true? Our hearts had been given to Him, and we prayed for her recovery, that each might be enabled to go out into the world and make known the wonderful things God had done for us in giving us clean hearts; and, by the grace of God, so we will ever do."

HEALED THROUGH FAITH.

"I am the Lord that healeth thee."

With a deep sense of gratitude to my Heavenly Father for my restoration to health, I write this testimony. I will begin with extracts from a statement of my condition at the time of my restoration, written by the attending physician, thinking it will be more satisfactory than one of my own.

"Mrs. Claghorn came to me for treatment, first on June 6th, 1885, then afterwards during August, 1885, and almost continuously thereafter until January 26th, 1886—the day of her sudden and marvelous restoration to health. Her symptoms were frequent chills, pains in the bones, pains in the back, inability to sleep, and at times terrible paroxysms of tonic and clonic spasms, strongly marked opisthotones, cramping of limbs, coldness of extremities, intense pain at the base of the brain, intolerance of light, sometimes complete unconsciousness; the

paroxysms being frequently followed by partial paralysis of the right side. She also suffered from a large cellulitis tumor. At times the case responded readily to the treatment given; at other times, she grew rapidly worse for several days, the attack culminating in a paroxysm, followed by more or less paralysis. Such an attack occurred from the 21st to the 25th of January, 1886, although not so severe as some she had had. The morning of the 26th, she was unable to turn herself in bed, and had not stood upon her feet for five months. The details of her sudden restoration, which occurred that afternoon, she can best give in her own language. She rode about a mile the next evening in a cutter, to prayer-meeting, walked down the aisle like a girl of eighteen, and from a condition of emaciation rapidly gained in flesh and appearance. I made an examination March 5, 1886, and found the cellulitis tumor gone. More than a year has now passed away, and she is and has been apparently in the most perfect health. There has been no recurrence of her suffering during the past year.

Respectfully,

A. M. HUTCHINSON, M.D., Waseca, Minn.

For two weeks before my restoration, I was unable to turn myself in bed, or to feed myself. All that time my right side was helpless, and I was rapidly sinking.

On the 25th of January, I was taken with convulsions, though not so severe as on some previous occasions. My physician was with me until midnight, when I grew easier. On the morning of the 26th, I felt better until about seven o'clock, when I commenced to feel much worse. I suffered intensely, and could feel the terrible convulsions coming back. While I was in such pain, my husband received some statements of "faith-cure," which an unknown friend had sent, and he commenced reading one, saying it might make the time pass more rapidly if I could bear the reading. I was not at all interested at first, for I knew nothing of such things; I had heard of a few cases, but they were all so far away, I set them aside as something I could not understand. But this was an account of a lady whose disease was just enough like mine to hold my attention, and he read it to the close.

I was too ill to think much, but I could see it was no made-up story, and wondered if God would really do such things.

At 12.40 p.m., my husband went out, leaving me in the care of an attendant, who was in an adjoining room. I began to wonder if it were possible the Lord could have healing for me. I had not, in all my sickness, asked Him for health. But now I seemed to be led to make the request: "Lord, if Thou hast this healing for me, give it to me now;" and instantly a voice said: "In the name of Jesus of Nazareth, arise and walk!" and I was thrilled through and through with sensations impossible to describe. While I was wondering, the

command was repeated in the same words. But I did not feel returning strength, and the terrible pain still remained.

So I said aloud: "But I haven't the strength, Lord; give me the strength and I will get up;" and again the same voice said: "In the name of Jesus of Nazareth, arise and walk!" Then I made an effort to arise. It was more a mental effort than anything else; but I rose like a feather and stood upon my feet. All pain ceased—the first moment for months. It was just one o'clock. I commenced to say: "Lord, I believe; help thou mine unbelief," and prayed it continually. Then I sat down on the side of the bed, and raising my arms above my head, used the paralyzed side freely.

A swelling the size of an egg was gone, and everything inside of me seemed to be changing position, and re-creating sensations impossible to describe were felt all through me.

Then I got up and walked a few steps, and turned and looked at the bed, and the medicine beside it, and I commenced to sink to the floor. But I asked for more strength, and received it, and went on around the bed to the centre of the room, when I thought I would have my clothes brought, and dress. But when I would have called the nurse, the impression was received (not in an audible voice). "It is enough; you have seen the power of God, go back to bed;" and I obeyed.

Upon returning to bed, I re-consecrated myself to God, and begged Him to complete His will in me; and if He could better use me as a sufferer, to let me suffer, but only glorify Himself in me; and I received the assurance that He would.

Soon after the nurse brought me some food. I surprised her very much by feeding myself, and my stomach, which had previously rejected all food, retained it now with ease.

Now my husband came in, looking so disconsolate, and prepared to find me much worse than when he left me. I need not attempt to tell of his joy and surprise upon hearing what God had done for me in his absence; you can better imagine it. When he had returned thanks, I requested him to go for my physician.

Doctor was not in town, and I did not see him until evening. His first words upon entering my room were: "Glory to God!" and he returned thanks to God for His marvelous work, as only a thoroughly consecrated Christian could; not reserving a particle of credit for the cure, but giving all glory and honor to God. He forbade all medicine.

That night I arose and knelt at the bedside in prayer. I slept that night, as I have every night since, like a babe. I never had such refreshing sleep. I had had no natural sleep during my sickness.

The next morning I arose and dressed unassisted and walked out to break-

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REV. A. KENNEDY.

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fast ; ate heartily, and in the evening I rode nearly a mile to our weekly prayer-meeting, and told how great things the Lord had done for me.

My strength returned gradually. For days I could not stand upon my feet without first asking for strength ; and if I were standing, and would for an instant take my mind off Christ, I would commence to sink to the floor. All functions were naturally resumed without any pain whatever. Tumors and all inflammation were all dispelled, and I was a well woman. Several times I had severe paroxysms of pain, but I would go right to God, and he would remove them at once.

My right side was much shrunken, and shorter than the other. When I stood upon my left foot, the toes of my right foot touched the floor. That, however, stretched out gradually as I used my limbs. It is now more than a year since I was restored. I have done all my work since the first of June. I ask for strength for a day at a time, and God helps me over all the hard places.

I have not had a sick day since my restoration. I have had severe colds several times, but they have been removed by resorting to my new-found Physician ; and I have not taken a drop of medicine since the 26th of January, 1886, neither have I done anything for myself in a medicinal way. God has done it all.

Satan has tried many times to tempt me, but the Sword of the Spirit, when presented, proves too much for him.

I have written this story for the glory of God, and trust He will bless it.

THE RESTORATION OF REV. A. KENNEDY IN ANSWER TO PRAYER.

In these days of searching inquiry, we are disposed to settle all questions that we cannot readily solve by referring them to the realm of science or natural phenomena for a solution.

As each of us has experiences peculiar to ourselves, I have thought it might not be amiss to give a brief outline of one which I passed through a few years ago. I was picking apples, when by the breaking of a limb, I got a fall which broke up some of the nerves on the left side of the spinal column near the small of my back. My sufferings were intense for a time, and then gradually wore away, so that I was able to continue in ministerial work for some months ; when I was seized suddenly about 4 o'clock one morning with a sinking spell, and became utterly unable to help myself in any way. Heart-action and respiration ceased, and to all appearance I was dead. After about ten minutes, very slight heart-action became discernible ; and in this condition I remained two hours and a half (the attacks afterward continuing about the same length of time). During these attacks I was perfectly conscious, knowing everything that was said and done, but absolutely unable to move or speak. These attacks continued to come upon me at intervals more or less frequently, according to circumstances.

My brain became so affected, that for a time I was unable to even listen to a sermon or the narration of a touching incident without serious injury. I suffered from great weakness in my back, and being examined with electricity discovered that a part of my spine was partially paralyzed. I applied to a number of physicians, but none of them had ever seen a similar case, and were at a loss to account for it, and did not know what to do for me. There was one doctor who thought I had epilepsy, and said he could cure me; so I put my case in his hands and took his medicine until he threw up the case of his own accord, and advised me to try some one else. At the time of my superannuation, I was advised by a doctor in Hamilton, who had taken a deep interest in my case, to take no more medicine. For, said he, medicine can never cure you. He thought my chances for recovery were very small, but advised me to free myself of all responsibility and care, if possible. But with a family of five children to be provided for and educated, and only having a very limited income, I found it difficult to follow the doctor's advice. Although the Lord wonderfully sustained and comforted me, yet I could not help feeling an anxious desire to do something to provide a livelihood for my family. I tried various things, but everything I undertook proved an utter failure. So at last, after nearly three years of effort, I resolved to give it up and cast myself entirely upon the Lord, believing that He could open up my way or heal me, if it was His will. Thank God, my confidence was not misplaced, for He wonderfully comforted and sustained me. I found absolute rest, and could have eaten up our last dollar cheerfully, and taken the Lord for our provider; but this He did not require, but took the will for the deed. (Glory to his name!) Some time after this, one morning before arising from my bed, while lying perfectly awake, the Holy Spirit said to me: Jesus Christ maketh thee whole. This came as a complete surprise to me, for I was not even thinking of my own condition at the time; and besides I was then having attacks every other day regularly, and to all human appearance was as far from recovery as I had been at any time during the three years of my affliction. But God's ways are not like man's. And now I was confronted by a new problem. Would I believe God, in the face of all human impossibilities? Yes! I must if I would be healed. Was I prepared to exercise faith for healing at once? I am sorry to say I was not, but spent the week in carefully searching the scriptures and fervent prayer. On Saturday, December 31st, 1892, four days after I was apprised of the Lord's purpose concerning me, I went into my room and, falling upon my knees, I said: Lord I am convinced thy purpose is to heal me; I accept it and shall consider myself healed from this very hour. I was not conscious of any bodily sensation nor magic touch, but simply rested by faith upon the finished work of God. The following June I was restored to active work in the conference, and have been doing the work of a Methodist minister ever since.

It is now four years since I took the Lord as my physician, and I never had an attack from that day to this. I write this for the glory of Him whom I love and trust.

A. KENNEDY,

February 1897

Princeton, Ont.

PRAYER AND A MARRIAGE FEE.

The Rev. Dr. Thomas, the widely-known and popular pastor of Jarvis St. Baptist Church, Toronto, related to me the following singular incident concerning a marriage fee, which illustrates the efficacy of prayer. I give it, as near as possible, in the words of this eloquent divine :

When I was pastor of ——— Baptist Church, Philadelphia, I was called upon to perform the marriage ceremony on a certain Thursday afternoon, between two young people, representing two of the most prominent families in the congregation. They were wealthy and refined people, and their standing in the community was such that the affair was regarded as one of great social importance, and attracted a good deal of attention. So deeply, indeed, did the importance of the occasion impress me, that I found myself unable to do any work on the forenoon of that day, and kept constantly thinking of the great event in which I was to officiate. We were to go by train a distance of fifteen miles to the bride's home, from a station about a mile and a half from my residence, and the place, station and route, were perfectly well known to me. About seventy-five guests were to go by train from the same station, so there was no reason why there should be any uncertainty in my mind as to the station or route.

But just before the hour of taking the train came, a cloud seemed to rest upon my mind. I began to confuse the station I was to go to with a station near at hand, only half a mile distant. In this haze of perplexity I continued, until I finally settled upon the nearer station as the one I should go to. When the cloud lifted, and I saw with my usual clearness the station at which I should take the train, it was too late to reach it, and in deep disappointment I resigned myself to a most miserable evening at home.

The guests assembled and the wedding feast was spread, but I was not there, and deep was the indignation of the families and their numerous friends. It was, however, decided to send for the nearest minister, about nine miles away, and accordingly, he arrived about midnight and performed the ceremony. At the conclusion of the ceremony, the minister who had officiated, arose and said : " I feel impressed to make a statement. All day I have continued in prayer to God, asking for a certain specific sum of money which I greatly needed. This unexpected call seems like an answer to my prayer, especially since the wedding fee is the precise sum I prayed for." At once the indignation of the families and their guests was removed, and the entire company accepted the detention of Dr. Thomas as a providential one in order that a brother's need might be supplied.

CHAPTER VII.

APPARITIONS AND VISIONS.

Introductory Essay by the Editor.

DEFOE in the following definition gives the ordinary acceptation of the word apparitions: they are the invisible inhabitants of the unknown world, affecting human shapes or other shapes, and showing themselves visibly to us. This does not take into account those "spectral illusions involuntarily generated, by means of which figures or forms not present to the actual sense are, nevertheless, depicted with a vividness and intensity sufficient to create a temporary belief of their reality." There can be no doubt that these illusions are the foundation of many of the stories of apparitions and visions. In the opinion of multitudes of intelligent people, spectral illusions and hallucinations cannot account for all the phenomena, which, upon a vast array of evidence, must be admitted. Scott declared a half century ago that "the increasing civilization of all well-constituted countries has blotted out the belief in apparitions." Such a statement can hardly be maintained to-day in the presence of the fact that Spiritualism numbers its followers now by millions, and embraces men of all ranks and grades in life, many of them eminent for learning and scientific attainment. This revival of faith in apparitions is accounted for by Andrew Lang, Fellow of Merton College, Oxford, in his article on apparitions in the "Encyclopædia Britannica," and to which the writer of this article is indebted for many facts and statements in this chapter, as follows:

1st.—There has been a re-action against the somewhat commonplace skepticism of the last century.

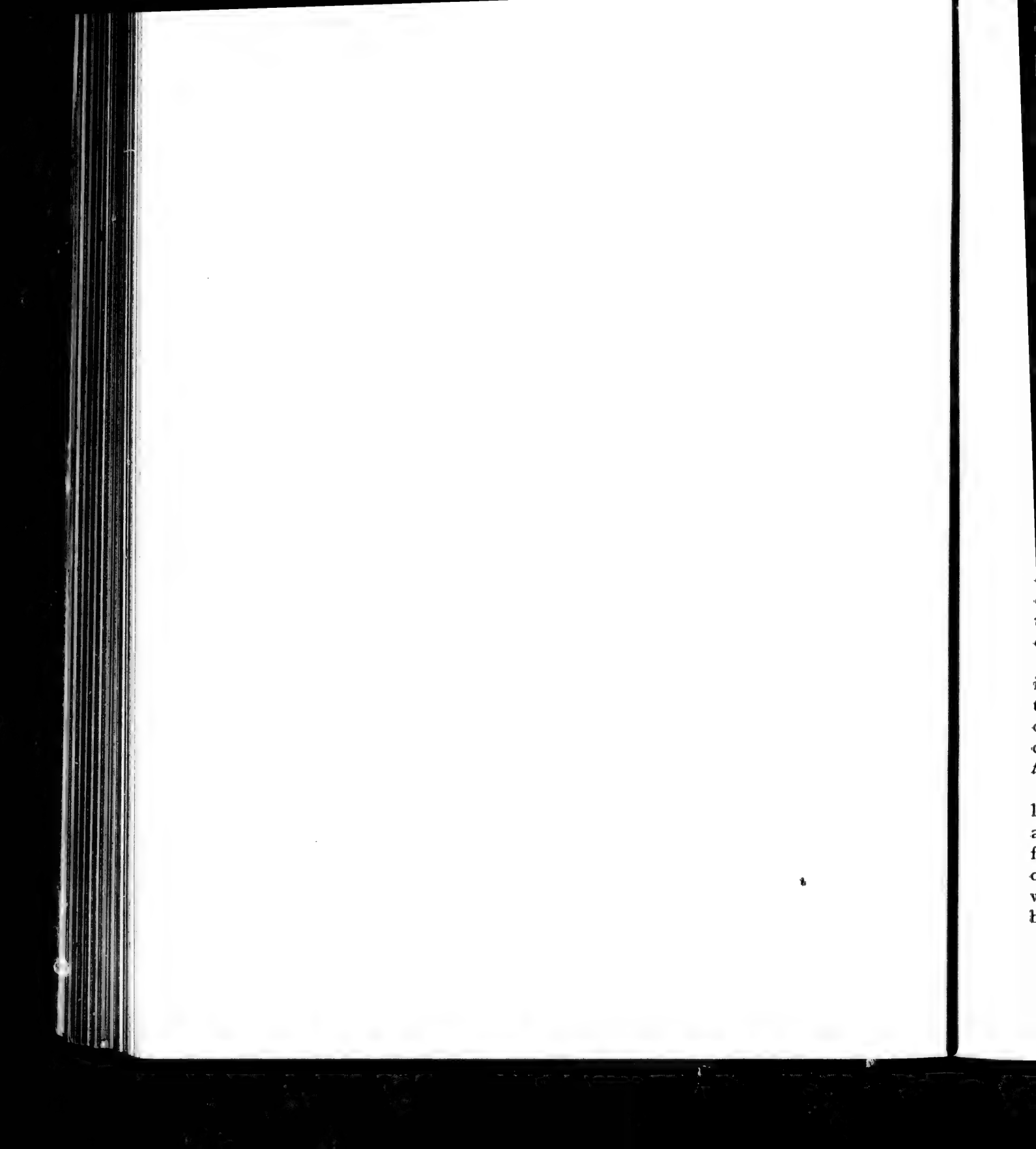
2nd.—The lofty morality and pure life of Swedenborg, won a hearing for his extraordinary visions, and minds influenced by him were ready to welcome further additions to the marvelous. He declared that "the spirit of man is a form," and added that "it had been given to him to converse with almost all the dead he had known in the life of the body."

3rd.—Last of all came Spiritualism, inspired by an impatient revolt against the supposed tendencies and conclusions of modern science.

In addition to the apparitions which multitudes believe in as real appearances, there is a class of apparitions more universally credited, namely the subjective visions coinciding with real facts and events occurring at a distance, and of which many illustrations both in dream and waking moments will be given in these pages, seen by persons possessing the gift of second-sight. This second-sight has been described by a believer as "a singular faculty of seeing an otherwise invisible object, without any previous means used by the person that



THOMPSON JAY HUDSON, L.L.D.



beholds it for that end." The name of second-sight is the Scotch one under which the reputed phenomena excited the curiosity of Dr. Johnson and "made him wish to have some instances of that faculty well authenticated."

In Scott's opinion, "if force of evidence could authorize us to believe facts inconsistent with the general laws of nature, enough might be produced in favor of the existence of the second-sight." To quote from Mr. Lang's article: "A well-known anecdote tells how St. Ambrose fell into a comatose state while celebrating the mass at Milan, and on his recovery declared he had been present at St. Martin's funeral at Tours, where, indeed, reports from Tours afterwards declared he had been seen. A similar experience of Swedenborg's (who described at Gottenburg, a fire which was actually raging at Stockholm) is related by Kant. A wide distribution of the belief is shown by the fact that Mr. Mason Brown's exploring party on the Coppermine River was met by Indians, sent by their medicine-man, who predicted the coming of the party, just as a seer in the Hebrides described even the livery of Dr. Johnson's servant before his arrival."

The spectres most familiar to us—those of ghost stories and fireside tales—rest their claims to existence on the evidence of the eyes and ears of people we meet. No one can well deny the perfect sincerity of many of the witnesses, or in fact that they have had subjective experiences such as they would have experienced if the dead friend or spirit had been objectively present. But do these subjective experiences necessarily imply objective reality? No one acquainted with the teachings of psychology will so maintain. The illusory appearances of Nicolai, the Berlin book-seller, who for a lengthened period of time beheld, at certain hours of the day, phantasms of his friends, living and dead, so like the originals that for a time he could scarcely distinguish them from the persons themselves, plainly prove there may be the subjective experiences of sight without any objective reality.

In explanation of this fact, Sir David Brewster declares: "When the eye is not exposed to the impressions of external objects, or when it is insensible to these objects on account of being engrossed with its own operations, any object of mental contemplation, which has either been called up by the memory or created by the imagination *will be seen as distinctly as if it had been formed from the vision of a real object.*"

"I have found," he adds, "that they follow the motion of the eye-ball exactly like the spectral impressions of luminous objects, and that they resemble them also in their apparent immobility when the eye-ball is displaced by an external force. If this result be found generally true by others, it will follow that the objects of mental contemplation *may be seen as distinctly as external objects*, and will occupy *the same local position in the axis of vision* as if they had been formed by the agency of light."

In abnormal conditions of mind and body, or when the emotions are deeply

stirred, the mind seems to have power to present to the organs of sense spectres whose only existence is found in this presentation.

The most important development of the belief in apparitions is found in modern Spiritualism. Opponents of Spiritualism declare that it is helping to fill the lunatic asylum, and are met by the rejoinder that it is not the only religion which originates religious madness. To quote again from Mr. Lang: "Modern Spiritualism arose from one of the commonest superstitions in the world—the belief in haunted houses. What the Germans call *Paltergeist* (the noisy spirit that raps and throws about furniture) is not peculiar to any country. We find it in Japan (see tales of Old Japan), in Russia, in Egypt. Pliny tells of the haunted house of Athenodorus in Athens. In Iceland the ghost of the dead thrall Glam raps on the roofs in the Gretti's Saga; and the Dyaks, Singhalese and Siamese agree with the Esths as to such routing and rapping being caused by spirits." Such disturbances, accompanied with apparitions, haunted the house inhabited by Mrs. Ricketts, a sister of Earl St. Vincent. Scott says in reference to this case that "no one has seen an authentic account from the Earl"; but his sister's account has recently been published (see the *Gentleman's Magazine* for May, 1872). Everyone has heard of the rappings in the house of the elder Wesley. Glanvil in his *Sadducismus Triumphatus* has left well authenticated reports of many cases, notably that of the drummer of Tedworth. The house of Mr. Mompesson, of Tedworth, in 1651, was disturbed by continual noises, furniture moving of its own accord, *raps that could be guided by raps given by the spectators*. Precisely the same phenomenon occurred in the house of Mr. Fox, in West New York, in 1847-8. It was discovered by the daughter, Miss Kate Fox, a child of nine years, that the raps replied to hers. An alphabet was then brought, the raps spelled out words by knocking when certain letters were pointed to, and modern Spiritualism was born. It has again and again attracted notice in England; medium after medium has crossed the Atlantic; impostures have been exposed and defended; and opinion continues to be divided on the subject.

As illustrating the views held by its ablest defenders, Mr. Lang quotes the late Augustus de Morgan as saying: "I am perfectly convinced in a manner which should make unbelief impossible that I have seen things called spiritual which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake." He also quotes the contentions of Mr. Dale Owen in his book "The Debatable Land," as follows:

1. There exists in the presence of certain sensitives of highly nervous organization a mysterious force capable of moving ponderable bodies, and which exhibits intelligence. Temporary formations, material in structure and cognizable by the senses, are produced by the same influence—for example, hands which ~~grasp~~ rasp with living power.

2. This force and the resulting phenomena are developed in a greater or less degree, according to the conditions of the sensitive, and in a measure by atmospherical conditions.

3. The intelligence which governs this force is independent of and external to the minds of the investigator and of the medium. For example, questions unknown to either (*sic*), and in language unknown to either, are duly answered.

4. The origin of these phenomena is an open question.

On the above contentions of Mr. Owen, Mr. Lang points out that most of this phenomena is exhibited in the presence of sensitives, who are paid for their work and who prefer a dark room. He contended that the conclusions of men of science, who have attended these *séances*, and the arguments of Spiritualists in defence, may be summed up as follows :

1st.—As a rule, nothing worthy of notice occurs at the *séances* when competent observers are present. Spiritualists reply that the spiritual kingdom can only be entered after long and patient attendance at the *séances*, and that the presence of the sceptic destroys the force of the spiritual influences.

2nd.—When strange phenomena have been witnessed, they have often been traced to conscious imposture and *legerdemain*. Spiritualists admit the existence of much imposture, but claim that scientific men should detect the realities that co-exist with the imposture.

3rd.—Where conscious imposture does not exist, *unconscious cerebration* and *unconscious muscular action*, supervening on a state of expectant attention, are just as deceitful. Spiritualists claim that they have seen such phenomena as no *consciously*-exerted muscular power could produce, and heard replies that did not exist in their latent consciousness. Hence they argue in behalf of a new force.

4th.—The received spiritualistic theory belongs to the philosophy of savages. A savage looking on a spiritualistic *séance* would feel perfectly at home. The Spiritualist argues that the belief of the savage is an undesigned coincidence of great confirmatory strength.

5th.—The reported sayings and doings of the spirits are trivial, irreverent, useless and shocking. Spiritualists reply, with Swedenborg, that death works no immediate change in character or knowledge, and agree with Plato in the "Phædo" that the lowest and idlest souls are the most likely to re-visit the earth.

As an illustration of the wide divergence of views entertained upon the subject of apparitions, we call attention to the views of J. H. Jung-Stilling, and of Mr. Thomson Jay Hudson, as representing the two extremes of faith and scepticism as to the reality of apparitions.

JOHANN HEINRICH JUNG-STILLING'S THEORY OF VISIONS.

J. H. Jung-Stilling was born at Florenburgh, a village of Westphalia in Germany, September 12th, 1740. He was the son of humble, pious parents.

His mother, a woman of most excellent spirit, died while he was quite young, and the care of his tender years devolved upon the father. "Young Heinrich was a boy of vivid imagination, of exquisite nervous organization, of great sensibility. His father, a tailor, was a man of the sternest piety, who endeavored to instil the spirit of piety into every act of his son's life. Young Stilling's life in its providential aspects presents the appearance of a succession of miracles, entering the university, as he did, without a dollar in his pocket, and being assisted in a great number of instances in a most remarkable manner in answer to prayer. This with the remarkable manner in which his courtship was conducted are quite sufficient to render his life history entirely unique. Suffice it to say that the humble peasant boy of Westphalia gradually rose from one stage of repute and vocation to another until he became professor of the universities of Heidelberg and Markenny and private aulic-counsellor to the Grand Duke of Baden. His famous work on pneumatology, from which we shall copy his summarized theory of the human spirit and of visions, was edited by Rev. George Bush, and published in New York in 1851.

BRIEF SUMMARY OF MY THEORY OF PNEUMATOLOGY, AND INFERENCES FROM IT.

1. The whole creation consists solely of essential realized ideas of the Deity, or pronounced words of God ; I call these ideas original existences. No being, except God, knows them all, and none is acquainted with their true, real and peculiar nature.

2. Among the infinite number of these original existences, there are various classes, which are fully conscious of themselves, form ideas of other original existences, and possess reason and free will : to these belong spirits, angels and men.

3. We mortal are totally unacquainted with the mental powers (that is, the faculty of imagination, thought and judgment) and the will of other classes of rational beings, and only partially so with our own.

4. In our present natural state, we cannot attain to any knowledge of created things in any other way than through the medium of our five organs of senses.

5. If any change be made in our organs of sense, or their inward arrangement be altered, our ideas of things, and with them our knowledge, become different. For instance, if our eye were otherwise formed, all colors, forms, figures, dimensions and distances, would also be different ; and the same is the case with all the five senses.

6. Beings that are differently organized to ourselves form an entirely different idea of our world to what we do. Hence it follows incontestably that the ideas we form of the creation, and all the science and knowledge resulting from them, depend entirely upon our organization.

7. God views everything as it is in itself, and, in reality, out of time and space. For, if he viewed things in space, and as no space can be conceived as really existing unless limited, the views which God takes would therefore also be limited, which is impossible; consequently no space exists out of us in nature, but our ideas of it arise solely from our organization.

8. If God viewed objects in succession and rotation, he would exist in time, and thus again be limited. Now as this is impossible, time is therefore also a mode of thinking peculiar to finite capacities, and not anything true or real. But we mortals neither can nor ought to think otherwise than in time and space.

9. Animal Magnetism undeniably proves that we have an inward man, a soul, which is constituted of the divine spark, the immortal spirit, possessing reason and will, and of a luminous body, which is inseparable from it.

10. Light, electric, magnetic, galvanic matter and ether, appear to be all one and the same body under different modifications. The light or ether is the element which connects soul and body and the spiritual and material world together.

11. When the inward man, the human soul, forsakes the inward sphere, where the senses operate, and merely continues the vital functions, the body falls into an entranced state, or a profound sleep, during which the soul acts much more freely, powerfully and actively, all its faculties being elevated.

12. The more the soul is divested of the body, the more extensive, free and powerful is its inward sphere of operation. It has, therefore, no need whatever of the body in order to live and exist; the latter is rather a hindrance to it; it is exiled into its dull and gloomy prison because it is its medium of communication with the visible world, of which it has need in its present state, in order to its ennoblement and perfection.

13. The whole of these propositions are sure and certain inferences which I have drawn from experiments in animal magnetism. These most important experiments undeniably show that the soul does not require the organs of sense in order to be able to see, hear, smell, taste and feel in a much more perfect state; but with this great difference, that in such a state it stands in much nearer connection with the spiritual than the material world.

14. The soul, in this state, has no perception whatever of the visible world; but if it be brought into reciprocal connection (rapport) with some one who is in his natural state, and acts through the medium of his corporeal senses—for instance, when the latter lays his hand on the pit of the heart of the former—it becomes conscious of the visible world through him, and in him is sensible of it.

15. When the soul is in this exalted state, it certainly exists in time, because it cannot do otherwise than think in succession: all finite spirits are in this situation, so that they only reflect upon and form an idea of one thing at a time, but they do not live in space.

16. Space is merely the operation of the material organs of sense : out of them it has no existence : therefore, as soon as the soul forsakes the latter, all proximity and distance ceases. Hence, if it stands in rapport with a person who is many thousand miles distant from it, it can impart knowledge, by an inward communication, and receive it from such a one, and all this as rapidly as thoughts follow each other.

17. This operation of one human being upon another would occasion dreadful confusion in the present state of existence, if the doors of this mystery were easy to be unfolded. But the Most Merciful has rendered this not easily possible. The continual increase of knowledge in every department, joined with an increasing falling away from Christ and His most holy religion, will, however, eventually occasion these barriers to be burst and the Holy of Holies to be plundered ; but then the measure of iniquity will be full. Woe unto him that publishes to the world things so sacred !

18. When the soul is separated from the body, it is wherever it thinks to be ; for as space is only its mode of thinking, but does not exist except in its idea, it is always at the place which it represents to itself, if it may be there.

19. Time being also, in fact, a mere mode of thinking, and not existing in reality, the departed soul may be susceptible of future things, but only in so far as the laws of the spiritual world permit.

20. By magnetism, nervous disorders, long-continued efforts of the soul, and by other secret means, a person who has a natural pre-disposition of it, may in the present life detach his soul, in a greater or less degree, from its corporeal organization ; and, in proportion as this takes place, it comes into contact (rapport) with the world of spirits. I call that by which it becomes susceptible of the objects of the latter its faculty, or organ of presentiment, and its detachment from the most refined part of the nervous system its development.

21. It is a divine and irreversible law that mankind, in the present state, should be guided, with respect to temporal and sensible things, by just and rational inferences, the result of a sound understanding ; but with respect to those things which are above sense, by the Word of God, and in both together, by Divine Providence.

22. For as time and space are only modes of thinking suited to the state, but by which we are unable to comprehend original existences as they really are, it is impossible that rational inferences, though mathematically just, can serve to guide us into the truths of the invisible world, when their premises are founded on modes of thinking adapted to the visible world. Hence arise nothing but horrid contradictions and pernicious errors ; and this is just the case with the rationalism of the present day in reference to spiritual things.

23. If it be, therefore, a divine law that mankind in the present state should be guided in temporal things by reason, and in those which are spiritual and

divine solely by the Holy Scriptures, and in both by Providence, and if we ought not to know anything of the future except what God of his free favor reveals to us without our own endeavors, it is undeniably a heinous sin when any one seeks to develop the faculty of presentiment in order to learn things future or remote, or, by connection with the spiritual world, to become acquainted with hidden mysteries.

24. If a person obtains a developed organ of presentiment entirely without his own wishing or seeking it, either through illness or any other not sinful cause, he is in a dangerous state; for it is amazingly difficult, and requires a high degree of divine light, to avoid the abuse of a thing so extremely attractive.

25. When a far-advanced and enlightened Christian falls into this state, he attaches no value to it: on the contrary, he humbles himself before his God, and fervently implores wisdom and protection against the abuse of it. If he then comes into situations where he thinks he may be of some service, he employs this disease of the soul for that purpose in the fear of God.

26. When an unconverted, worldly-minded man develops his faculty of presentiment, he falls into danger of idolatry and sorcery. Preachers and physicians ought, therefore, to instruct the ignorant upon this important point.

27. There is also another weighty reason why the development of the faculty of presentiment is dangerous; for by it spirits have opportunity of influencing the individual, presenting all kinds of images to his mind and insinuating thoughts into it. Now, as the whole atmosphere is full of evil spirits, and only such as are partially good—the former being on the alert to deceive men, under the guise of angels of light, and the latter in error themselves—and as the soul, while in its fleshy prison, has not the gift of trying the spirits, the man may be dreadfully misled; and here is the very source of much fanaticism, heresy, and of many abominable errors.

28. Real presentiments—that is, when Providence causes a man to be warned of some impending misfortune by the ministry of angels—ought to be well distinguished from a developed organ of presentiment. The former have always some suitable object in view, the latter generally none at all.

29. The case is the same with the gift of prophecy, which must also be clearly distinguished from the developed faculty of presentiment. The former has always some sublime end in view for the good of mankind, while the latter often prognosticates funerals and things of no importance.

30. The boundless ether, that fills the space of our solar system, is the element of spirits, in which they live and move. The atmosphere that surrounds our earth down to its centre, and particularly the night, is the abode of fallen angels, and of such human souls as die in an unconverted state. The Bible calls the whole of this space *Sheol* and *Hades*; that is, the receptacle of the dead.

31. Previous to the dawning of the Lord's kingdom, the air shall be purified

from all evil spirits, and they shall be cast into the mighty abyss, which is in the centre of the earth.

32. When a man dies, the soul gradually divests itself of the body and awakes in Hades. It is no longer conscious of the visible world ; the world of spirits appears to it as an interminable glimmering space, in which it can move itself with the rapidity of thought ; and, as its organ of presentiment is now fully developed, it likewise sees the spirits that are in Hades.

33. Souls and spirits communicate their thoughts to each other through the medium of the will ; when one soul wishes another to know any particular thing, the latter immediately knows it : the one reads it in the interior of the other even as the somnambulist reads it in the soul of him with whom he stands in rapport.

34. "Where your treasure is, there your heart is also." Souls that are not yet dead to the world remain below in the regions of darkness ; and if they have served fleshy lusts, their abode is with their bodies in the grave.

35. The souls of all such as have only led a decent, civil life, and who, though not vicious, are still no true Christians, must undergo a long purification in the waste and desert Hades, by enduring the deprivation of all that is dear to them, and of every enjoyment, while longing, most painfully, after that earthly life which has forever fled ; and thus be gradually prepared for the lowest degree of bliss.

36. The souls of the wicked, on departing from the body, are surrounded by evil spirits, that torment them in various ways ; the more wicked they have been, the deeper they sink into the bottomless pit. Their sufferings are dreadful

37. The souls of true Christians, that have trodden the path of sanctification, and who expired in the exercise of true faith in Jesus Christ, in the grace of His atonement, and in complete renunciation of everything earthly, are received, immediately on awaking from the sleep of death, by angels, and without delay conducted upward to the pure regions of light, where they enjoy the fulness of bliss.

38. Departed souls have a creative power, which, during the present state and in this rude and material world, can only be exercised with trouble and expense, and in a very imperfect manner ; but after death, the will of the soul is really able to produce that which the imagination conceives.

39. Those souls which are not yet dead to the world, and whose imagination is still occupied with the favorite ideas of their former life, seek to realize these ideas ; but, after all, they are mere atmospheric forms, which are unable to afford any enjoyment. The soul is also as little capable of enjoying ; it has no longer any of the organs of sense. Hence the notorious haunting of old buildings, where these wretched spirits seek to renew their former revels.

40. There is no foundation in the nature and laws of the spiritual world for

the doctrine of transmigration. A soul may pass centuries in Hades before it advances any further, but it never returns into a human body. The spiritual world has sufficient means of purification; there is no need there of a return to a life of sense.

41. When the soul departs out of this life with an unsatisfied desire, it experiences painful sufferings, although it might be otherwise capable of heavenly felicity. To be delivered from these sufferings, it often longs for some one still alive, who may fulfil its desire, and employs the means which are known to it to gain its end; hence the apparition of spirits.

42. Everyone ought, therefore, to divest himself betimes—and the sooner the better—of all attachment to earthly things, and should anything occur to him in his departing hour that ought still to be done or arranged, and which is no longer possible to do, let him commit the affair to Him who can make good everything, and continue in this confidence even after death; for his return and re-appearing are contrary to the Divine order. There may, however, be exceptions to this rule; and it is an indispensable duty for those to whom a spirit appears to treat and inform it better, with seriousness and charity.

43. We can learn nothing from spirits that are still in Hades, for they know nothing more than we do, except that they see further into futurity; but this we ought not to know. Besides this, they may err and wilfully deceive. We ought, therefore, by all means, to seek to avoid intercourse with them. Spirits in a state of perfect bliss, or such as are really damned, never appear.

44. Every man has one or more guardian spirits about him: these are good angels, and perhaps also the departed souls of pious men. Children are attended solely by good spirits; but as the individual gradually inclines to evil, evil spirits approach him. The good, however, do not forsake him on this account, until they see that he is hardened in sin and become entirely reprobate: they then depart from him and leave him to his awful fate.

45. As the individual turns from evil to good, the good spirits draw near to him with great delight; and the more he increases in faith and sanctification, the more active and beneficial do they become. Good spirits have power over evil spirits; but the will of man is free; if it incline to evil, the good cannot help him. We ought not to seek intercourse with guardian spirits, for we are nowhere referred to them.

46. The sleep of the soul—or that state in which the soul is supposed to rest, in unconsciousness and inactivity, from death till the resurrection at the last day—has no foundation in scripture, but merely in the erroneous idea that the soul necessarily requires its body in order to act; but, as magnetic experiments and the apparitions of spirits incontestably prove the contrary, the sleep of the soul is an error, and entirely out of the question.

47. It is an evident and manifest truth that the soul, when delivered from

the body, acts more powerfully and freely, and that its powers are much superior, than while imprisoned in the body. Why, then, has the Creator exiled it into this limited and lamentable state?

48. The answer is easy: because it has fallen from that perfect state in which it was created. In Paradise, man stood connected with both the spiritual and the material worlds, and was sensible of objects in both. He ate of the fruit of the tree of life in the spiritual world, and ought to have avoided the tree of temptation in the visible world; but he sought to unite them both together. If Eternal Love had not ejected him from Paradise, and excluded him from connection with the world of spirits, he would have become a devil. Excuse this mystic interpretation: it detracts nothing from the truth of the relation.

49. The soul is in a state of restraint in its clothing of skins—its cumbersome body, which it must sustain with much trouble, and because of which it has much to suffer. Instead of being able to satisfy its hunger after knowledge and happiness, the organization of its body deceives it with imperfect ideas and transitory enjoyments, which only make its hunger the more insatiable.

50. Here the door to the great mystery of redemption by Christ is unfolded. The soul would not have been saved, even in this state. It might have been less injured in the world of spirits; but this did not satisfy Eternal Love, which destines it to be redeemed and blest, and made more happy than it would have been had it never fallen—if it will now but follow and be obedient to the counsel of God.

51. The Logos, the Word of God, by whom the eternal, hidden and Almighty One manifested Himself in an endless numerical progression and succession—that is, in time—became man; and by his suffering, death and resurrection made His flesh and blood a leaven, by which every soul that feeds upon it in true faith is renovated, and often, being delivered from its earthly prison, is translated into the regained heavenly element, until, after the resurrection, it puts on its original glory and is placed in a paradise, in comparison with which the first was a mere shadow.

52. From all that has been said, it is clear that materialism, with its metaphysical illumination, is a mere but very dangerous creature of the brain—a boundless and bottomless deception. Superior illumination in the sciences and in the knowledge of nature, in so far as it alleviates our earthly thralldom, and has influence upon our progress to perfection, is laudable and useful; but with respect to that which is supernatural and concerns our return to our eternal home, we require the superior revealed light of the word of God, and the enlightening of the Holy Spirit. Furnished with this enlightened reason, that lunar orb in the darkness of this life may then point out the right path.

53. Real bliss commences first at the resurrection, when the glorified body, fashioned after the likeness of Christ, shall be again united to the soul; and the

complete man will then be organized, both for the glorified, visible world and also for the world of spirits.

54. Paradise is that part of Hades which is appointed for the preparation and abode of souls in a state of grace. It forms part of the third heaven (2 Cor. xii: 2-4). Now Christ said to the thief, "To-day shalt thou be with me in Paradise" (Luke xxiii: 43); but Christ was in Hades between His death and resurrection (1 Peter iii: 19); and, according to John (xx: 17), He had not ascended to His Father immediately after His resurrection. He had, therefore, been in Hades, in Paradise, where the vision of God is still wanting.

55. Real damnation commences first at the resurrection; the resurrection germ of the body of sin will then be united with the soul, and the whole man be banished into the bottomless pit, with all the evil spirits, the centre of which is the lake that burneth with fire and brimstone, and which is in the centre of the body of the earth.* The Lord, the Merciful, who is Everlasting Love, preserve every reader of this book from such a dreadful fate!—Amen.

THE VIEWS OF THOMPSON JAY HUDSON.

No book of the day in the line of theorizing on mental phenomena has attracted wider attention than "The Law of Psychic Phenomena," by Thompson Jay Hudson, LL.D., of Washington, D.C. Mr. Hudson's work is a bold attempt to find a working hypothesis for the systematic study of hypnotism, spiritism and mental therapeutics. He starts out by pointing out the absence of a working hypothesis sufficiently broad to embrace all psychic phenomena, and the fact that the ablest thinkers have long felt that all psychic manifestations, normal or abnormal, whether designated mesmerism, hypnotism, somnambulism, trance, spiritism, demonology, miracle, mental therapeutics, genius or insanity, are in some way related. His theory may be summarized as follows:

1. Man has, or appears to have, two minds, each endowed with separate or distinct attributes and powers, each capable, under certain conditions, of independent action.

He points out that it is a matter of indifference whether we admit man has two minds, or one mind possessed of certain attributes and powers in some conditions, and certain other attributes and powers under other conditions. Everything happens just as though man was endowed with a dual mental organization. He designates the one the objective mind and the other the subjective mind.

*These conceits of the resurrection-germ, the burning lake and the central abyss, must be placed to the account rather of a pious reverence for the letter of Holy Writ than of a genuine philosophy or psychology; nor are they, in fact, altogether consistent with the author's very reasonable suggestions in regard to the non-existence of space in the spiritual world. Every man's heaven or hell is found within himself, independent of all locality. At the same time, we may admit that, by the laws of our internal economy, there will be *appearances* in the other world answering very nearly to what our author understands to be the reality. See Swedenborg's treatises on "Heaven and Hell" throughout.—REV. GEO. BUSH.

2. The subjective mind is constantly amenable to control by suggestion.
3. The subjective mind is incapable of inductive reasoning.
4. The objective mind takes cognizance of the objective world. Its media of observation are the five senses. It is the outgrowth of man's physical necessities. It is his guide in his struggle with his material environment. Its highest function is that of reasoning.

5. The subjective mind takes cognizance of its environment by means independent of the physical senses. It perceives by intuition. It is the seat of the emotions and the storehouse of the memory. It performs its highest functions when the objective senses are in abeyance. In a word, it is that intelligence that makes itself manifest in a hypnotic subject when he is in a state of somnambulism.

In this state many of the most wonderful feats of the subjective mind are performed. It sees without the use of the natural organs of vision, and in this and in many other grades or degrees of the hypnotic state it can be made, apparently, to leave the body and travel to distant lands and bring back intelligence, oftentimes of the most exact and truthful character. It has also the power to read the thoughts of others, even to the minutest details; to read the contents of sealed envelopes and closed books. In short, it is the subjective mind that possesses what is popularly designated as clairvoyant power, and the ability to read the thoughts of others without the aid of the ordinary objective means of communication.

6. The objective mind is merely the functions of the physical brain, while the subjective mind is a distinct entity, possessing independent powers and functions, having a mental organization of its own, and being capable of sustaining an existence independently of the body. In other words, it is the soul.

7. Another chief point of difference between the two minds relates to the subject of suggestion.

The objective mind, or man in his normal condition, is not controlable, against reason, positive knowledge, or the evidence of his senses, by the suggestions of another; while the subjective mind, or man in the hypnotic state, is unqualifiedly and constantly amenable to the power of suggestion. The subjective mind accepts every statement without hesitation or doubt, no matter how absurd or incongruous. If the subject is told he is a dog, he will instantly accept the suggestion, and to limit of the physical possibility he will act the part suggested.

The subjective mind, having independent powers and functions and being controlled by suggestion, it follows necessarily that it is as amenable to suggestions of his own objective mind as to the suggestions of any other mind. Hence a person cannot be hypnotized against his will. And a hypnotic subject, who, before submitting to hypnotic suggestion, determines that he will not submit, say,

to certain experiments, cannot be induced during hypnotism to yield to such experiments.

8. The reasoning of the subjective mind, unlike that of the objective mind, which is capable of every kind of reasoning, is purely deductive. It gets its premises entirely from suggestion and its processes of reasoning are always in the line of deductions from the premises suggested. It is incapable of argument—dogmatic in all its conclusions and confused when any of its deductions are questioned.

9. This subjective mind has a perfect memory, which accounts for facts long since forgotten being recalled in the hypnotic condition, and for many apparently marvelous communications made through mediums who are simply revealing the latent contents of their own mind, or that of some friend with whom they are at the time *en rapport*.

The subjective mind never sleeps. It comprehends with preternatural acuteness everything that occurs. It notes the lapse of time and perceives the fixed laws of nature.

10. The three normal functions of the subjective mind are self-preservation, propagation and preservation of offspring. These are so strong and invariable in their working as to largely diminish the chances of crime originating by hypnotic suggestion.

11. In his chapter on "Mental Therapeutics," our author lays down the following propositions:

(a) There is, inherent in man, a power which enables him to communicate his thoughts to others, independently of objective means of communication.

(b) A state of perfect passivity on the part of the percipient is the most favorable condition for the reception of telepathic impressions or communications.

(c) There is nothing to differentiate natural sleep from induced sleep.

(d) The subjective mind is amenable to control by suggestion during natural sleep, just the same as it is during induced sleep.

(e) The condition of natural sleep, being the most perfect passive condition attainable, is the best condition for the reception of telepathic impressions by the subjective mind.

(f) The most perfect condition for the conveyance of telepathic impressions is that of natural sleep.

(g) The subjective mind of the agent can be compelled to communicate telepathic impressions to a sleeping percipient by strongly willing it just previous to going to sleep.

The conclusion from all of which is this:—*The best possible condition for the conveyance of therapeutic suggestions from the healer to the patient is attained when both are in a state of natural sleep; and that such suggestions can be so communicated by an effort of will on the part of the healer just before going to sleep.*

Mr. Hudson relates that over a hundred successful experiments of recovery of health have been made by himself in treating by mental suggestion his afflicted friends and acquaintances.

12. The last and most surprising part of Mr. Hudson's theory we shall mention, and one which, with the foregoing, he thinks will account for all the phenomena of Spiritism without recourse to the agency of spirits, is this :

The subjective mind, or entity, possesses physical power ; that is, the power to make itself heard and felt, and to move ponderable objects.

How largely this theory may be able to explain the various wonderful incidents hereafter narrated in this chapter we leave the reader to judge. It is for him to adopt this, or the theory of Jung-Stilling, or any intermediate theory he may consider best fitted to the facts of the case or most in harmony with reason and revelation.

SPECTRAL ILLUSIONS.

The following examples of spectral illusions are taken from Abercrombie, on "The Intellectual Powers."

1st. A gentleman of high mental endowments, now upwards of eighty years of age, of spare habit and enjoying uninterrupted health, has been for nearly twelve years liable to almost daily visitations from spectral figures. They, in general, present human countenances ; the head and upper parts of the body are distinctly defined ; the lower parts are, for the most part, lost in a kind of cloud. The figures are various, but he recognizes the same countenances repeated from time to time, particularly, of late years, that of an elderly woman, with a peculiarly arch and playful expression and a dazzling brilliancy of eye, who seems just ready to speak to him. They appear also in various dresses, such as that of the age of Louis XIV., the costume of ancient Rome, that of the modern Turks and Greeks, but more frequently, of late, as in the case of the female now mentioned, in an old-fashioned plaid of tartan, drawn up and brought forward over the head, then crossed below the chin, as the plaid was worn by aged women in his younger days. He can seldom recognize among the spectres any figure or countenance he remembers to have seen ; but his own face has occasionally been presented to him, gradually undergoing the change from youth to manhood, and from manhood to old age. The figures appear at various times of the day, both night and morning ; they continue before him for some time, and he sees them almost equally well with his eyes open or shut, in full daylight or in darkness. They are almost always of a pleasant character, and he seems to court their presence as a source of amusement to him. He finds he can banish them by drawing his hand across his eyes, or by shutting and opening his eyelids once or twice for a second or two ; but on these occasions they often appear again soon after. These figures are sometimes of the size of life, and sometimes in

miniature ; but they are always defined and finished with the clearness and minuteness of the finest painting. They sometimes appear as if at a considerable distance, and gradually approach until they almost seem to touch his face. At other times they float from side to side or disappear in ascending or descending. In general, the countenance of the spectre is presented to him, but on some occasions he sees the back of the head, both of males and females, exhibiting various fashions of wigs and head-dresses, particularly the flowing full-bottomed wig of a former age. At the time when these visions began to appear to him he was in the habit of taking little or no wine, and this has been his common practice ever since ; but he finds that any addition to his usual quantity of wine increases the number and vivacity of the visions. Of the effect of bodily illness he can give no account, except that once when he had a cold and took a few drops of laudanum, the room appeared entirely filled with peculiarly brilliant objects—gold and silver ornaments, and precious gems ; but the spectral visions were either not seen or less distinct.

2nd. The following account our author declares was communicated to him by Dr. Dewar, of Stirling. It occurred in a lady who was quite blind, her eyes being also disorganized and sunk. She never walked out without seeing a little old woman with a red cloak and a crutch, who seemed to walk before her. She had no illusions when within doors.

3rd. The case of a gentleman was communicated to me who has been all his life affected by the appearance of spectral figures. To such an extent does this peculiarity exist, that, if he meets a friend in the street, he cannot, at first, satisfy himself whether he really sees the individual or a spectral figure. By close attention he can remark a difference between them, in the outline of the real figure being more distinctly defined than that of the spectral ; but, in general, he takes means for correcting his visual impression by touching the figure, or by listening to the sound of his footsteps. He has also the power of calling up spectral figures at his will, by directing his attention steadily to the conception of his own mind ; and this may either consist of a figure or a scene which he has seen, or it may be a composition created by his imagination. But though he has the faculty of producing the illusion, he has no power of banishing it, and when he has called up any particular spectral figure or scene, he can never say how long it may continue to haunt him. The gentleman is in the prime of life, of sound mind, in good health and engaged in business. Another of his family has been affected in the same manner, though in a slighter degree.

4th. Intense mental conceptions may be so strongly impressed upon the mind as, for the moment, to be believed to have a real existence. The following example is mentioned by Dr. Hibbert : " A gentleman was told of the sudden death of an old and intimate friend, and was deeply affected by it. The impression, though partially banished by the business of the day, was renewed from

time to time by conversing with his family and other friends. After supper he went, by himself, to walk in a small court behind his house, which was bounded by extensive gardens. The sky was clear and the night serene, and no light was falling upon the court from any of the windows. As he walked down stairs he was not thinking of anything connected with his deceased friend, but when he had proceeded at a slow pace about half way across the court, the figure of his friend started up before him in a most distinct manner at the opposite angle of the court. 'He was not in his usual dress, but in a coat of a different color, which he had for some months left off wearing. I could even remark a figured vest which he had also worn about the same time; also a colored silk handkerchief around his neck, in which I used to see him in the morning; and my powers of vision seemed to become more keen as I gazed on the phantom before me.'

The narrator then mentions the indescribable feeling which shot through his frame; but he soon recovered himself and walked briskly up to the spot, keeping his eyes intently fixed upon the spectre. As he approached the spot it vanished, not by sinking into the earth, but seeming to melt insensibly into air."

A VISION EXPLAINED.

In the December number of *Harper's Magazine* for '91, Mark Twain, in concluding an article on "Mental Telegraphy," relates how he came to drag out a MS. on this subject, written some years before and prepared for publication. In explaining what led to this action, he tells a very good story of an apparition or vision and suggests possible explanations of many other similar visions. We will let him tell his own story: "Something that happened the other day brought my hoary MS. to mind, and that is how I came to dig it out from its dusty pigeon-hole grave for publication. The thing that happened was a question. A lady asked it: 'Have you ever had a vision—when awake?' I was about to answer promptly, when the last two words of the question began to grow and spread and swell, and presently they attained to vast dimensions. She did not know that they were important; and I did not at first, but I soon saw that they were putting me on the track of the solution of a mystery which had perplexed me a good deal. You will see what I mean when I get down to it. Ever since the English Society for Psychical Research began its searching investigations of ghost stories, haunted houses and apparitions of the living and the dead, I have read their pamphlets with avidity as fast as they arrived. Now one of their commonest enquiries of a dreamer or a vision-seer is: 'Are you sure you were awake at the time?' If the man can't say he is sure he was awake, a doubt falls upon his tale right there. But if he is positive he was awake, and offers reasonable evidence to substantiate it, the fact counts largely for the credibility of his story. It does with the society, and it did with me until that lady asked me the above question the other day.

The question set me to considering, and brought me to the conclusion that you can be asleep—at least wholly unconscious—for a time, and not suspect that it has happened, and not have any way to prove that it has happened. A memorable case was in my mind. About a year ago I was standing on the porch one day, when I saw a man coming up the walk. He was a stranger and I hoped he would ring and carry his business into the house without stopping to argue with me; he would have to pass the front door to get to me, and I hoped he wouldn't take the trouble; to help, I tried to look like a stranger myself—it often works. I was looking straight at that man; he had got to within ten feet of the door and within twenty-five feet of me—and suddenly he disappeared. It was as astounding as if a church should vanish from before your face and leave nothing behind it but a vacant lot. I was unspeakably delighted. I had seen an apparition at last, with my own eyes, in broad daylight. I made up my mind to write an account of it to the Society. I ran to where the spectre had been, to make sure he was playing fair, then I ran to the other end of the porch, scanning the open grounds as I went. No, everything was perfect; he couldn't have escaped without my seeing him; he was an apparition, without the slightest doubt, and I would write him up before he was cold. I ran, hot with excitement, and let myself in with a latch-key. When I stepped into the hall my lungs collapsed and my heart stood still. For there sat the same apparition on a chair, all alone and quiet and reposeful as if he had come to stay awhile. The shock kept me quiet for a minute or two, then I said: 'Did you get in at that door?'

'Yes.'

'Did you ring the bell?'

'I rang the bell at the door and a colored boy opened it.'

I said to myself: 'This is astonishing. It takes George all of two minutes to answer the door-bell when he is in a hurry, and I have never seen him in a hurry. But did this man stand two minutes at the door, within five steps of me and I not see him?'

I should have gone to my grave puzzling over this riddle but for that lady's chance question last week: 'Have you ever had a vision—when awake?' It stands explained now. During at least sixty seconds that day I was asleep, or at least totally unconscious, without suspecting it. In that interval the man came to my immediate vicinity, rang, stood there and waited, then entered and closed the door, and I did not see him and did not hear the door slam.

If he had slipped around the house in that interval and gone into the cellar—he had time enough—I should have written him up for the Society, and magnified him, and gloated over him, and hurrahed about him, and thirty yoke of oxen could not have pulled the belief out of me that I was of the favored ones of the earth, and had seen a vision—while wide awake.

Now, how are you to tell when you are awake? What are you to go by? People bite their fingers to find out. Why, you can do that in a dream!"

REMARKABLE SPIRITUAL EXPERIENCE OF MR. DUNCAN CAMERON.

In the summer of 1880, I entered the service of the Union Bank of Scotland, Limited, at Aberfeldy, as an apprentice. I had left a home in which my loving parents had brought me up "in the fear of the Lord." Yet it was not until about three years afterwards that I came to know the Lord. In town, I was just far enough removed from my parents to be free from their control, but my training had been such that though I felt free from parental control, yet that same freedom produced in me a keen sense of personal responsibility.

Such were the moral advantages with which I started in life. In the course of time, however, I came to learn that my salvation must come from some source other than advantages. For my sense of personal responsibility was gradually weakening, and ungodly associations were asserting increasing influence over me, until, in the spring of 1882, I began to be careless about church attendance, and ceased to feel the irritation I was wont to when God's name was taken in vain. I had started on the down-grade—in heart, not openly. Fortunately for me, the believing prayers of my parents were before God, and He was merciful to me. He brought me to my senses in the following remarkable manner:

On the night of the 7th of May, 1882, I retired between ten and eleven o'clock, feeling in perfect health, and slept soundly until shortly after midnight, when I was awakened by "a sound from heaven as of a rushing mighty wind, and it filled" my room. I felt alarmed, for the roof and ceiling over me were thrown open, and I heard a mighty swoop as of a great eagle bearing down on me. I could not see him, but I knew a mysterious visitor had entered my chamber from above and was face to face with me. Immediately, he addressed me in a calm and distinct tone by my full name—"Duncan Cameron." Surprised beyond measure, I at once sat up in bed. He then uttered the following words: "A year from day thou shalt die; eighth May." Then I heard another swoop of the mighty wings as my visitor rose heavenward, and the ceiling and roof closed over me as before.

My brother, Alistair, was sleeping by my side, and his slumber was not disturbed, a fact which I cannot account for, except on the theory that the manifestation was not intended for him. I did not awaken him, nor did I tell him or any one else until a year afterward what was revealed to me.

When my visitor was departed, a strange dread settled down on me, and I thanked God with all my heart for giving me a year's warning, and I there and then resolved I would at once be converted, and give to God the last year of my life. The message announced the day of my death, so I felt assured that I could not live after, nor die before, eighth May, 1883.

I began at once trying to get converted. Night after night I spent on my

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DUNCAN CAMERON.

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knees in prayer, but I could not get God to give me any answer. I would resolve not to lay my head on a pillow again until I was saved, and I would pray and weep and agonize until stopped by physical exhaustion. The days, the weeks, the months flew by with a rapidity that was simply awful, but my salvation would not come though I sought it carefully with tears.

Nine months had passed, and I began to despair. Then the terrible conflict within was telling on my health. Loving friends noted my changed appearance and spoke anxiously to me, but I kept my secret to myself. Ten months gone, and yet unsaved. Eleven, and my darkness thickened. Oh! the tortures I endured in those days—heaven spurned my agony of a cry for mercy; my floods of bitter tears failed of the least pity or help, and yet only a few days till I must die, and, as I now felt sure, perish for ever. Suggestions of suicide came, and the idea pressed so hard at times, that I felt as though I could not prevent self-destruction. April went out and May came in, and in those days I learned what a soul must suffer when hope is perished.

On the fifth or sixth, a change came over me. The one great matter that lay so heavily on my mind for a year was suddenly taken off, so that I thought nothing at all about it again until a moment which I shall tell of later. Were it not for this merciful relief, mind and body would have collapsed.

On the evening of the eighth, I started with some young lads for a walk. Passing a hall, we heard sweet singing, and I said: "Let us go in here." In an instant I was inside, but my companions did not follow. It was an evangelistic meeting, conducted under the auspices of the Aberfeldy Y.M.C.A., by Mr. Gourlay, the well-known shipbuilder, of Dundee, and an excellent young man named Alexander Mill. I was at once deeply impressed. The meeting closed at 9.30 o'clock, and anxious ones were requested to remain. I was in anguish of spirit. I tried to pass out, but Mr. Mill prevented me. He at once dealt with me, and well he knew how, although he had never seen me before. He stuck to me until at about ten minutes before ten o'clock, my soul was suddenly flooded with a wonderful light and a gentle voice whispered into my ear two words—"Eighth May." I understood, I believed, I rejoiced in Jesus my Saviour with a joy unspeakable. As was shown me in so strange a manner a year before, I died eighth May, 1883. I died, but not as I expected to. I died that day to sin, and was born again to live forever.

Now, it might be supposed that with such an experience as I had, I would prove a steadfast young Christian. Mr. Marshall Gow, who took a special interest in the young converts of the time, told a number of us that a certain profane man had offered to wager ten shillings that in less than one year every one of us young fellows would fall away. I replied: "He would lose his ten shillings." Mr. William Cran, the secretary of Aberfeldy Y.M.C.A., kept us together for a time by arranging frequent walks to a beautiful spot on the right

bank of the River Tay, half a mile below Aberfeldy. There we communed with God and with one another. In spite of this and other means of grace, I began, in a few weeks, to be perplexed with doubts and a longing to go back to Egypt. One fine evening in July, when the sun was low in the western sky, about a dozen of us were nearing our resort for prayer by the river when a conflict began to rage fiercely within me. I was the last of the crowd as we descended the slope overlooking the river, and I was trying to decide the question of going back or going forward. The adversary pressed me sorely, and he was helped by my knowing that some of my young brethren were also tempted and at times even inclined to go back. When about twenty yards from the river I yielded, and said in my heart: "Yes, I will go back." In that instant, and quick as lightning, the ground opened before me, and I saw a round, yawning chasm, probably one hundred yards in circumference, and my feet on the very brink of it. At the same moment, an invisible agent seized me violently and was about to hurl me into the abyss. Greatly terrorized, I tried to physically resist, but my feet slipped on the dreadful brink, and I was altogether helpless in the clutch of the unseen power. Very quickly I raised my hands and eyes to heaven and cried: "O, God!" That prayer of two words is the shortest prayer I have ever said, and also the most intensely earnest. It is also the one most quickly answered, for as soon as I called I was delivered. From that supreme moment till this I have not wished to go back into bondage.

My companions knew nothing of what had occurred to me, and I did not tell them. Their feet were treading on what I saw to be an abyss, and the river flowed smoothly over it. If gravitation but held sway in the realm I was permitted to see, I should have seen my companions sink and the river fall. But they didn't.

That I was greatly blessed and strengthened by God by means of the awful revelation I was assured of, both by my own experience and by the testimony of my young friends, who, as soon as our prayers on that occasion were over, said to me: "O, Duncan, your prayer has done us all good."

DUNCAN CAMERON,

Manager Merchants' Bank of Halifax,

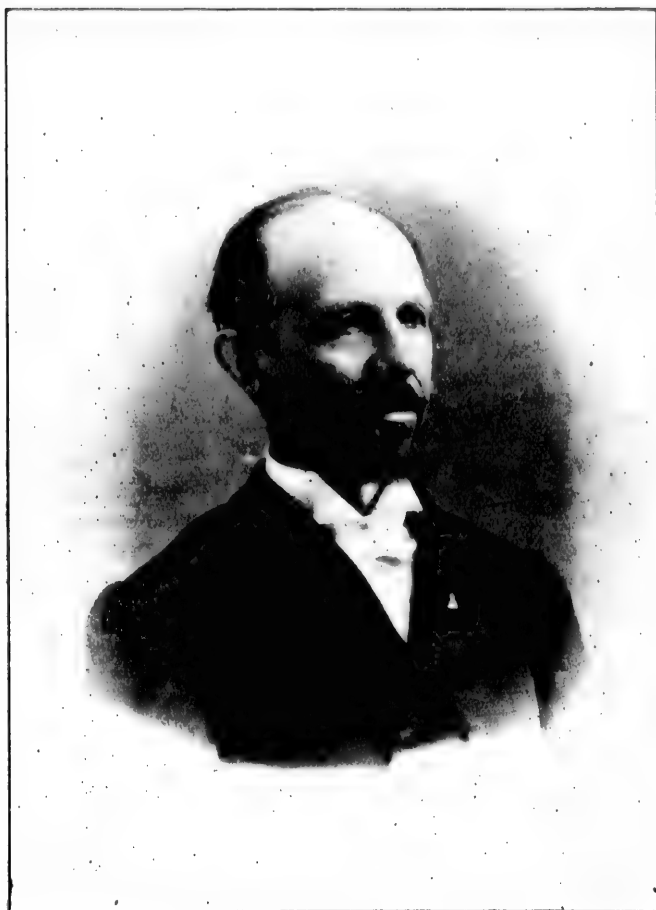
Maitland, N.S.

April 3, 1897.

A REMARKABLE COINCIDENCE, RELATED BY THE REV. WM. KETTLEWELL, OF THE
HAMILTON CONFERENCE, ONTARIO.

On the 11th of March, 1893, I preached to my evening congregation from Luke 15: 10: "There is joy in the presence of the angels of God over one sinner that repenteth."

In the course of the sermon I was led to remark that as the joy is in the



REV. WM. KETTLEWELL.



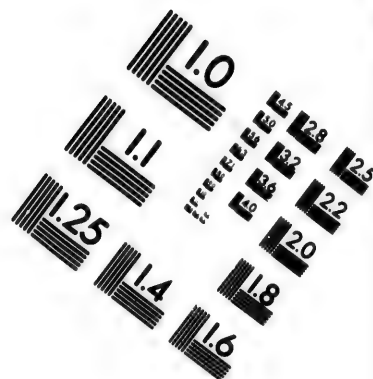
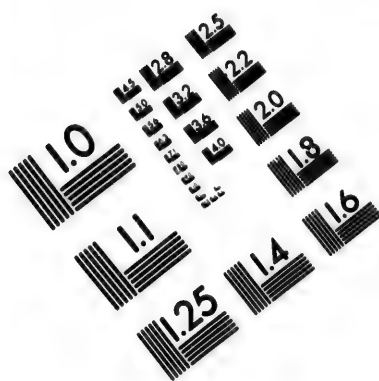
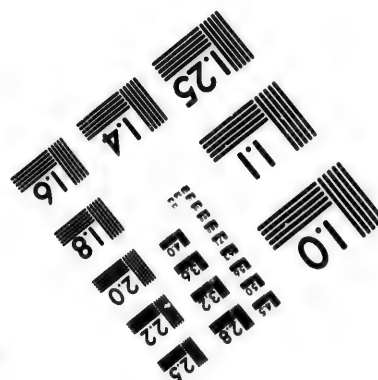
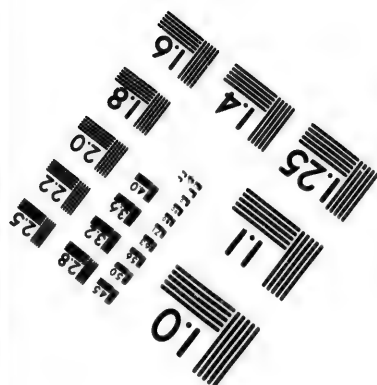
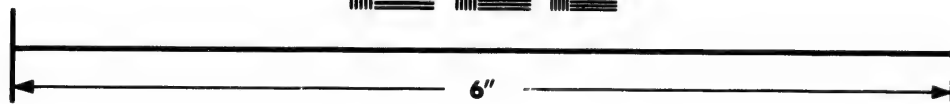
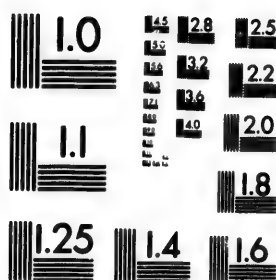
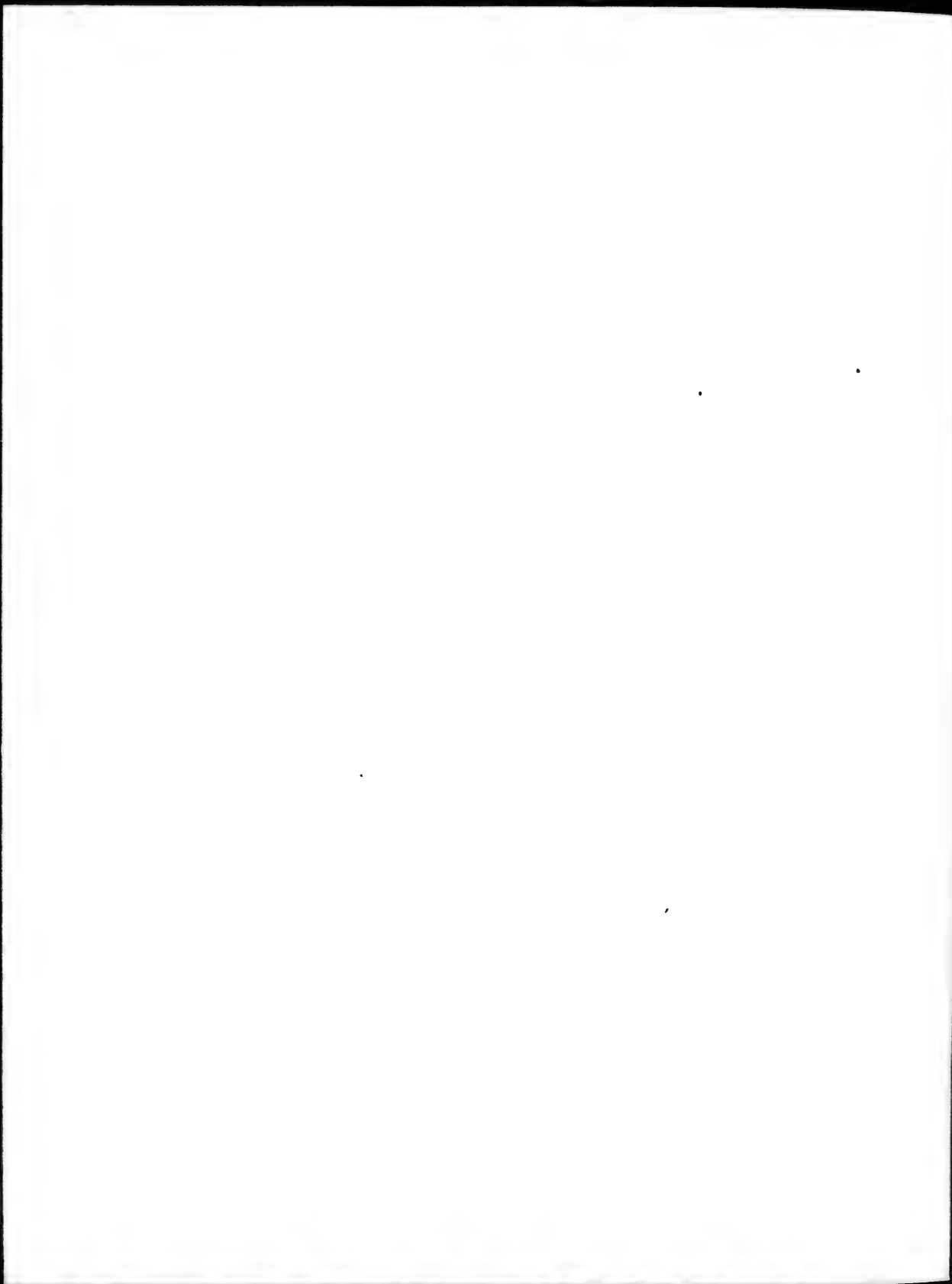


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presence of the angels, it is likely that departed friends participate in it. On the impulse of the moment, I instanced how, for many years, my mother had prayed for the conversion of my brother, and had died without realizing an answer to her prayers. I said: "If my sainted mother were to see the son of many prayers prostrated before God and seeking salvation, would she not rejoice more than the angels?"

At this moment, a very vivid picture of my brother seeking salvation was presented to my mind, with an intense conviction that his salvation was assured. A few days afterward I received from Memphis, where my brother resides, a letter, in which he said: "Mother's prayers and yours are at last answered. For years I have habitually neglected church, but I was led to attend service on Sunday evening, and found salvation."

I may say that since then his wife and most of his children have become Christians, and he is an earnest worker, anxious to make up for lost years.

AN APPARITION.

The following strange story is from the pen of Wm. Jay Groo, Ex-Judge and Counsellor-at-Law, of New York city:

Last winter I spent several evenings with a distinguished Justice of the Supreme Court of the State of New York, in his library. He has since died, and I do not mention his name in this connection, because it might not be agreeable to his family.

On one of the occasions to which reference is above made, I told the Judge my experience in seeing the form of mother when she was not, at least in body, actually present, and then he related to me this most wonderful story: He said that when he was quite a young man and was reading law in one of the New England States, he boarded with a family to whom he became much attached. They had treated him with great kindness, and especially so on an occasion when he was very ill; that these friendly relations had continued during the many years that he had resided elsewhere than in his native state—first, as an officer in the Union Army; second, in the practice of law in one of the largest cities of this state; and, lastly, as a judge upon the bench. That on one occasion he was coming down the Hudson River from Albany in a night boat, being the sole occupant of a stateroom. That, some time in the night, he awoke and saw the form of the lady robed in white with whom he had boarded when reading law. That she was standing near his berth, and said to him: "I have just died, and thought I would come and tell you." She then disappeared; whereupon he arose, procured a light, and made a note of the occurrence and of the exact time. That soon after reaching home that day a telegram was received, announcing the

death of the lady, and that subsequently he ascertained that it had occurred at the exact time that she had appeared to him on the boat.

Dated at Middletown, Orange County, N. Y., January 26th, 1897.

WILLIAM J. GROO.

A PERSONAL EXPERIENCE.

By the same author.

I was born and reared on a farm in the town of Neversink, Sullivan County, N.Y. The house and barn were situated about thirty rods apart in a meadow, and in full view of each other. The front of the barn was toward the east and toward the house. At the south end of the barn and attached to it was the "hay-house," the upper part or loft being used for storing hay, and the under part as a shelter for cattle. In the back or westerly side of this part of the hay-house was a large opening, about twelve feet wide and about eight feet high, for teams with loads to pass in and out of the barn-yard, which also opened through a bar-way toward the east. The hay-house was new, and the door for the twelve-by-eight-feet opening to the west had not been hung, and a few narrow strips of boards had been nailed across this opening to prevent stock from escaping from the barn-yard in that direction.

One day, when I was about eight years old, my brother, Isaac, four years my senior, and I were playing under this hay-house, when we saw our mother walk from south to north the whole of this twelve feet that I have mentioned, there being nothing between her and us to obstruct the view except the narrow strips of board. Not doubting for a moment that she was there in her own proper person, and believing that she had gone to the rear of the barn (the side most remote from the house) to surprise us by her sudden presence there, we at once ran out of the barn-yard through the bar-way toward the east, my brother going around the northerly side of the barn and I the southerly side, until we met in the rear of the barn and hay-house. Mother was not there, and nowhere to be seen. We were astonished beyond measure. Neither of us spoke, but immediately ran to the house, where we found mother busily engaged in spinning. We told what we had seen at the barn, and she assured us that she had not been out of the house since we had left it. She said but little about the strange occurrence, but it was evident from her manner that she was worried and somewhat apprehensive that some great disaster might soon befall the family or some member of it. However, nothing unusual occurred, and mother survived, at least, twenty-five years thereafter.

WM. J. GROO.



WM. JAY GROO.

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A REMARKABLE ACCOUNT OF APPARITIONS, FROM THE JOURNAL OF THE REV. JOHN
WESLEY, THE VENERATED FOUNDER OF METHODISM.

"25th May, 1768.—Being at Sunderland, I took down, from one who had feared God from her infancy, one of the strangest accounts I ever read; and yet I can find no pretence to disbelieve it. The well-known character of the person excludes all suspicion of fraud, and the nature of the circumstances themselves excludes the possibility of a delusion.

It is true there are several of them I do not comprehend; but this is, with me, a very slender objection; for what is it which I do comprehend, even of things which I see daily? Truly not 'the smallest grain of sand or spire of grass.' I know not how the one grows, nor how the particles of the other adhere together. What pretence have I, then, to deny well-attested facts because I cannot comprehend them?

It is true, likewise, that the English in general, and indeed most of the men of learning in Europe, have given up all accounts of witches and apparitions as mere old wives' fables. I am sorry for it; and I willingly take this opportunity of entering my solemn protest against this violent compliment, which so many that believe the Bible pay to those who do not believe it. I owe them no such service. I take knowledge that these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation, in direct opposition, not only to the Bible, but to the suffrages of the wisest and best of men in all ages and nations. They well know (whether Christians know it or not) that the giving up of witchcraft* is in effect giving up the Bible; and they know, on the other hand, that *if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air (deism, atheism, materialism) falls to the ground.* I know no reason, therefore, why we should suffer even this weapon to be wrested out of our hands. Indeed, there are numerous arguments besides which abundantly confute their vain imaginations, but we need not be hooted out of one; neither reason nor religion requires this.

One of the capital objections to all these accounts, which I have known urged over and over, is this: 'Did you ever see an apparition yourself?' No, nor did I ever see a murder, yet I believe there is such a thing; yea, and that, in one place or another, murder is committed every day. Therefore, I cannot, as a reasonable man, deny the fact, although I never saw it, and perhaps never may. The testimony of unexceptionable witnesses fully convinces me of both the one and the other.

Elizabeth Hobson was born in Sunderland in the year 1744. Her father dying when she was three or four years old, her uncle, Thomas Rea, a pious man, brought her up as his own daughter. She was serious from a child, and

*The operation of malignant or infernal influence.

grew up in the fear of God. Yet she had deep and sharp convictions of sin till she was about sixteen years of age, when she found peace with God, and from that time the whole tenor of her behavior was suitable to her profession.

On Wednesday, May 25th, 1768, and the three following days, I talked with her at large; but it was with great difficulty I prevailed on her to speak. The substance of what she said was as follows:

'From my childhood, when any of our neighbors died, whether men, women or children, I used to see them, either just when they died, or a little before; nor was I at all afraid, it was so common. Indeed, many times I did not then know they were dead. I saw many of them by day, many by night. Those that came when it was dark brought light with them. I observed that little children and many grown persons had a bright, glorious light around them; but many had a gloomy, dismal light and a dusky cloud over them.

When I told my uncle this, he did not seem to be at all surprised at it, but several times said: 'Be not afraid; only take care to fear and serve God. As long as He is on your side, none will be able to hurt you.' At other times, he said—dropping a word now and then, but seldom answering me any questions about it—'Evil spirits very seldom appear but between eleven at night and two in the morning; but after they have appeared to the person a year, they frequently come in the daytime. Whatever spirits, good or bad, come in the day, they come at sunrise, at noon and at sunset.'

When I was between twelve and thirteen, my uncle had a lodger, who was a very wicked man. One night I was sitting in my chamber, about half an hour after ten, having by accident put out my candle, when he came in all over in a flame. I cried out: 'William, why do you come in so to fright me?' He said nothing, but went away. I went after him into his room, but found he was fast asleep in bed. A day or two after, he fell ill, and within the week died in raging despair.

I was between fourteen and fifteen, when I went very early one morning to fetch up the kine. I had two fields to cross into a low ground, which was said to be haunted. Many persons had been frightened there, and I had myself often seen men and women (so many, at times, that they were out of count) go just by me and vanish away. This morning, as I came toward it, I heard a confused noise, as of many people quarrelling; but I did not mind it, and went on till I came near the gate. I then saw on the other side a young man, dressed in purple, who said: 'It is too early; go back whence you came, and the Lord be with you and bless you;' and presently he was gone.

When I was about sixteen, my uncle fell ill, and grew worse and worse for three months. One day, having been sent out on an errand, I was coming home through a lane, when I saw him in the field coming swiftly toward me. I ran to meet him, but he was gone. When I came home, I found him calling for me.

As soon as I came to his bedside, he clasped his arms round my neck and, bursting into tears, earnestly exhorted me to continue in the ways of God, kept his hold till he sunk down and died; and even then they could hardly unclasp his fingers. I would fain have died with him, and wished to be buried with him, dead or alive.

From that time I was crying from morning till night, and praying that I might see him. I grew weaker and weaker, till one morning, about one o'clock, as I was lying, crying as usual, I heard some noise, and, rising up, saw him come to the bedside. He looked much displeased, shook his head at me, and in a minute or two went away.

About a week after, I took to my bed, and grew worse and worse till in six or seven days my life was despaired of. Then, about eleven at night, my uncle came in, looked well pleased and sat down on the bedside. He came every night after at the same hour, and stayed till cock-crowing. I was exceedingly glad, and kept my eyes fixed on him all the time he stayed. If I wanted drink or anything, though I did not speak or stir, he fetched it and set it on the chair by the bedside. Indeed, I could not speak. Many times I strove, but could not move my tongue. Every morning when he went away he waved his hand to me, and I heard delightful music, as if many persons were singing together.

In about six weeks I grew better. I was then musing one night whether I did well in desiring he might come, and I was praying that God would do His own will, when he came in and stood by the bedside. But he was not in his usual dress; he had on a white robe, which reached down to his feet. He looked quite well pleased. About one, there stood by him a person in white, taller than he, and exceedingly beautiful. He came with the singing as of many voices, and continued till near cock-crowing. Then my uncle smiled and waved his hand toward me twice or thrice. They went away with inexpressibly sweet music, and I saw him no more.

In a year after this, a young man courted me and in some months we agreed to be married. But he purposed to take another voyage first, and one evening went on board his ship. About eleven o'clock, going out to look for my mother, I saw him standing at his mother's door, with his hands in his pockets and his hat pulled over his eyes. I went to him and stretched out my hand to put up his hat, but he went swiftly by me and I saw the wall, on the other side of the lane, part as he went through and then immediately close after him. At ten the next morning he died.

A few days after, John Simpson, one of our neighbors—a man that truly feared God and one with whom I was particularly acquainted—went to sea as usual. He sailed out on a Tuesday. The Friday night following, between eleven and twelve o'clock, I heard one walking in my room, and every step

sounded as if he was stepping in water. He then came to the bedside in his sea-jacket, all wet, and stretched his hand over me. Three drops of water fell on my breast, and felt as cold as ice. I strove to awake his wife, who lay with me, but I could not, any more than if she was dead. Afterward I heard that he was cast away that night. In less than a minute he went away, but he came to me every night for six or seven nights following, between eleven and two. Before he came, and when he went away, I always heard sweet music. Afterward he came both day and night—every night about twelve, with the music at his coming and going; and every day at sunrise, noon and sunset. He came—whatever company I was in—at church, in the preaching-house, at my class; and was always just before me, changing his posture as I changed mine. When I sat, he sat; when I kneeled, he kneeled; when I stood, he stood likewise. I would fain have spoken to him, but I could not; when I tried, my heart sunk within me. Meantime it affected me more and more, so that I lost my appetite, my color and my strength. This continued ten weeks, while I pined away, not daring to tell anyone. At last he came four or five nights without any music, and looked exceeding sad. On the fifth night, he drew the curtains of the bed violently to and fro, still looking wistfully at me, and as one quite distressed. This he did two nights; on the third I lay down, about eleven, on the side of the bed. I quickly saw him walking up and down the room. Being resolved to speak to him, but unwilling any should hear, I rose and went up into the garret. When I opened the door, I saw him walking toward me, and shrunk back, on which he stopped and stood at a distance. I said: 'In the name of the Father, Son and Holy Ghost, what is your business with me?' He answered: 'Betsy, God forgive you for keeping me so long from my rest! Have you forgot what you promised before I went to sea—to look to my children if I was drowned? You must stand to your word, or I cannot rest.' I said: 'I wish I was dead.' He said: 'Say not so; you have more to go through before then, and yet if you knew as much as I do, you would not care how soon you died. You may bring the children on in their learning while they live; they have but a short time.' I said: 'I will take all the care I can.' He added: 'Your brother has written for you to come to Jamaica, but if you go it will hurt your soul. You have also thoughts of altering your condition, but if you marry him you think of, it will draw you from God, and you will neither be happy here nor hereafter. *Keep close to God*, and go on in the way wherein you have been brought up.' I asked, 'How do you spend your time?' He answered: 'In songs of praise. But of this you will know more by-and-by, for where I am you will surely be. I have lost much happiness in coming to you, and I should not have stayed so long without using other means to make you speak, but the Lord would not suffer me to fright you. Have you anything more to say? It draws near two, and after that I cannot stay. I shall come to you twice more before the death of my two

children. God bless you!' Immediately I heard such singing as if a thousand voices joined together. He then went down stairs, and I followed him to the first landing. He smiled, and I said: 'I desire you will come back.' He stood still till I came to him. I asked him one or two questions, which he immediately answered, but added: 'I wish you had not called me back, for now I must take something from you.' He paused a little, and said: 'I think you can best part with the hearing of your left ear.' He laid his hand upon it, and in the instant it was as deaf as a stone, and it was several years before I recovered the least hearing of it. The cock crowed as he went out of the door, and then the music ceased. The elder of his children died at about three and a half, the the younger before he was five years old. He appeared before the death of each, but without speaking. After that I saw him no more.

A little before Michaelmas, 1763, my brother George, who was a good young man, went to sea. The day after Michaelmas day, about midnight, I saw him standing by my bedside, surrounded with a glorious light, and looking earnestly at me. He was wet all over. That night, the ship in which he sailed split upon a rock, and all the crew were drowned.

On April 9th, 1767, about midnight, I was lying awake and saw my brother John standing by my bedside. Just at that time he died in Jamaica.

By his death I became entitled to a house in Sunderland, which was left us by my grandfather, John Hobson, an exceeding wicked man, who was drowned fourteen years ago. I employed an attorney to recover it from my aunt, who kept possession of it; but, finding more difficulty than I expected, in the beginning of December I gave it up. Three or four nights after, as I rose up from prayer, a little before eleven, I saw him standing at a small distance. I cried out: 'Lord bless me! what brings you here?' He answered: 'You have given up the house: Mr. Parker advised you so to do; but if you do, I shall have no rest. Indeed, Mr. Dunn, whom you have employed, will do nothing for you. Go to Durham; employ an attorney there, and it will be recovered.' His voice was loud and so hollow and deep, that every word went through me. His lips did not move at all, nor his eyes, but the sound seemed to rise out of the floor. When he had done speaking, he turned about and walked out of the room.

In January, as I was sitting on the bedside, a quarter before twelve, he came in, stood before me, looked earnestly at me, then walked up and down and stood and looked again. This he did for half an hour, and thus he came every other night for about three weeks. All this time he seemed angry, and sometimes his look was quite horrid and furious. One night I was sitting up in bed crying, when he came and began to pull off the clothes. I strove to touch his hand, but could not, on which he shrunk back and smiled.

The next night but one, about twelve, I was again sitting up and crying,

when he came and stood at the bedside. As I was looking for a handkerchief, he walked to the table, took one up, brought and dropped it upon the bed. After this he came three or four nights, and pulled the clothes off, throwing them on the other side of the bed.

Two nights after, he came as I was sitting on the bedside, and after walking to and fro, snatched the handkerchief from my neck. I fell into a swoon. When I came to myself, he was standing just before me; presently he came close to me, dropped it on the bed and went away.

Having had a long illness the year before, having taken much cold by his frequent pulling off the clothes, and being worn out by these appearances, I was now mostly confined to my bed. The next night, soon after eleven, he came again. I asked: 'In God's name, why do you torment me thus? You know it is impossible for me to go to Durham now. But I have a fear that you are not happy, and beg to know whether you are or not?' He answered, after a little pause: 'That is a bold question for you to ask. So far as you knew me to do amiss in my lifetime, do you take care to do better.' I said: 'It is a shocking affair to live and die after that manner.' He replied: 'It is no time for reflection now; what is done cannot be undone.' I said: 'It must be a great happiness to die in the Lord.' He said: 'Hold your tongue! hold your tongue! At your peril, never mention such a word before me again.' I was frightened, and strove to lift up my heart to God. He gave a shriek and sunk down three times, with a loud groan at each time. Just as he disappeared, there was a large flash of fire, and I fainted away.

Three days after, I went to Durham, and put the affair into the hands of Mr. Hugill, the attorney. The next night, about one, he came in; but, on my taking up the Bible, he went away. A month after, he came about eleven. I said: 'Lord bless me! what has brought you here again?' He said: 'Mr. Hugill has done nothing but wrote one letter: you must write, or go to Durham again. It may be decided in a few days.' I said: 'Why do you not go to my aunts who keep me out of it?' He answered: 'I have no power to go to them and they cannot bear it. If I could, I would go to them, were it only to warn them; for I doubt where I am I shall get too many to bear me company.' He added: 'Take care! there is mischief laid in Peggy's (her aunt's) hand; she will strive to meet you coming from the class. I do not speak to hinder you from going to it, but that you may be cautious. Let some one go with you and come back with you, though whether you will escape or not I cannot tell.' I said: 'She can do no more than God will let her.' He answered: 'We have all too little to do with Him: mention that word no more. As soon as this is decided, meet me at Boyldon Hill (about half a mile from the town) between twelve and one at night.' I said: 'That is a lone place for a woman to go at that time of night. I am willing to meet you at the Ballast Hills or in the churchyard.' He said:

'That will not do; but what are you afraid of?' I answered: 'I am not afraid of you, but of rude men.' He said: 'I will set you safe, both thither and back again.' I asked: 'May I not bring a minister with me?' He replied: 'Are you thereabouts? I will not be seen by any but you. You have plagued me sore enough already: if you bring anyone with you, take what follows.'

From this time he appeared every night between eleven and two. If I put out the fire and candle, in hopes I should not see him, it did not avail; for as soon as he came, all the room was light, but with a dismal light, like that of flaming brimstone; but whenever I took up the Bible or kneeled down—yea, or prayed in my heart—he was gone.

On Thursday, May 12, he came about eleven, as I was sitting by the fire. I asked: 'In God's name, what do you want?' He said: 'You must either go or write to Durham: I cannot stay from you till this is decided, and I cannot stay where I am.' When he went away, I fell into a violent passion of crying, seeing no end to my trouble. In this agony I continued till after one, and then fell into a fit. About two o'clock I came to myself, and saw, standing at the bedside, one in a white robe which reached down to his feet. I cried: 'In the name of the Father, Son and Holy Ghost.' He said: 'The Lord is with you; I am come to comfort you. What cause have you to complain and murmur thus for your friends? Pray for them and leave them to God. Arise and pray.' I said: 'I can pray none.' He said: 'But God will help you; only keep close to God. You are backward, likewise, in praying with others, and afraid to receive the Lord's supper: break through that backwardness and that fear. The Lord bless you and be ever with you!' As he went away, I heard many voices singing hallelujah with such melody as I never heard before. All my trouble was gone and I wanted nothing but to fly away with them.

Saturday, 28th.—About twelve, my grandfather stood at my bedside. I said: 'In God's name, what do you want?' He said: 'You do not make an end of this thing; get it decided as soon as possible. My coming is as uneasy to myself as it can be to you.' Before he came there was a strong smell of burning, and the room was full of smoke, which got into my eyes and almost blinded me for some time after.

Wednesday, 21st June.—About sunset, I was coming up stairs at Mr. Knot's, and I saw him coming toward me out of the opposite room. He went close by me on the stair-head. Before I saw him, I smelt a strong smell of burning, and so did Miss Hasmer. It got into my throat and almost stifled me. I sat down and fainted away.

On Friday, July 3rd, I was sitting at dinner, when I thought I heard one come along the passage. I looked about and saw my aunt, Margaret Scot, of Newcastle, standing at my back. On Saturday, I had a letter informing me that she died on that day.'

Thus far Elizabeth Hobson.

On Sunday, July 10th, I received the following letter from a friend, to whom I had recommended her :

SUNDERLAND, 6TH JULY, 1768.

'I wrote you word before that Elizabeth Hobson was put into possession of the house. The same night, her old visitant, who had not troubled her for some time, came again and said : 'You must meet me at Boyldon Hill on Thursday night, a little before twelve. You will see many appearances, who will call you to come to them ; but do not stir, neither give them any answer. A quarter before twelve I shall come and call you, but still do not answer nor stir.' She said : 'It is a hardship upon me for you to desire me to meet you there. Why cannot you take your leave now ?' He answered : 'It is for your good that I desire it. I can take my leave of you now ; but if I do, I must take something from you, which you would not like to part with.' She said : 'May not a few friends come with me ?' He said : 'They may, but they must not be present when I come.'

That night, twelve of us met at Mr. Davison's (about a quarter of a mile from the hill), and spent some time in prayer. God was with us of a truth. Then six of us went with her to the place, leaving the rest to pray for us. We came thither a little before twelve, and then stood at a small distance from her. It being a fine night, we kept her in our sight, and spent the time in prayer. She stood there till a few minutes after one. When we saw her move, we went to meet her. She said : 'Thank God, it is all over and done ! I found everything as he told me. I saw many appearances, who called me to them, but I did not answer nor stir. Then he came and called me at a distance, but I took no notice. Soon after he came up to me and said : 'You are come well fortified.' He then gave her the reasons why he requested her to meet him at that place, and why he could take his leave there, and not in the house, without taking something from her. But withal, he charged her to tell this to no one, adding : 'If you disclose this to any creature, I shall be under the necessity of troubling you as long as you live ; if you do not, I shall never trouble you nor see you any more, either in time or eternity.' He then bade her farewell, waved his hand and disappeared.

THE APPARITION OF A PERSON STILL IN THE FLESH.

By the Baron Von Sulza.

The following account of a remarkable apparition is given under the signature of Baron Von Sulza, Chamberlain to the King of Sweden, under date of December 4th, 1812, at Soderkoping :

"I had been paying a visit to one of my neighbors, on the 24th June, 1799, and returned home about midnight, at which time it is so light in Sweden, in the

summer season, that one can see to read the smallest print. On arriving at our estate of Dienstdorp, my father met me before the gate of the courtyard, in his customary clothes, with a stick in his hand, which my brother had ornamented with carved work. It was very light, and I saw everything clearly; I was not afraid, for I really believed it was my father. I saluted him, and conversed a long time with him. We then went together into the house, and upon the level floor into the room; on entering which, I saw my father quite undressed, lying in bed in a profound sleep, and the apparition had disappeared. He soon awoke and regarded me with an inquiring look. 'My dear Edward,' said he, 'God be thanked that I see you again, for I was much troubled on your account in a dream; for it seemed to me that you had fallen into the water, and were in danger of drowning.' I was greatly astonished at finding my father asleep in bed, and regarded the apparition as a forerunner of his approaching death; but he lived three years after this event. I now told him what had happened to me—that he had appeared to me, and that I had spoken with him on several subjects: on which he replied that *this had often occurred to him*. It is also remarkable, that, having gone to the river the same day with the friend whom I was visiting, in order to catch crabs, I was really in danger of falling into the stream.

I testify, upon my soul, that all this is truth; and if you publish this account, let it be done in my name, for I am not ashamed of confessing the truth. I know of many occurrences connected with the world of spirits, which are so certainly proved that they cannot be doubted of; and if it will give you pleasure, I will relate them to you. We will leave freethinkers to laugh and the superstitious to be terrified; but we know that it is very useful to the inquirer after truth, and to the true Christian, to become more intimately acquainted with the world of spirits. In former times, people believed too much; but at present, in this dreadful age, everything that bears the name of faith is extinguished," etc.

'If any one should suppose,' continues Stilling, from whose work on pneumatology the account is taken, 'that Baron Von Sulza is a follower of Swedenborg, I can assure him that he is not: he belongs to no sect or party, and is nothing more than a pious and orthodox Lutheran.'

THE STRANGE STORY OF MR. ALFRED WALLACE, CONCERNING THE YOUNG LADY WHO
CAN CAUSE A SEMBLANCE OF HERSELF TO APPEAR IN ONE ROOM WHILE
SHE IS BOUND IN ANOTHER.

The most earnest defender of modern Spiritualism, Mr. Alfred Wallace, reports a novel kind of apparition in the *Fortnightly Review* for May, 1874. It seems that a young lady medium has the power of sending a semblance of herself into one room while she is bound hand and foot in another. The pleasing peculiarity of this apparition is that it is no mere shadow, like the mother of Odysseus,

whom he could not embrace in Hades. Mr. Crookes, a Fellow of the Royal Society, has inspected it with a phosphorus lamp, and clasped it in his arms within the medium's sight. In M. Gautier's romance, "Spirite," the lover was not permitted to touch his airy mistress. Truth is indeed stranger than fiction.

Encyclopædia Britannica.

AN INTERESTING ACCOUNT OF A VISION OF THINGS AT A DISTANCE.

By the Rev. J. G. Garland, of South Stukely, Quebec.

I knew a man many years ago whom I will call Mr. A. He was a well-to-do farmer, married, and had a large family of fine, healthy children. He was a large, fleshy, good-looking man, with florid face, a hearty appetite, but a strict temperance man. He was a church member in good standing and a model Christian and neighbor. Several times I heard him tell the following story. It happened when he was about sixteen years of age. He was in the habit of going to school with other boys about his own age. At school, they used to spell for positions and certain rewards, and he was kept at home to hoe potatoes on this particular day. He was, of course, interested in the spelling, and about the hour of the spelling, he was thinking who would win this evening. He stood up, leaning on the handle of his hoe, and a brilliancy came about him that he had not been accustomed to, and he saw the school, the boys that won, and everything as it took place. Shortly after the boys came along from school and hailed him. He astonished the boys by telling them who had won the prizes, etc. They thought some one must have told him from the school. He said he often tried to have such illumination again, and prayed earnestly for it, but it never returned to him.

AN APPARITION WHICH PRECEDED THE DEATH OF THE DUKE OF BUCKINGHAM.

The Duke of Buckingham was Prime Minister to Charles I., King of England, whose favorite he was ; and, being looked upon as the author of the arbitrary acts in which the king indulged, he was much hated by the people, and afterward lost his life in a violent manner, being stabbed with a knife by Lieutenant Felton, in the thirty-sixth year of his age. Lord Clarendon, in his History of the Rebellion and Civil War in England, gives the following account of an apparition which preceded the death of the Duke of Buckingham :

" Among the officers of the wardrobe at Windsor was a man who was universally esteemed for his integrity and prudence, and who was, at that time, about fifty years of age. This man had been brought up, in his youth, at a college in Paris, where George Villiers, the father of the Duke of Buckingham, was also educated, with whom he formed an intimate friendship, but had never spoken with him since that period.

As this keeper of the robes was lying in his bed at Windsor, in perfect health, seven months before the murder of the Duke, there appeared to him at midnight

a man of venerable aspect, who drew aside the curtains of his bed, and asked him, while looking at him steadfastly, if he did not know him. At first he made no reply, being half dead through fear. But on being asked the second time whether he did not remember ever to have seen him, the recollection of George Villiers, from the similarity of features and dress, occurred to him: he therefore said he took him for George Villiers. The apparition replied that he was in the right, and begged of him to do him the favor to go to his son, the Duke of Buckingham, in his name, and tell him 'that he must exert himself to make himself popular, or at least to soothe the embittered minds of the people, otherwise he would not be suffered to live long.' After these words the apparition vanished, and the good man, whether he was fully awake or not awake, slept quietly till morning.

On awakening, he regarded the apparition as a dream, and paid no particular attention to it. A night or two afterward, the same person appeared again, in the very same place and at the same hour, with rather a more serious aspect than the first time, and asked him if he had executed the commission he had given him. As the apparition knew very well that he had not done so, it reproached him very severely, and added that it had expected greater compliance from him, and that if he would not fulfil its request, he should have no rest, but that it would follow him everywhere.

The terrified keeper of the robes promised obedience; but in the morning he was still irresolute and knew not what to do. He could not bring himself to regard this second apparition, which was so clear and obvious, as a dream; and yet, on the other hand, the high rank of the duke, the difficulty of obtaining admission to his presence, and, above all, the consideration how he should make the duke believe the thing, seemed to him to defeat the execution of his errand and render it impossible.

He was for some days undetermined what he should do; at length he took the resolution to be as inactive in the matter as before. But a third and more dreadful vision than the two former now succeeded; the apparition reproached him in a bitter tone with not fulfilling his promise. The keeper of the robes confessed that he had delayed the accomplishment of that which had been imposed upon him on account of the difficulty of approaching the duke, as he knew no one through whom he could hope to gain admission to him; and even if he found means to obtain an audience, yet the duke would not believe that he had received such a commission; he would look upon him as insane, or suppose that he sought to deceive him, either from personal malice, or from being prompted to it by designing people. In this manner his ruin would be inevitable. But the apparition continued firm to its purpose, and said that he should have no rest until he had complied with its desire. It also added, that admittance to his son was easy, and that those who wished to speak with him need not wait

long. In order, however, that he might gain credence, it would state to him two or three circumstances, but of which he must mention nothing to any one except to the duke himself, who, upon hearing it, would give credit to the rest of his story also.

The man now believed himself under the necessity of obeying this third demand of the apparition, and therefore set off the next morning for London; and as he was intimately acquainted with Sir Ralph Freeman, the master of requests, who had married a near relative of the duke's, he waited upon him, and besought him to assist him with his influence to obtain an audience, having matters of importance to communicate to the duke which demanded great privacy and some time and patience.

Sir Ralph knew the prudence and modesty of the man, and concluded, from what he had heard only in general expressions, that something extraordinary was the cause of his journey. He therefore promised compliance, and that he would speak with the duke on the subject. He seized the first opportunity to mention to the duke the good character of the man and his wish for an audience, and communicated to him everything he knew of the matter. The duke gave him, for an answer, that he was going early the following day, with the King, to the chase, and that his horses would wait for him at 'Lambeth Bridge,' where he intended to land at five in the morning; and if the man would attend him there, he might converse with him as long as was necessary.

Sir Ralph did not fail to conduct the keeper of the robes, at the hour appointed, to the place, and introduce him to the duke on his landing from the vessel. The duke received him very courteously, took him aside and spoke with him nearly a full hour. There was no one at the place but Sir Ralph and the duke's servants; but all of them stood at such a distance, that it was impossible for them to hear anything of the conversation, although they saw that the duke spoke frequently with much emotion. Sir Ralph Freeman, who had his eyes constantly fixed upon the duke, observed this still better than the rest; and the keeper of the robes told him, on their return to London, that when the duke heard the particular incidents which he revealed to him, in order to make the rest of his communication credible, he changed color, and affirmed that no one but the devil could have disclosed this to him, because none but he (the duke) and another person knew of it, of whom he was convinced that she had told it to no one.

The duke continued the chase. It was, however, observed that he frequently left the company, and appeared sunk in deep thought, and took no part in the pleasure. He left the chase the same forenoon, alighted at Whitehall, and repaired to his mother's apartments, with whom he was closeted for two or three hours. Their loud conversation was heard in the adjoining apartments; and when he came out, much disturbance, mingled with anger, was visible in his

countenance, which had never before been observed after conversing with his mother, for whom he always testified the greatest respect. The countess was found in tears after the departure of her son, and plunged into the deepest grief. So much is known and ascertained, that she did not seem surprised when she received the news of the assassination of the duke, which followed some months afterward. It would therefore appear that she had previously foreseen it, and that her son had informed her of what the keeper of the robes had discovered to him; nor did she manifest that grief in the sequel which she must necessarily have felt at the loss of such a beloved son."

It is privily related that the particular circumstances of which the keeper of the robes reminded the duke had reference to a forbidden intercourse which he had with one of his very near relatives; and as he had every reason to suppose that the lady herself would not speak of it, he thought that, besides herself, only the devil could know and say anything of it.

AN ACCOUNT OF A REMARKABLE VISION.

In 1889 I was living in Montreal and was well acquainted with Mr. Malcolm Macdonald, who then carried on a tea business on Seigneurs Street, and who was well known as a leading member of the West End Methodist Church. He told me the following experience of a vision which he had. It was shortly before dawn on a certain morning. He wakened to find himself in an interview with an unmarried brother, who for some time had been pursuing his fortune in the State of Ohio, and another brother who resided in Toronto. He was at the self-same time perfectly conscious of being in bed in his own home, and in his ordinary environment, and also perfectly conscious of a real, personal interview with his two brothers, both of whom he knew also were hundreds of miles distant from him and from each other. In his vision he saw the interview begin by their lovingly greeting one another, whereupon the brother from Ohio solemnly informed the other two that he was dying then, and that before departing he wished to give them certain instructions and counsel. These instructions and counsel he gave, but they need not here be related; only let me state that they were truly wise and truly appropriate, and, as the surviving brothers found out afterwards, they were to them of great value. The interview finished with a tender farewell, and the vision ended.

Malcolm at once informed his wife of what he had just experienced, and he prepared himself for news from Ohio. Sure enough, early in that forenoon, a telegram arrived containing the announcement of the death of the brother in Ohio. Malcolm at once arranged by wire with the brother in Toronto to meet him and proceed together to look after the remains. As soon as they met, the Toronto brother said: "Malcolm, I had a wonderful vision this morning." Malcolm, feeling surprised, asked him what it was, but he was much more sur-

prised when his brother went on to give what was a perfect description of the vision he himself also had at Montreal, and at the very same time.

They reached the home of strangers in Ohio, where lay the remains of the dead brother. Kind friends had watched by him during his last hours, and they informed the men from Canada how, for a time ere he breathed his last, he seemed to be in a trance, at the commencement of which he spoke out distinctly, as if giving a loving greeting to two brothers. Then he said to them many things as to family matters, and matters of eternity, which the watchers related so faithfully as to be recognized by the two brothers as a perfect account of their respective visions in Montreal and Toronto.

DUNCAN CAMERON,

Manager Merchants' Bank of Halifax,

16 March, 1897.

Maitland, N.S.

A GREEK VISION OF THE WORLD OF SPIRITS.

Plutarch, in his works, has preserved a most remarkable vision of the world of spirits, which may tend, in some measure, to illustrate the ideas which the ancient Greeks formed of it. It is as follows :

"Thespesios, of Soli, lived at first very prodigally and profligately ; but afterward, when he had spent all his property, necessity induced him to have recourse to the basest methods for a subsistence. There was nothing, however vile, which he abstained from, if it only brought him in money, and thus he again amassed a considerable sum, but fell at the same time into the worst repute for his villany. That which contributed the most to this was a prediction of the god Amphilochus, for, having applied to this deity to know whether he would spend the rest of his life in a better manner, he received for answer, 'that he would never mend till he died.' And so it really happened, in a certain sense, for not long afterward he fell down from an eminence upon his neck ; though he received no wound, yet he died in consequence of the fall. But three days afterward, when he was about to be interred, he received strength and came to himself. A wonderful change now took place in his conduct, for the Cilicians know no one who at that time was more conscientious in business, devout toward God, terrible to his foes, or faithful to his friends ; so that those who associated with him wished to learn the cause of this change, justly supposing that such an alteration of conduct, from the greatest baseness to sentiments so noble, could not have come of itself. And so it really was, as he himself related to Protogenus, and other judicious friends.

When his rational soul left the body, he felt like a pilot hurled out of his vessel into the depths of the sea. He then raised himself up, and his whole being seemed on a sudden to breathe, and to look about it on every side, as if the soul had been all eye. He saw nothing of the previous objects ; but beheld

the enormous stars at an immense distance from each other, endowed with admirable radiance, and uttering wonderful sounds; while his soul glided gently and easily along, borne by a stream of light, in every direction. In his narrative he passed over what he saw besides, and merely said that he perceived the souls of those that were just departed rising up from the earth; they formed a luminous kind of bubble, and when this burst, the soul placidly came forth, glorious, and in human form. The souls, however, had not all the same motion; some soared upward with wonderful ease, and instantaneously ascended to the heights above; others whirled about like spindles, sometimes rising upward, and sometimes sinking downward, having a mixed and disturbed motion. He was unacquainted with the most of them, but recognized two or three of his relatives.

* * * * *

Others, again, appeared in the heights above, shining brilliantly, and affectionately uniting with each other, but fleeing the restless souls above described. In this place he also saw the soul of another of his relatives, but not very perceptibly, for it had died while a child. The latter, however, approaching him, said: 'Welcome, Thespesios!' On his answering that his name was not Thespesios, but Aridaïos, it replied: 'It is true, thou didst formerly bear that name, but henceforth thou art called Thespesios. Thou art, however, not yet dead, but by a particular providence of the gods art come hither in thy rational spirit; but thou hast left the other soul behind, as an anchor in the body. At present, and in future, be it a sign by which thou mayest distinguish thyself from those that are really dead, that the souls of the deceased no longer cast a shadow, and are able to look steadfastly at the light above without being dazzled.' On this, the soul in question conducted Thespesios through all parts of the other world, and explained to him the mysterious dealings and government of Divine Justice; why many are punished in this life, while others are not; and showed him also every species of punishment to which the wicked are subject hereafter. He viewed everything with holy awe, and after having beheld all this as a spectator, he was at length seized with dreadful horror when on the point of departing, for a female form of wondrous size and appearance laid hold of him just as he was going to hasten away, and said: 'Come hither, in order that thou mayest the better remember everything!' And with that she drew forth a burning rod, such as the painters use, when another hindered her, and delivered him, while he, as if suddenly impelled forward by a violent gale of wind, sank back at once into his body, and came to life again at the place of interment."

The narrative related above, gives us an example of a *voluntary* detachment of the soul from the body; but the instance we are now about to subjoin is one of an *involuntary* detachment, and therefore the more surprising.

VISIONS OF ST. THERESA, LUTHER, ZUINGLIUS, SWEDENBORG AND
LORD HERBERT OF CHERBURY.

The following accounts are taken by permission from the able work of the Rev. Dr. Buckley on "Faith Healing, Christian Science and Kindred Phenomena":

The visions of St. Theresa have, for three hundred years, formed an interesting chapter in religious literature, and another in pathology. At twelve she was devoutly pious, becoming so after the death of her mother. About the age of fifteen she fell off into a very worldly state, and against her will was placed by her father in a convent. She was frequently ill, and finally, after a year and a half, owing to a dangerous sickness, returned home. Some time afterward she was seized with a violent fever, and upon recovery determined to devote herself to a religious life, and, in opposition to her father's wishes, entered a Carmelite convent and took the veil. This was in her twentieth year. Her biographer, as translated by Dr. Madden, says that she was attacked "with frequent fits of fainting and swooning and a violent pain at her heart, which sometimes deprived her of her senses." Her first trance was in 1537, in her twenty-third year; it lasted for four days, and during it, through excess of pain, she bit her tongue in many places—a phenomenon common to fits of various kinds. At last she was reduced almost to a skeleton, had a paralytic affection of her limbs and remained a cripple for three years. Her first vision was three years later, when she had allowed herself some dissipation of mind. "The apparition of our Lord was suddenly presented to the eyes of her soul, with a rigorous aspect testifying to the displeasure occasioned by her conduct."

There were great differences of opinion as to the source of her visions. Several very learned priests and confessors judged her to be deluded by the devil. One of them instructed her to make the sign of the cross, and to insult the vision as that of a fiend. In one of her visions, according to her statement, the Lord appeared angry at her instructions, and bade her tell them it was tyranny. She acknowledged that she frequently saw devils in hideous figures, but she drove them away by the cross or by holy water. She also claimed to see St. Joseph, the blessed Virgin and other saints; had visions of purgatory, and saw a great number of souls in heaven who had been there.

There is no difficulty in explaining her visions on natural principles. She was a religious woman, in such a state of health as to be subject to trances, and they took their character from her conventual and other religious instruction. Visions of this kind have been common in the excitable of all sects. The early Methodists had many of them, which Mr. Wesley could not understand; and he expelled some persons from the society because they persisted against his commands in narrating visions which even he could not accept as of divine origin.

Luther suffered from hallucinations of a religious character for a considerable period of his life. The opposition he encountered and his sedentary life, taken in connection with the extraordinary powers attributed to Satan in the middle ages, fully explain his visions. Luther thought that the devil removed a bag of nuts, transformed himself into a fly, hung on his neck, and lay with him in bed. His visions would sometimes come on after nightmares. This is his own account: "I awoke in the middle of the night. Satan appeared to me. I was seized with horror. I sweated and trembled. My heart beat in a frightful manner. The devil conversed with me. His logic was accompanied by a voice so alarming that the blood froze in my veins."

Zuinglius had a similar experience when he was half asleep. A phantom, black or white, he could not say which, appeared before him, called him a coward and stirred him up to fight. This is explained by Forbes Winslow as a case of overheated sensorium, "during the transient continuance of which the retina became so disturbed as to conjure up a phantom which the patient not only mistook for a reality, but, what is still worse, acted upon his mistaken or diseased imagination."

Swedenborg's visions were of the same class. He was educated, devoted himself for many years to science, and up to his fifty-fourth year had the reputation of a scientific and philosophic student; was a professor in the mineralogical school, and believed to be a simple-minded man of the world. About 1743 he had a violent fever, in which for a little time he was mad, and rushed from the house stark naked, proclaiming himself the Messiah. After that period a change took place in him, and he lived twenty-nine years in the firm conviction that he held continual intercourse with angels and also with deceased human beings. He says that he conversed with St. Paul during the whole year, particularly in reference to the text Romans iii. 28. He asserted that he had conversed three times with St. John, once with Moses, a hundred times with Luther, and with angels daily "for twenty years."

Swedenborg had an elevated style of thought, and when reasoning upon the fundamental principle which underlies his theological views, he is acute and profound. Attention has frequently been called to his shrewdness in explaining why, when he claimed to hear the voices of angels, those who stood by could not, by his declaring that he was accustomed to see and hear angels when perfectly wide awake, and adding: "The speech of an angel or of a spirit sounds like and as loud as that of a man, but it is not heard by the bystanders. The reason is that the speech of an angel, or of a spirit, finds entrance first into a man's thoughts, and reaches his organs of hearing from within." It is necessary only to read his literal statements to perceive the subjective character of the visions. He gives detailed accounts of the habits, form and dress of the angels. He sends his opponents mostly to Gehenna and sees them there. The chief rep-

representatives of the reformed churches go to heaven, but Catholics and some of his Protestant opponents he sees in vision elsewhere.

Visions and hallucinations of men of this class are quoted against each other in the ecclesiastical conflicts of the middle ages, and, more lately, as proofs of the doctrines held by them. But as proofs they are mutually destructive, exist in all religions, true or false, and are liable to occur apart from religion. In the revivals which occurred in the early part of this century in the United States, and which sometimes take place now, visions are not infrequently connected with religious experience. When men pray without attending to the necessary cares of the body, days and weeks together, the result is faintings and trances, accompanied by visions. Where they are believed to be of divine origin they produce profound impressions, but there is no reason to think their cause different from those already discussed, nor have unbelievers in Christianity always escaped them.

The autobiography of Lord Herbert of Cherbury relates a remarkable vision, which is a noteworthy illustration of inconsistency. Lord Herbert did not believe in the divine origin of Christianity, and wrote a book against the credibility of the accounts of miracles in the Bible. When the manuscript was completed he exhibited it to Grotius and Tilenus, whom he met in France. They praised it much, and exhorted him to publish it; but he foresaw that it would encounter opposition, and hesitated for some time. The history of what followed is given in his own words:

"One fine day, about noon, my windows being open, I took my book, knelt down and pronounced aloud these words: 'O eternal God, creator of the light which illuminates me; thou who enlightenest souls when thou wouldst, tell me by a celestial sign if I should publish or suppress my work.' I had hardly uttered these words than a loud but agreeable sound proceeded from heaven, which impressed me with such great joy that I felt convinced that my request was granted. Howsoever strange this may appear, I protest, before God, not only that I heard the sound, but saw, in the clearest sky on which I ever gazed, the spot whence it came. In consequence of this sign I published my book and spread it throughout all Christian lands, amongst all the learned capable of reading and appreciating it."

This circumstance is of great importance. No doubt has ever been thrown upon the truth of the recital, which shows how a person not subject to hallucinations, under circumstances of deep meditation, or under the influence of strong desire and expectation, may generate an hallucination, which may be the only one that he will experience in the course of a lifetime, and leave no evil effects except the false inferences which, supposing it to be of supernatural origin, he will draw from it. It demonstrates also that the absence or the presence of any particular form of faith is not essential; and it is obvious that Lord Herbert

might easily have passed into a state of habitual visions in all respects analogous to those of Swedenborg and St. Theresa.

We also append the following excellent summary of inductions with which Dr. Buckley closes his chapter on visions :

1st. Such visions occur in all parts of the world, under every form of civilization and religion ; and when the dying appear to see anything, it is in harmony with the traditions which they have received.

2nd. Such visions are often experienced by those whose lives have not been marked by religious consistency, while many of the most devout are permitted to die without such aid, sometimes experiencing the severest mental conflicts as they approach the crisis.

3rd. Where persons appear to see angels and disembodied spirits, the visions accord with the traditional views of their shape and expression ; and where wicked persons see fiends and evil spirits, they harmonize with the descriptions which have been given in the sermons, poems and supernatural narratives with which they have been familiar.

4th. Many of the most remarkable visions have been seen by persons who supposed themselves to be dying, but were not ; and who, when they recovered, had not the slightest recollection of what had occurred. When a student, I was called, with others, to witness the death-bed scene of the most popular young man in the institution. He had professed, during his illness, a religious conversion, and was supposed to be dying of typhoid fever. Never have I heard more vivid descriptions or more eloquent words. It seemed as though he must see another state of being. After the scene he sank into a lethargic state, in which he remained for some days, afterward gradually recovering. Both his conversion and visions were utterly forgotten, and not until many years later did he enter upon a religious life.

5th. A consideration of great weight is this: the Catholic Church confers great honor upon the Holy Virgin ; Protestants seldom make any reference to her. Trained as the former are to supplicate the sympathy and prayers of the mother of our Lord, I am informed by devout priests and by physicians that when they have visions of any kind, she generally appears in the foreground. Among the visions which dying Protestants have been supposed to see, I have heard of only two in which the Virgin figured, and these were seen by persons trained in their youth as Catholics.

AN APPARITION ATTESTED BY TWO WITNESSES, AND OTHER PSYCHIC PHENOMENA.

The following story, with other strange incidents, is given in the *Arena* (1892) by the Rev. Minot J. Savage, and is given by kind consent of the publishers :

The incident I am about to relate occurred two years ago this winter. The

place is a large city in a neighboring state. The three persons concerned are a doctor, his wife and one of his patients. The story, as I tell it, was given me by the wife. She was an old school friend of some of my personal friends, who hold her in the highest esteem. Her husband I have never seen, but a connection of mine was once a patient of his, and speaks of him always with enthusiastic admiration, both as a man and a physician. He is a doctor of the old school, inclined to be a sceptic, and had never had anything whatever to do with mediums. He is not visionary, and this was his first experience out of the normal.

On a winter night, then, two years ago, he was sound asleep. Being very weary, and in order that he might sleep as late as possible, the green holland shade of his own window was down to the bottom, and there was no way by which any light could penetrate his room. His wife was asleep in a room adjoining, with a door open between. She was waked out of a sound sleep by hearing him call her name. She opened her eyes, and saw his room flooded with a soft yet intense yellowish light. She called, and said: "What is that light?" He replied: "I don't know; come in and see!" She then went into his room, and saw that it was full of this light. They lighted the gas, but the other light was so much stronger that the gas flame seemed lost in it. They looked at their watches, and it was about five full minutes before it had faded away. During this time he explained to her what had occurred. He said he was wakened by a strong light shining directly into his face. At the same time, on opening his eyes, he saw the figure of a woman standing at the foot of his bed. His first thought was that his wife had come in and lighted the gas, as he knew she intended rising to take an early train in order to visit his mother, who was ill. Being very tired, and needing sleep, he was about to reproach her for needlessly waking him, when he saw that the figure, from which now all the light seemed to proceed, was not his wife. By this time he was broad awake, and sat upright in bed, staring at the figure. He noticed that it was dressed in a white garment, and, looking sharply, he recognized what he thought was one of his patients, who was very ill. Then he realized that this could not be so, and that if anyone was in the room, it must be an intruder who had no right to be there. With the vague thought of a possible burglar thus disguised, he sprang out of bed and grasped his revolver, which he was accustomed to have near at hand. This brought him face to face with the figure not three feet away. He now saw every detail of dress, complexion and feature, and for the first time recognized the fact that it was not a being of flesh and blood. Then it was that, in quite an excited manner, he called his wife, hoping that she would get there to see it also. But the moment he called her name, the figure disappeared, leaving, however, the intense yellow light behind, and which they both observed for five minutes by the watch before it faded out.

The next day it was found that one of his patients, closely resembling the

figure he had seen, had died a few minutes before he saw his vision—had died *calling for him*.

It will be seen that this story is perfectly authentic in every particular. There is no question as to the facts. It only remains to find a theory that will explain the facts. Was it a telepathically-produced vision, caused by the strong desire of the dying woman to see her physician? Or was it the woman herself coming to him a few moments after leaving the body? I leave my readers to reply for themselves.

A DEATH VISION.

I will now relate a death vision that has about it some unusual features. These visions, of course, are very common. I have known many that were striking; but generally there is no way of proving that they are not entirely subjective. The dying frequently appear to see and converse with their friends who have preceded them, but how can anyone tell that they are not like the imaginings of those in delirium? I have in my collection two or three that have about them certain characteristics that are hard to explain on that theory. One of the best is the following:

In a neighboring city were two little girls, Jennie and Edith, one about eight years of age and the other but a little older. They were schoolmates and intimate friends. In June, 1889, both were taken ill of diphtheria. At noon on Wednesday, June 5, Jennie died. Then the parents of Edith, and her physician as well, all took particular pains to keep from her the fact that her little playmate was gone. They feared the effect of the knowledge on her own condition. To prove that they succeeded and that she did not know, it may be mentioned that on Saturday, June 8, at noon, just before she became unconscious of all that was passing about her, she selected two of her photographs to be sent to Jennie, and also told her attendants to bid her good-bye.

Right here is the important point to be noticed in this narration. Dying persons usually see, or think they see, those and only those that they know have passed away. Edith did not know that Jennie had gone, and so, in the ordinary or imaginative vision, she would not have been expected to fancy her present.

She died at half-past six o'clock on the evening of Saturday, June 8. She had roused and bidden her friends good-bye, and was talking of dying, and seeming to have no fear. She appeared to see one and another of the friends she knew were dead. So far it was like the common cases. But now suddenly, and with every appearance of great surprise, she turned to her father and exclaimed: "Why, papa, I am going to take Jennie with me!" Then she added: "Why, papa! Why, papa! You did not tell me that Jennie was here!" And immediately she reached out her arms as if in welcome, and said: "O Jennie, I'm so glad you are here."

Now, I am familiar with the mechanism of the eye and the scientific theories of vision. I know also very well whatever the world knows about visions. But I submit that here is something not easily accounted for on the theory of hallucination. It was firmly fixed in her mind that Jennie was still alive, for within a few hours she had arranged to have a photograph sent her.

This also comes out in the fact of her great astonishment when her friend appears among those she was not at all surprised to see, because she knew they had died. It goes, then, beyond the ordinary death vision, and presents a feature that demands, as an adequate explanation, something more than the easy one of saying she only imagined it.

CAN ANIMALS RECOGNIZE SPIRIT FORMS?

I have read, of course, a good many stories telling of the apparent seeing of "spirit" forms on the part of animals. One such, and a perfectly authentic one, I have in my collection. The friend who gave it me I will call Miss Z. I have known her for seventeen years, and feel as sure of the truth of her narrative as though I had been in her place. Without any further preface, I will tell her brief story.

In the spring of 1885, on a certain evening, she was alone in the house. All the family, even to the servants, had gone out. It was about eight o'clock, but several gas jets were burning, so that the room was light throughout. It was in the parlor, a long room running the whole length of the house. Near the back of the parlor stood the piano. Miss Z. was sitting at the piano, practising at a difficult musical exercise, playing it over and over, and naturally with her mind intent on this alone. She had as her only companion a little Skye terrier, a great pet, and which, never having been whipped, was apparently afraid of nothing in all the world. He was comfortably placed in an easy chair behind the piano stool.

Such, then, was the situation when Miss Z. was startled by hearing a sudden growl from the terrier, as if giving an alarm of danger. She looked up suddenly to see what the matter was, when, at the further end of the room, the front of the parlor, there appeared to be a sort of mist stretching itself from the door half-way across the room. As she watched it, this mist, which was gray, seemed to shape itself into three forms. The heads and shoulders were quite clearly outlined and distinct, though they appeared to have loose wrappings about them. From the height and general slope of the shoulders of one, she thought she recognized the figure of a favorite aunt who had died a few years before. The middle figure of the three was much shorter, and made her think of her grandmother, who had been dead for a good many years. The third she did not recognize at all. The faces she did not see distinctly enough so as to feel in any way sure about them.

The dog always before very brave, now seemed overcome with terror. He growled fiercely several times, and then jumped trembling from his chair, and hid himself under a large sofa, utterly refusing to be coaxed out. His mistress had never known him to show fear before on any occasion whatever.

Miss Z. now watched the figures, while they grew more and more indistinct, and at last seemed to fade through the closed door into the front hall. When they had disappeared, she gave her attention to the frightened terrier. He would not leave his hiding-place, and she was obliged to move the sofa and carefully lift the trembling little creature in her arms.

Now, the only remarkable thing about this is, of course, the attitude and action of the dog. The "spirits" did not seem to have come for anything. They said nothing, and did nothing of any importance. But—and this is where the problem comes in—what did the dog see? If his mistress had seen the figures first and had shown any fear, it might reasonably be said that her fear was contagious, and that the dog was frightened because she was. But the dog was the first discoverer; the discoverer—of what? If there had been nothing there to see, the dog would have seen nothing. Are dogs subject to hallucinations? Even if they are, and though it were a subjective vision on the dog's part, how does it happen that Miss Z. also sees it? Would she mistake a dog's subjective vision for the figure of her aunt?

Turn it about as you will, it a curious experience, and one worth the reader's finding an explanation for, if he can.

DO THE DEPARTED COMMUNICATE WITH THE LIVING ?

The limits of this article will make room for only one more story. The lady who had this experience is the one who gives us the account of it, though I tell it in my own words. She was a schoolmate of my brother, and her character and veracity are beyond question. In June, 1886, she was a patient in the family of a physician in a well-known city in a neighboring state. She was suffering much from mental depression, feeling assured in her own mind that she had an ovarian tumor. On this particular day, she was lying alone in her room, unusually oppressed by foreboding fears. Lying thus, absorbed in thoughts of her own condition, she suddenly became conscious as of an open map of the United States being spread before her. Her attention was particularly directed to Virginia, and then westward to, as she then thought, Ohio. At the same time she heard the name "McDowell." At once she thought of General McDowell, as the only one she knew of by that name. But a calm, gentle voice seemed to reply to her unspoken thought: "No, I am not General McDowell, but a physician. I was the first advocate and practitioner of ovarian surgery. By the urgent request of your friends, I have examined your case very carefully. Rest assured, madam, your malady is not of that character. In time you will regain your health, but never be very strong."

With a feeling of awe, gratitude and wonder which, she says, she could not attempt to express, she rose from the couch on which she was lying, and went at once to the doctor's office in another part of the house. At once she related what had occurred, and asked: "Am I right?" The physician, a lady, went to her library and took down her Medical Encyclopædia. From this she read: "Ephraim McDowell, born in Virginia, settled in Kentucky. He performed the first operation in ovarian surgery that is recorded in this country."

She was correct, therefore, in every particular, except the substituting Ohio for Kentucky, and this is quite natural, as it is the next adjoining state.

Several points now it is important carefully to note.

In the first place, this lady has had many psychic experiences, others of which I hope to obtain.

In the second place, until these began, she was a complete sceptic as to continued existence. She tells me that she was a most unwilling convert, and only gave in when compelled to by her own undoubted experiences.

Again, she had never been surrounded by any atmosphere of belief in these things; for even now most of her friends and relatives are violently opposed to everything of the sort, and she has had to suffer much because she could not help but believe.

Once more, I have been in recent correspondence with the physician in whose house she was at the time. This physician completely confirms all the facts, and testifies in the most emphatic way to the noble character and unquestioned veracity of her patient. And yet, though she offers no other theory, she is strongly opposed to any explanation that calls for the agency of any supernatural intelligence. This, however, grows out of the fact that she has always been bitterly prejudiced against everything of the kind.

And, lastly, both the physician and her patient are perfectly assured that the name of Dr. McDowell and his work as a surgeon were entirely unknown to the teller of this experience at the time when the voice was heard.

I have many other equally puzzling cases left, but these are enough for the present instalment. Who will find a theory that does not lead us into the invisible?

THE DAUGHTER OF SIR CHARLES LEE.

(From Stilling's "Pneumatology.")

Sir Charles Lee, by his first lady, had only one daughter, of which she died in childbirth; and when she was dead, her sister, the lady Everard, desired to have the education of the child, and she was by her very well educated till she was marriageable, and a match was concluded for her with Sir William Perkins, but was then prevented in an extraordinary manner. Upon a Thursday night, she thinking she saw a light in her chamber, after she was in bed,

knocked for her maid, who presently came to her; and she asked why she left a candle burning in her chamber. The maid said she left none, and there was none but what she had brought with her at that time. Then she said it was the fire; but that, her maid told her, was quite out, and said she believed it was only a dream; whereupon she said it might be so, and composed herself again to sleep. But about two o' the clock she was awakened again, and saw the apparition of a little woman between her curtain and her pillow, who told her she was her mother, that she was happy, and that by twelve of the clock that day she should be with her. Whereupon she knocked again for her maid, called for her clothes, and when she was dressed, went into her closet, and came not out again until nine, and then brought out with her a letter, sealed, to her father; brought it to her aunt, the Lady Everard, told her what had happened, and declared that as soon as she was dead it might be sent to him. The lady thought she was suddenly fallen mad, and thereupon sent presently away to Chelmsford for a physician and surgeon, who both came immediately; but the physician could discern no indication of what the lady imagined, or of any indisposition of her body; notwithstanding, the lady would needs have her let blood, which was done accordingly. And when the young woman had patiently let them do what they would with her, she desired that the chaplain might be called to read prayers; and when prayers were ended, she took her guitar and psalm-book and sat down on a chair without arms, and played and sung so melodiously and admirably that her music master, who was then there, admired at it. And near the stroke of twelve she rose and sate herself down in a great chair with arms, and presently, fetching a strong breath or two, immediately expired, and was so suddenly cold as was much wondered at by the physician and surgeon.

She died at Waltham, in Essex, three miles from Chelmsford, and the letter was sent to Sir Charles at his house in Warwickshire, but he was so afflicted with the death of his daughter that he came not till she was buried; but when he came, he caused her to be taken up and to be buried with her mother at Edmonton, as she desired in her letter.

The reflections which this case suggests seems to us to afford a natural explanation of the event; the imagination of a sensitive girl would be highly excited at the thoughts of approaching death. The exaltation of the nervous system, in an organization which was probably delicate, arrived at such a pitch as to exterminate life. As regards the revelation, rational minds will only see a happy coincidence, for without this accompaniment the story would never have been told.

THE CASE OF M. BEZUEL.

The following case is related by Ferriar:

M. Bezuel, a young student of fifteen, had contracted an intimacy with a younger lad named Desfontaines. After talking together of the compacts which

had been made between persons, that in case of death the spirit of the deceased should visit the survivor, they agreed to form such a compact together, and signed it with their blood in 1696. Soon after this, they were separated by Desfontaines' removal to Caen.

In July, 1697, Beziel, while amusing himself in haymaking near a friend's house, was seized with a fainting fit; after which he had a bad night. Notwithstanding this attack, he returned to the meadow next day, when he again fainted. On the third day he had a still more severe attack. "I fell into a swoon; I lost my senses; one of the footmen perceived me and called out for help. They recovered me a little, but my mind was more disordered than it had been before; I was told that they asked me then what ailed me, and that I answered, *I have seen what I thought I should never see*. But I neither remember the question nor the answer. However, it agrees with what I remember I saw then—a naked man in half length; but I knew him not.

Shortly after, when mounting a ladder, I saw at the bottom of it my school-fellow, Desfontaines. At this sight, I had another fainting fit; my head got between two steps, and I again lost my senses. They helped me down, and sat me on a large beam which served for a seat in the Place des Capucins. I sat upon it, and then I no longer saw M. de Sorteville nor his servants, though they were present. Perceiving Desfontaines near the foot of the ladder, who made me a sign to come to him, I went back upon my seat, as it were, to make room for him; those who saw me, but whom I did not see, though my eyes were open, observed that movement.

Because he did not come, I got up to go to him; he came up to me, took hold of my left arm with his right hand, and carried me thirty paces further into a by-lane, holding me fast.

The servants, believing that I was well again, went to their business, except a stable-boy, who told M. de Sorteville that I was talking to myself. M. de Sorteville thought I was drunk. He came near me, and heard me ask some questions and return some answers, as he told me since.

I talked with Desfontaines nearly three-quarters of an hour. 'I promised you,' said he, 'that if I died before you, I would come and tell you so. I was drowned in the river of Caen, yesterday, at this hour. I was walking with such and such persons. The weather was very hot; the fancy took up to go into the water; I grew faint, and sunk to the bottom of the river. The Abbé Meniljean, my school-fellow, dived to bring me up. I took hold of his foot; but whether he was afraid or had a mind to rise to the top of the water, he struck out his leg so violently that he gave me a blow on the breast, and threw me again to the bottom of the river, which is there very deep.'

Desfontaines [continues M. Beziel] was taller than when I had seen him alive. I always saw him half-length, and naked, bareheaded, with his fine

light hair, and a white paper upon his forehead, twisted in his hair, on which there was a writing, but I could only read '*In, etc.*' "

The question naturally arises, was Bezuel's fainting fits caused by the apparition, or was the apparition caused by Bezuel's fainting fits. The communication is, of course, to be taken into account, and the facts there communicated should have their value. If, however, these facts, though unknown to Bezuel at the time, were known to anyone with whom he was in sympathetic relationship, telepathy would forbid our acceptance of the communicated facts as a proof of the reality of the apparition.

EXTRACT OF A LETTER FROM AN ENLIGHTENED AND LEARNED DIVINE IN THE NORTH
OF GERMANY.

(Taken from Stilling's "Pneumatology.")

"I will now, in conclusion, mention to you a very edifying story of an apparition, for the truth of which I can vouch with all that is dear to me. My late mother, a pattern of true piety, and who was continually engaged in prayer, lost, quite unexpectedly, after a short illness arising from a sore throat, my younger sister, a girl of about fourteen years of age. Now, as during her illness she had not spoken much with her on spiritual subjects, by no means supposing her end so near (although my father had done so), she reproached and grieved herself most profoundly, not only on this account, but also for not having sufficiently nursed and attended upon her, or for having neglected something that might have brought on her death. This feeling took so much hold of her that she not only altered much in her appearance, from loss of appetite, but became so monosyllabic in speaking that she never expressed herself except on being interrogated. She still, however, continued to pray diligently in her chamber. Being already grown up at the time, I spoke with my father respecting her, and asked him what was to be done, and how my good mother might be comforted. He shrugged up his shoulders, and gave me to understand that, unless God interposed, he feared the worst. Now, it happened that some days after, when we were all together, one Sunday morning, at church, with the exception of my mother—who remained at home—that, on rising up from prayer in her closet, she heard a noise as though someone was with her in the room. On looking about to ascertain whence the noise proceeded, something took hold of her invisibly and pressed her firmly to it, as if she had been embraced by someone, and the same moment she heard—without seeing anything whatever—very distinctly, the voice of her departed daughter calling out quite plainly to her: '*Mamma! mamma! I am so happy—I am so happy!*' Immediately after these words the pressure subsided, and my mother felt and heard nothing more. But what a wished-for change did we all perceive in our dear mother on coming home! She had regained her speech and former cheerfulness; she ate and

drank, and rejoiced with us at the mercy which the Lord had bestowed upon her ; nor, during her whole life, did she ever notice again, with grief, the great loss which she had suffered by the decease of this excellent daughter."

This event took place at Levin, a village belonging to the duchy of Mecklenberg, not far from Demmin, in Prussian-Pomerania, in the year 1759, the Sunday before Michaelmas.

A CASE SIMILAR TO THE ABOVE.

In the journal of the Rev. John Wesley, there is an account given of an apparition, which, in many respects, bears great similarity to the foregoing, and must be accounted for on similar principles. It was related by the gentlewoman herself, and is as follows :

"About thirty years ago, I was addressed, by way of marriage, by Mr. Richard Mercier, then a volunteer in the army. The young gentleman was quartered at that time in Charleville, where my father lived, who approved of his addresses and directed me to look upon him as my future husband. When the regiment left the town, he promised to return in two months and marry me. From Charleville he went to Dublin, thence to his father's, and thence to England, where, his father having bought him a cornetcy of horse, he purchased many ornaments for the wedding, and, returning to Ireland, let us know that he would be at our house in Charleville in a few days. On this, the family was busied to prepare for his reception and the ensuing marriage ; when one night, my sister Mary and I being asleep in our bed, I was awakened by the sudden opening of the side curtain, and, starting up, saw Mr. Mercier standing by the bedside. He was wrapped up in a loose sheet, and had a napkin folded like a nightcap on his head. He looked at me very earnestly, and, lifting up the napkin which much shaded his face, showed me the left side of his head, all bloody and covered with his brains ; the room, meantime, was quite light. My terror was excessive, which was increased by his stooping over the bed and embracing me in his arms. My cries alarmed the whole family, who came crowding into the room. Upon their entrance he gently withdrew his arms and ascended, as it were, through the ceiling. I continued for some time in strong fits. When I could speak, I told them what I had seen. One of them, a day or two after, going to the postmaster for letters, found him reading the newspapers, in which was an account that Cornet Mercier, going into Christ-church belfry, in Dublin, just after the bells had been ringing, and, standing under the bells, one of them, which was turned bottom upward, suddenly turned again, struck one side of his head, and killed him on the spot. On further enquiry, we found he was struck on the left side of his head."

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CHAPTER VIII.

PRESENTIMENTS AND PREMONITIONS.

Introductory Essay by the Editor.

A PRESENTIMENT, according to Webster, is a previous conception, sentiment or opinion—a previous apprehension. A premonition is a previous warning, notice or information. "The Standard Dictionary" defines a presentiment as "a prophetic or imaginative apprehension of something future, especially a notion or feeling that calamity is at hand." Its definition of premonition is "forewarning, a previous notice or warning of something to occur." As ordinarily used, a presentiment is a conviction of something about to happen. A presentiment may be, and often is, of something good about to happen; yet, because these presentiments are not tragical, they are not remembered and discussed, though the writer believes that presentiments of good are oftener verified by experience than presentiments of evil. For this reason the current use of the term is equivalent to premonition or forewarning, and hence implies something evil.

One thing that must occur to every reflecting mind is the common character of these presentiments. Nearly everyone has them, and with certain persons who, from habit, pay attention to all thoughts and feelings, the direct origin of which they do not understand, these presentiments become quite a factor of mental life. It is quite evident that many of these originate in the unconscious workings of the mind. Some of them are to be traced to the condition of the body. Presentiments of evil are quite common to those in ill health and to all who are victims of overwork and worry. Most of these presentiments are of a general character, and as evil is a very common experience, it is not wonderful that very many of these general presentiments find fulfilment. In regard to the presentiments that are more specific in their character, and which find fulfilment in experience, it must be observed that out of a very large number of presentiments which men have it would naturally be expected that some would find fulfilment in subsequent experience. The greater number by far of all presentiments of evil are happily unfulfilled. Dr. Buckley, in his able work on "Faith Healing, Christain Science and Kindred Phenomena," tells of "a manufacturer, whose name is known in every city of the Union and in most foreign countries, whose riches are estimated at many millions, employees numbered by thousands, charities munificent, piety undoubted and sanity unquestioned, who has had presentiments of disaster a score of times within the last twenty-five years, not one of which has been fulfilled; but all, while they lasted, were as intense and overpowering as any could be."

To "unconscious cerebration," to the condition of the body, to secret springs of thought and feeling in human nature, without doubt, are to be attributed the vast majority of impressions. That mind in some mysterious way affects mind other than through the ordinary channels of communication is a firm conviction of the writer. Many of the fulfilled presentiments may be explained by telepathy and clairvoyance, and while it may be that some presentiments and premonitions originate supernaturally, the scientific method of research would forbid such explanation of their origin, so long as it is possible to account on natural principles for the presentiment and its fulfilment.

No one will question the Creator's right and power to produce impression of coming events or give prophetic knowledge of the same, or the possibility that other intelligences may be involved in these presentiments and forewarnings. It can scarcely be necessary to resort to this interpretation in the vast majority of these experiences which come under our notice.

* THE INTERPRETATION OF AUTOMATISM.

Prof. Wm. R. Newbold.

In the February number of the *Popular Science Monthly*, of this year, Prof. Wm. R. Newbold, the scientist, discusses the above theme as follows:

Nine times in the course of my own life I have had what is called a presentiment. Eight times I wrote it down at once before learning whether it was true or false, and the ninth time I spoke of it. Three of these were false, one was partly true and partly false, one was not verified, but probably false. All these related to subjects much in my thoughts and were probably suggested by circumstances. Four were true, of which one might have been suggested by circumstances. The other three were not only true, and not apparently suggested by circumstances, but were among the most agitating experiences of my life. One drove me, in spite of the resistance of my reason, to take a journey which seemed the act of a lunatic, and proved the wisest thing I could do. Another impelled me to write a letter to a person 350 miles away, to whom I had written a few hours before, but who happened to be in great trouble at the moment I felt the impulse. The third gave me absolute assurance that the very thing was about to happen which I believed to be of all things most impossible. I do not, of course, quote these few experiences as proving the existence of telepathy, but merely as illustrating what I mean by apparently telepathic phenomena. The vast majority of apparently supernormal phenomena are susceptible of a telepathic explanation, but in a few cases one is driven to other conceptions. Sometimes knowledge is shown of events not known to anyone, and at other times a percipient will seem to see things at a distance, or to become aware of events remote in time. These phenomena are ascribed to clairvoyance, precognition and retrocognition. They are much less common than those of the telepathic type, and the evidence for them is by no means as good.

A CHILD'S PROPHECY.

Twenty-one years ago I knew a little girl living next door to me, who made such a vivid impression on my mind I shall never forget it. The little girl was about five years old; had always enjoyed good health. One day, she ate her dinner as usual and went out in the yard to play. She came in about two o'clock, took off her bonnet and sat down in her little chair, asked her mother what time it was, and said she was going to die at four o'clock that afternoon. The mother said: "Why do you talk that way?" "Oh, because I am going to die, and I thought I would tell you." The mother told her to go out and play and not talk so. She went out again and played as usual until a short time before four o'clock, when she came in and sat down in her little chair again without saying a word, and died just as the clock struck four.

MRS. JENNIE L. TANNEF'LL.

Siloam Springs, Ark., Dec. 20, 1896.

DANIEL M'TAVISH, WHILE IN GOOD HEALTH, FORETELLS HIS EARLY DECEASE.

My husband, Daniel McTavish, died October 30th, 1873, in his 32nd year. About six weeks before he died he attended the funeral of a friend, and on his return, after telling me of the sad circumstance, he said: "My time, too, is short; my days are nearly numbered." I tried to reason him out of the notion, and attributed it to his having been at the funeral, but he said: "No; my days are nearly numbered." Up to this time he had been in perfect health, but he immediately began to straighten up his business. He seemed anxious to go back to our first home, and in two weeks we were there. For two weeks after we got back he seemed perfectly well, and four weeks from the day we reached our first home he was buried.

EMILY MCTAVISH.

Ridgetown, Ont., April 6, 1897.

ANALYSIS OF TYPICAL PRESENTIMENTS.

The Rev. J. M. Buckley, LL.D.

The following article we extract from "Faith Healing, Christian Science and Kindred Phenomena," by Dr. Buckley, with the kind consent of the author:

"Presentiments concerning hours of death have sometimes been defeated by deceiving their subjects. Well-authenticated instances exist of chloroforming those who had made preparation for death, but whose gloomy apprehension was dispelled when they found that the time had passed and they were still living.

The case of the dissipated Lord Lyttleton, who was subject to 'suffocating fits,' and who claimed that his death had been predicted to occur in three days, at twelve o'clock, midnight, is easily explained. On the evening of that night, some of his friends to whom he told the story said, when he was absent from the

room: 'Lyttleton will frighten himself into another fit with that foolish ghost story'; and, thinking to prevent it, they set forward the clock which stood in the room. When he returned they called out: 'Hurrah, Lyttleton! Twelve o'clock is past; you've jockeyed the ghost. Now the best thing to do is to go quietly to bed, and in the morning you will be all right.' But they had forgotten about the clock in the parish church tower, and when it began slowly tolling the hour of midnight he was seized with a paroxysm and died in great agony. The opinion of those who knew the circumstances was that the sudden revulsion of feeling caused such a re-action as to bring on the fit which carried him off. This is a rational view, for when one nearly dead believes that he is about to die, the incubus of such an impression is as effective as a dirk-thrust or poison.

Many extraordinary tales are told of presentiments on the eve of battle, and the particulars are given; but this is not wonderful. Soldiers and sailors are proverbially superstitious. The leisure they frequently have favors the recital of marvelous experiences; and battles depend upon so many contingencies, and are liable to be controlled by such inexplicable circumstances as to give to even the bravest of men a tinge of superstition. It has been observed that most unrighteous battles, fought against an oppressed people, have been attended by victories turning upon circumstances that may have been accidental; and that the most heroic patriotism has been defeated in the same way. That soldiers should have presentiments is not strange; and that those who have been exceedingly fortunate through a score of battles should sometimes, in moments of depression, conclude that they would die in the next battle is not extraordinary. In these voluminous narratives we find little or nothing of presentiments of certain escape, though they too are often fulfilled and as often disappointed.

A correspondent of *Notes and Queries*, second series, thirty-fourth volume, having spent several months in the Crimea during the severest period of the bombardment, says: 'I can state that many cases of presentiment were fulfilled; as also that some were falsified. There were also many deaths without any accompanying presentiment having been made known.' The great Turenne exclaimed: 'I do not mean to be killed to-day'; but a few moments afterwards he was struck down in battle by a cannon-ball.

The possibilities of chance in the fulfilment of presentiments are incomputable, as a fact which occurred in this country during the Civil War, and which is known by thousands yet living to be true, may serve to show. Joseph C. Baldwin, a young gentleman residing in Newark, N.J., was a journalist of more than local fame. He wrote under several pseudonyms, one of which was 'Ned Carrol,' and another 'Frank Greenwood.' The articles written under the latter name were unlike any of his other productions, being personal and censorious in character, and Frank Greenwood was, in consequence, most unpopular in Newark and vicinity, while Ned Carrol was a general favorite. Early in the

war Mr. Baldwin enlisted in the 11th Regiment of New Jersey Volunteers, and, after arriving at the seat of war, wrote several letters for publication, in one of which, sent to the *Newark Courier*, he describes the death of the mythical Greenwood in these words:

Army of the Lower Potomac, General Hooker's Division.

MR. EDITOR:

I only fulfil the dying request of a beloved comrade in apprising you of his sad fate. Two months ago Frank Greenwood joined our company (C, 5th Regiment), and soon became a general favorite, owing to his great sociability and undaunted courage. He received his death-wound from a shell, which was thrown from the Cockpit Point rebel battery, and burst within twenty feet of him, while holding the signal halyards at a review on the 3rd inst. We mourn him as a brother.

NED CARROL.

On the 15th of May, 1864, Lieutenant Baldwin, who had been in the battles of Bull Run, Gettysburg, Fredericksburg, Chancellorsville, Antietam and the Wilderness, and a score or more of skirmishes, who had had many narrow escapes and many wounds in the active service, sat in camp, knowing of no danger near, when a piece of iron from a shell 'thrown from a rebel battery,' which 'burst within twenty feet of him,' struck him in the back of the head, killing him instantly.

Let those who propose to prove supernatural portents by mathematics determine what the 'probability' was that in a mere spirit of jest he should describe in detail the manner of his own death months afterward.*

Soon after the Civil War I concluded to go South by steamer, and took passage from St. Louis on the steamship *Luminary* for New Orleans. Navigation on the Mississippi River at that time was uncertain. Many old vessels were employed, the condition of the river was dangerous, and during the preceding twelve or fifteen months nine steamers had been blown up, or otherwise destroyed, resulting in great loss of life. Nearly all the accidents had been caused by the explosion of what are known as tubular boilers, and strong prejudice arose against vessels having boilers of that kind. The *Luminary* was of the old-fashioned sort, and a number of passengers had taken it solely on that account.

I was accompanied to the vessel by my brother, who up to that time had

*Dreams without any proper authentication of detail are published and re-published. "The night that President Lincoln was murdered, a neighbor of mine," writes a physician, "declared that the President was killed, and by an assassin. It was several hours before the news reached the town."

The wife of a New York clergyman made a similar statement just before the news arrived of the assassination of President Garfield, and said that she saw him in a railway station, surrounded by ladies and others.

But we hear nothing of the seventeen persons who communicated to Andrew Johnson, in the course of the three years that he was President, dreams describing his death by assassination; nor of similar communications made to the late President Arthur.

traveled with me, and was about to return by rail to the coast. As he was upon the point of bidding me farewell, I was seized, without a moment's thought or preparation, with an appalling impression that the vessel would be lost, and that I was looking upon my brother for the last time. For some time I seemed to behold, with almost the vividness of an actual perception, the explosion, to hear the shrieks of the passengers, and to feel myself swallowed up in the general destruction. Composing myself as much as possible, I said to my brother: 'If ever a man had a presentiment of death, I have it now; but you know I have for years held that presentiments spring from physical weakness, superstition or cowardice. Would you yield to these terrible feelings?' He replied: 'No! If you do, you will always be a slave to them.' After some further conversation he went ashore, and the boat started.

For several hours the dread of disaster overhung me, but gradually wore off, and late at night I fell asleep. The distance from St. Louis to New Orleans is about twelve hundred miles. The time taken by the *Luminary* was seven days. It was, in all respects, after the first day, a delightful voyage. After remaining in New Orleans a few days I re-embarked on the same vessel, continuing up the river eight hundred miles, making in all more than two thousand miles without accident.

Since that experience, in many voyages I have made it an object to inquire of travelers and others concerning presentiments, and have found that they are very common, occasionally fulfilled, generally not so; and that it is the tendency with practically all persons who have had one presentiment come true to force themselves into all conversations, and to become tyrants over those dependent upon them or travelling with them. It is to be frankly admitted that no matter how vivid a supposed presentiment might be, its nonfulfilment would not demonstrate that there are no presentiments which must have originated external to the mind of the subject; but having been led by my experience to induce many persons to defy such feelings without a single instance of reported evil results, it confirms strongly the hypothesis of their subjective origin.

That presentiments are governed by no moral principle in the characters of the subjects to which they are applied, or of those who receive them, the occasions upon which they are given, and their effects, is apparent. The most immoral have claimed to have them, have communicated them to others, and they have sometimes been fulfilled by events from which those having them have derived great advantages. A few of the best of men have had presentiments that seemed to correspond with subsequent events, but the great majority of good people have not; and the calamities which have befallen most have come without any warning, except such as could be inferred from existing situations. Experience, foresight and guidance by ordinary sagacity have been all that mankind have had to rely upon; and to be governed only by these, com-

bating or disregarding presentiments, impressions and powerful impulses for which no foundation can be found in the nature of things, is the only safe and stable rule."

CLAIRVOYANT BEFORE DEATH—THE SINGULAR CASE OF MR. M——.

By the Rev. J. W. Garland.

"Mr. M——, with whom I have been acquainted for about twenty-two years, died on the 24th March, 1897. He was a thoughtful student of his Bible, and a good, moral man. During my acquaintance with him, he observed at times, and spoke of to me, the inner or spiritual life of certain men with whom both of us were acquainted. I did not remark this very much, as I thought it showed in him only a keen perception.

I attended him during his last sickness, and, during that time, the perception into spiritual things seemed to develop stronger and brighter. He spoke several times of bright visions which he saw, but they were not well defined.

On the afternoon of March 23rd last, the day before he died, about two o'clock p.m., I called on him. He was very glad to see me. During my stay in the house, his wife, who is an intelligent and pretty well educated woman, told me as follows: Some time before I came, she was in the room with her husband. He seemed to be in a dreamy mood; then he woke up quite bright, and said to his wife I was coming. He could not think of my name, but he described me so that she knew whom he meant. He told her several times, but she did not pay much attention. He told her to go and let me in. She did not go at the moment, but in a few seconds after she heard my knock, and, on going to the door, was indeed surprised at what he had told her of my coming.

About an hour before he died, he called his wife to him and pointed upward and described a beautiful, bright sight that he saw, and seemed to be in great ecstasy of delight. Then he said to his wife: 'See that place? I see a place for me up there.' He knew his children and those about him even up to the last, and died quietly and in peace.

South Stukely, Que., April 15, 1897."

SAVED BY PRESENTIMENTS.

"I want to tell you a story," said Dr. Moliere, a well-known physician, to a reporter of the *San Francisco Chronicle*. "I'm not a superstitious man, nor do I believe in dreams, but, for the third or fourth time in life, I have witnessed a premonition. I got aboard car No. 81, on the Sutter Street line, at the ferry, yesterday, to ride up to my office. As usual, I walked to the forward end of the car, took a seat in the corner with my back to the driver, and, pulling a paper from my pocket, was soon deeply engrossed in the news. Suddenly; something said to me: 'Go to the other end of the car.' Acting on impulse, I changed my seat

and so rapid were my movements that the other passengers in the car noticed them. Remember, I was sitting in the first place with my back to the driver ; I was paying no attention to anything but the newspaper, and the premonition, if I may so call it, could not have come from any outside influence, such as seeing approaching danger ; but, sir, I had not been in my new seat more than five seconds when the tongue of a heavily-loaded wagon crushed through the side of the car just where I had been first seated, and had I not changed my seat my back would have been broken by the wagon-tongue.

As I said [continued the doctor], I am not superstitious, but the incident I have just related, taken in connection with other incidents of a similar nature occurring in my life, make me believe in spite of myself that there is a 'divinity that shapes our ends, rough-hew them how we will.'"

In answer to a question as to what similar warning or premonition of danger he had ever received, Dr. Moliere said : " Well, one time I was riding on the Michigan Central Railroad. It was a bitter cold night, and when I entered the car my feet seemed frozen. I walked forward and took a seat next to the stove in the forward part of the car, putting my feet on the fender. In a short time a gentleman changed his seat and came and sat beside me. The train was running at a high rate of speed, and the draught soon made the heater in the car red-hot. Suddenly there came to me a premonition of danger, and, turning to my companion, I said : ' If we should meet with an accident—a collision for instance—you and I would be in a bad place. We would certainly be hurled on a red-hot stove.' At the same instant, and before my seat-mate could reply, the impulse to grasp the end of the seat came upon me so strong I could not resist it, and hardly had my fingers closed upon the rail of the seat when there came a crash, and the car we were in was thrown violently from the track. I clung to the seat, and my companion, when thrown forward, narrowly missed the stove. My position in the seat was such that had I been pitched headlong as he was, I could not have missed the heater. A broken rail caused the accident, but what caused me to grasp the seat as I did I would like to know."

Speaking of Dr. Moliere's story to a sporting man, the latter said : " Well I've had the same sort of experience once or twice in my life. I'm superstitious. I admit it. Of course fellows laugh at me, but, for all that, I believe I've got some sort of a guardian angel that whispers to me when I'm in danger. Maybe it's one of the wrong sort, for they do say the devil takes care of his own ; but, wrong or right as to kind, I know one thing certain, that my life has been saved more than once. One time I was at a race-course, and was up on the grand stand. I was broke, and wanted to keep away from the boys. There were not many on the stand ; it wasn't half-filled, but suddenly I felt an impulse which fairly drove me out of the place. I had not got clear down the stairs when the whole stand went down with a crash, and the fellow who was sitting right next to me was

crushed out of all semblance to humanity by a large beam that smashed the whole row of seats we were in. That is not the only time that I have been warned, and if the what-is-it would only whisper to me when I go to put my money on the wrong horse, I'd be a millionaire in a month.

PRESENTIMENTS.

The following sensible remarks on presentiments, and the accompanying illustration, we extract from Boismont's work on hallucinations :

Much might be said concerning presentiments, but we forbear from entering further on the subject. Unimpressible and serious minds reject such doctrines, but sensitive persons believe in them. In most instances they are not realized ; where they are borne out by the result, they consist either of reminiscences or of a simple coincidence. Nevertheless, it is quite certain that any unexpected event, any strong conviction, a constant restlessness, a change in the habits, a sudden feeling of fear, may give rise to presentiments which it would be unwise to reject with systematic incredulity. This view of the matter seems to us in accordance with common sense, and with what is observed to take place.

Presentiments are therefore explained, in a great many cases, by natural causes ; yet, without being charged with a love of the marvelous, may we not say that there are occurrences which seem to deviate from the ordinary course of events, and at least depend upon relations—still most imperfectly known—which exist between the spiritual and physical nature of man, on an exalted condition of the nervous system, or are connected with that class of phenomena which are included under magnetism and somnambulism ?

Mademoiselle R., who was possessed of an excellent understanding, and who was religious without being bigotted, resided, before her marriage, with her uncle, a medical man of eminence, and a member of the Institute. At this time she was at some distance from her mother, who lived in the country, and was laboring under a dangerous disease. One night this young lady dreamed that she beheld her mother, pale, melancholy, about to die, and lamenting that she was not surrounded by her children, of whom one, the curé of a Parisian parish, had emigrated to Spain, while the other was at Paris. Presently she heard her mother call her several times by her Christian name ; she saw, in her dream, the persons who surrounded her mother, and who, thinking that she was asking for her grand-daughter of the same name, went into the next room to fetch her, when the invalid made signs to them that it was her daughter who was in Paris, and not her grand-daughter, whom she wished to see. Her look expressed the greatest grief at her absence ; all at once her countenance changed ; it assumed the pallor of death, and she sank down lifeless on her bed.

The next day, Mademoiselle R., seeming very much depressed, D. begged her to tell him the cause of her grief. She related to him the particulars of her dream, which weighed so heavily upon her spirits. D., finding her in this state of mind, pressed her to his heart, and told her that the information was only too true, for her mother was dead ; but he entered into no further explanations.

Some months after, Mademoiselle R., taking advantage of her uncle's absence to put his papers in order, found a letter which had been laid aside. What was her surprise on reading in it all the particulars which had passed in her dream, and which D. had passed over in silence, being unwilling to cause her further excitement when her mind was already so strongly affected.

CHAPTER IX.

MIND-READING.

Introduction by the Editor.

THIS term includes a class of phenomena which might, perhaps, have been included under the more general term, telepathy. But there are some lines of divergence sufficient to warrant the introduction of a special chapter. In telepathy, as the term implies, the subject and agent are at a distance from each other. The phenomena of mind-reading, on the contrary, occurs between persons in the presence of each other. Telepathy is more general in the character of its impressions, and has more to do with the emotional life. Mind-reading, on the other hand, has reference to the communication of ideas and thoughts from one mind to another. It is, therefore, equivalent, or nearly so, to thought-reading, thought-transference, and is doubtless included in what the Scriptures style "discernment of spirits," upon which we shall include in this chapter a paragraph.

The student of psychology is largely indebted to-day to the Society for Psychical Research, of London, for initiating a series of patient, painstaking experiments, under the best possible conditions, to demonstrate the truth of mind-reading and kindred phenomena. He may not admit the value of every experiment or the validity of every deduction, but he must read their records with a very prejudiced mind if he withholds from the eminent men of that Society a due meed of praise for the courage with which they faced the prejudices of the scientific world, and the industry, care and skill with which they have conducted their many experiments.

For the following account of the workings of this Society, and the record of their experiments given in this chapter, and for the illustrations used, we are indebted to a very interesting work, "Mind-Reading and Beyond," by Wm. A. Honey, the publishers of which, Messrs. Lee & Shepard, of Boston, having very kindly granted us permission.

"From the recorded testimony of many competent witnesses, past and present, including observations recently made by scientific men of eminence in various countries, there appears to be, amidst much illusion and deception, an important body of remarkable phenomena which are *prima facie* inexplicable on any generally-recognized hypothesis, and which, if incontestibly established, would be of the highest possible value."

This statement is found on the opening page of the first volume of the proceedings of the Society for Psychical Research (London), published in 1882. The Society grew out of a conference held in London, January 6, 1882, and was

definitely constituted on the 20th of February following. A programme for future work was at once sketched out by the Council of the Society, in pursuance of which the following subjects were entrusted to special committees:

I. An examination of the nature and extent of any influence which may be exerted by one mind upon another, apart from any recognized mode of perception.

II. The study of hypnotism, and the forms of so-called mesmeric trance, with its alleged insensibility to pain; clairvoyance and other allied phenomena.

III. A critical revision of Reichenbach's researches with certain organizations called "sensitive," and an inquiry whether such organizations possess any power of perception beyond a highly exalted sensibility of the recognized sensory organs.

IV. A careful investigation of any reports, resting on strong testimony, regarding apparitions at the moment of death, or otherwise, or regarding disturbances in houses reputed to be haunted.

V. An inquiry into the various physical phenomena commonly called spiritual, with an attempt to discover their causes and general laws.

VI. The collection and collation of existing materials bearing on the history of these subjects.

The Society declared that it was its aim to approach these various problems without prejudice or prepossession of any kind, and in the same spirit of exact and unimpassioned inquiry which has enabled science to solve so many problems, once not less obscure nor less hotly debated.

Considering the nature and scope of the work undertaken by this Society, it becomes interesting to know who compose it and who are its leading spirits. Professor Henry Sidgwick, of Trinity College, Cambridge, is President. There are a number of Vice-Presidents; among them, Professor W. F. Barrett, F.R.S.E., of the Royal College of Science, Dublin; the Bishop of Carlisle; Professor Lord Rayleigh, F.R.S., of Cambridge; and Professor Balfour Stewart, F.R.S., of the Owens College, Manchester. The Honorary Members are Professor J. C. Adams, LL.D., F.R.S., of the Cambridge (England) Observatory; Professor Ruskin, LL.D., D.C.L.; William Crookes, F.R.S.; Lord (Alfred) Tennyson; Alfred Russell Wallace, F.R.G.S.; and G. F. Watts, R.A. Nicholas M. Butler, of Columbia College, New York, and Rev. Dr. E. P. Thwing, of Brooklyn, are named among the Corresponding Members. The list of members includes four hundred names, in which the learned professions are very largely represented, the nobility by no means infrequent, and the gentry abundant. An examination of this list will convince anyone at all familiar with the names of people prominent in science, in law, in the church, in medicine, in the army, in literature, or in any other leading walk in life in England, that this Society is made up of, and controlled by, as much genuine scientific ability and integrity

as any learned body in the kingdom. It seems necessary to dwell upon this fact, because, in America, the investigation of these alleged phenomena has, so far as the public has been aware, been in the hands of persons utterly unfitted for scientific research, the greater number of them ignorant enthusiasts, and not a few practising deliberate swindling for purposes of gain. In England, the work seems to have fallen into hands which may fairly be presumed to be competent, and which certainly are honest; and its results possess a value with which that of the desultory, fragmentary and wholly disconnected efforts put forth in this country bear no comparison.

In his address at the first general meeting of the Society, Professor Sidgwick, the President, noting the fact that some question had been raised as to the need of such an organization, gave expression to an idea that must have occurred to many, although no one had, perhaps, previously reduced it to exact form. He declared it to be nothing less than a scandal that the dispute as to the reality of these alleged phenomena should still be going on, that so many competent witnesses should have declared their belief in them, that so many should be profoundly interested in having the question determined, and yet that the educated world, as a body, should still be in the attitude of incredulity. And he went on to say that the true aim of the Society was, and should be, to remove this scandal in one way or another, to get at the actual facts, and make them known to the world. That this should be the aim of all honest investigation, scientific or otherwise, will not be questioned. It cannot concern itself with results until they are attained. Its conclusions derive their value from the fact that they cannot be foreseen by the investigators. The great object is to get at the truth, and certainly truth is something which no one need be ashamed to seek.

The performances of such men as Stuart Cumberland, Mr. Bishop, Mr. Covey, and others, in finding lost articles or going through prescribed journeys after coming into physical contact with the subject by grasping his hand, or otherwise, are now entirely discarded as having no scientific value. These performances, however perplexing they may be to the uninitiated, are clearly cases of muscle-reading, and not mind-reading, and due to the involuntary muscular activity of the subject whose mind is intent on the direction indicated or the object to be found. Multitudes of amateur experimenters have succeeded in repeating these performances, which are more curious than valuable as evidence.

We quote again from "Mind-Reading and Beyond" further accounts of the proceedings of the Committee of the Society for Psychical Research on mind-reading:

Hesitation in accepting any facts so novel, and, in many ways, suspicious, as mind-reading, is, of course, perfectly justifiable; and we are quite prepared to expect much criticism and prolonged experiment before any generalization from the facts can meet with wide acceptance. Our own researches have now ex-

tended over a period of several years, and we have witnessed phenomena of more or less interest in a great variety of subjects. Broadly speaking, these phenomena may be grouped under the following heads :

I. Where some action is performed, the hands of the operator being in gentle contact with the subject of the experiment.

II. Where a similar result is obtained with the hands *not* in contact.

III. Where a number, name, word or card has been guessed and expressed in speech or writing, without contact, and apparently without the possibility of the transmission of the idea by the ordinary channels of sensation.

IV. Where similar thoughts have simultaneously occurred, or impressions been made, in minds far apart.

V. Whenever the hands are in contact, or even communicate by a tense cord with the subject of the experiment, it is almost impossible to exclude giving faint indications to the guesser, which, with a sensitive subject, are interpreted into a sense of rightness or wrongness that ultimately may lead them to the hidden object, "the communication," as Dr. Carpenter remarks, "being made by unconscious muscular action on the part of one person, and automatically interpreted by the other." The most familiar illustration of this is found in the *willing game*, which may be described in Dr. Carpenter's words as follows: "Several persons being assembled, one of them leaves the room, and, during his absence, some object is hidden. On the absentee's re-entrance, two persons who know the hiding-place stand one on either side of him, and establish some personal contact with him, one method being to place one finger on the shoulder, while another is for each to place a hand on his body. He walks about the room between the two "willers," and generally succeeds before long in finding the hidden object, being led towards it, as careful observation and experiment have fully proved, by the involuntary muscular action of his unconscious guides, one or the other of them pressing more heavily when the object is on his side, and the finder as involuntarily turning towards that side.*

This well-known explanation doubtless accounts for very much that is witnessed in family circles, and which goes under the name of thought-reading. At the same time there is a difficulty in applying it to those cases wherein the subject has frequently failed to accomplish a simple task, and yet has accurately done a much more complicated one, often with singular promptness and decision.

The members of the Committee conducted a series of experiments which came under the first head, that is, with contact between the person "willing" and the person doing the thing "willed." The following is the account of these, as given by Professor W. F. Barrett, Professor of Physics in the Royal College of Science, Dublin :

*Carpenter's "Mesmerism, Spiritualism," etc., p. 54.

The first case is a sample of the ordinary willing game, that came under my notice in Easter, 1877.

Expt. 1.—The subject in this case was a young medical man, and the friends present were mostly medical men, skeptical of the operation of any agency beyond involuntary muscular action. The experiments were made in the house of a distinguished surgeon, Mr. Lawson Tait. A paper-knife was placed by myself on the top of a folding screen, during the subject's absence from the room. On recalling him, two friends clasped hands around the subject's waist; he then closed his eyes, walked irresolutely to the spot, and took off the paper-knife, placing it on the table. Here involuntary guidance to the spot may be assumed, but it is difficult to understand what should have made him lift up his hands suddenly and feel for an object out of sight. No indication of what was to be found was given beforehand.

Expt. 2.—The same subject again left the room, one of the number ascertaining that he was quite beyond eye or ear-shot. This time we willed that he should move the fire-screen and double it back. On re-entering, my host, the surgeon, clasped him as before, and, after a few moments of indecision, he went towards the spot and did as we had wished.

Expt. 3.—This time we fixed that the subject should turn out the gas of a particular bracket, one of several round the room. Loosely held round the waist, the subject in a few minutes went to the spot, lifted up his hands and turned off the gas.

These three experiments are of interest, inasmuch as in each one the hands had to be lifted up, muscles being used distant from the part in contact with the willers. Similar results were obtained in July, 1877, Miss R. as the subject. One example will suffice.

Expt. 4.—During the absence of the subject, it was agreed that a mark should be made with a pencil round a sixpence, which happened to be lying near a sheet of paper on the table, before the subject left the room. In this case the hands of the willers were placed round Miss R.'s neck, and the action fixed upon silently willed. In a few moments Miss R. walked to the table, took up a pencil and deliberately made a mark round the sixpence.

A long series of experiments, extending over several days, in May, 1879, were made by me with another subject. In this case, the sister of the lady seemed to have the most power over her. Among numerous trials that were made, the following may be quoted:

Expt. 5.—In her absence, the subject was willed to take up a little agate jewel-box, standing with some twenty other small objects on a shelf, put it inside a certain covered jar in another part of the room, re-open the jar, remove the ornament and hand it to one of the friends present. This was done swiftly and correctly, to the smallest detail.

Expt. 6.—Selected notes on the piano were four times in succession correctly struck. Here, and in *Expt. 5*, the hands gently touched the head. In some of the next experiments the hands did not actually touch.

Expt. 7.—Certain books, in a bookcase (containing some one hundred volumes), were chosen by me in the absence of the subject. In six consecutive trials the right book was taken down.

Out of a total of one hundred and thirty trials with this subject, of which the foregoing are fair samples, about one hundred were correctly performed. Instead of giving the details of all these experiments, I may be permitted to summarize them by saying that, while in very many cases the muscular sense might have been a sufficient explanation, there were many others, very carefully tested, which could not easily be so explained, and which pointed in the direction of something new—such, for example, as mind-reading—as their only satisfactory explanation. In fact, the intervention of a second person (who was entirely ignorant of what had to be done) between the willer and the subject, the hands of each resting on the shoulders of the one in front, did not seriously interfere with the results obtained. Under such conditions difficult things were correctly done, involving complicated muscular actions, whilst we failed to do similar, and even much simpler, things under the influence of deliberate, conscious guidance.

Besides these cases, we have received evidence of similar performances in private families in different parts of England—at Southampton, Southport, Cirencester, Yarmouth, Cork, Edinburgh, Glasgow, Norwich, etc. In all these cases we are greatly indebted to our informants, to whom we have given considerable trouble in correspondence; but none of these cases were of such a nature as to justify a personal visit, and, moreover, the hypothesis of muscle-reading might, *prima facie*, be taken to account for many of them. Two cases, however, one in London and one on the south coast, seemed deserving of more careful inquiry. In these, as in all the other cases recorded, the subjects freely placed themselves in our hands, a kindness we desire gratefully to acknowledge, regretting the unrequited trouble we have given them.

The case in London—that of Miss C.—has been investigated by each of the members of the Committee on thought-reading. Here is the record of four typical experiments, made by Mr. Myers on November 30 and December 7, 1877.

The mother of the young lady placed three of her fingers, not including the thumb, on the back of Miss C.'s head, the fingers resting apparently quite lightly.

Expt. 1.—I drew on a piece of paper a rough sketch of a house, and showed the sketch to Mrs. C. Miss C.'s head was averted the whole time; no look was interchanged between her and Mrs. C.; no other part of their persons was in contact. No one but Mrs. C. saw the drawing. I watched Mrs. C.'s fingers closely, in full gaslight; they seemed to rest lightly on Miss C.'s head; no

signals perceptible. The drawing was rudely re-produced, as though by a person drawing in the dark, one of the windows being drawn outside the outline of the house.

Expt. 2.—I wrote a sentence, and showed it to Mrs. C., taking care that Miss C. should not see it. Miss C. then wrote it under the same conditions as above. I chose sentences in foreign languages, that guidance might be less easy.

Tu regere imperio.

Se deo prender.

These were correctly written.

Expt. 3.—Miss C. then pushed up her sleeve. Mrs. C. placed three fingers on Miss C.'s arm, above the elbow, and in like manner Miss C. wrote (without having previously seen the words):

Palma.

This man.

Expt. 4.—The Greek words $\mu\epsilon\theta\upsilon$ and $\alpha\nu\alpha\varsigma$ were then written, under the same conditions. They were very rudely written, but each letter was distinguishable.

We now come to the second class: *where ACTIONS are performed without contact with the person willing.* Under this head the Committee say: Here the involuntary guidance by the eyes of the rest of the party, or other indications of an almost imperceptible character, are swiftly, and probably unconsciously, interpreted by the guesser, and lead him, hesitating, to do what is being willed. The doubtful interpretation of the best results obtained in this group compelled the Committee, who were determined never to give the phenomena, as such, the benefit of any doubt, to attach comparatively little importance to them.

The third group covers cases where some number, word or card has been guessed apparently without any of the ordinary means of communication between the willer and the guesser. Under this head the Committee say:

Though the errors arising from muscle-reading or involuntary guidance are here avoided, there are other sources of conscious or unconscious illusion to be guarded against. Collusion is one of the most obvious; and anyone who has witnessed what can be done by a code of signals, such as is employed by Mr. Bishop, or Mr. Heller, or Mr. Heriot with "Louie," will naturally distrust all observations where two particular persons are necessary for the results obtained. Imperceptible information may be given by one who knows the words selected by means of the Morse code used in electric telegraphy, the long and short signs being readily communicated by sight, sound or touch, as may be found requisite. And where collusion is out of the question, an obvious danger lies in low whispering, or even soundless movement of the lips; whilst the faintest accent of approval or disapproval in question or comment may give a hint as to whether the effort is tending in the right direction, and thus guide to the mark by suc-

cessive approximations. Any exhibition of the kind before a promiscuous company is nearly sure to be vitiated by one or other of these sources of error. It is obvious, in fact, that precision can only be obtained by repeated experimentation in a limited circle of persons known to each other, and amenable to scientific control.

In the correspondence received there was one case which seemed, upon inquiry, to be free from any *prima facie* objections, and apparently indicative of true thought-reading. It was that of a family in Derbyshire, with whom the Committee had the opportunity of frequent and prolonged trials. This family resided in Buxton, and was that of a Mr. Creery, a clergyman of unblemished character, and whose integrity had, it so happened, been exceptionally tested. He had a family of five girls, ranging, at that time (1882), between the ages of ten and seventeen, all thoroughly healthy as free as possible from morbid or hysterical symptoms, and in manner perfectly simple and childlike.

Concerning Mr. Creery's family and the experiments with the daughters, the Committee say:

During the year which has elapsed since we first heard of this family, seven visits, mostly of several days' duration, have been paid to the town where they live by ourselves and several scientific friends, and on these occasions daily experiments have been made.

The inquiry has taken place partly in Mr. Creery's house, and partly in lodgings or in a private room of an hotel, occupied by some of our number. Having selected at random one child, whom we desired to leave the room and wait at some distance, we would choose a card from a pack, or write on paper a number or a name which occurred to us at the moment. Generally, but not always, this was shown to the members of the family present in the room; but no one member was always present, and we were sometimes entirely alone. We then recalled the child, one of us always assuring himself that, when the door was suddenly opened, she was at a considerable distance (in their own house, at the further end of a passage), though this was usually a superfluity of caution, as our habit was to avoid all utterance of what was chosen. Before leaving the room, the child had been informed of the general nature of the test we intended to select, as "this will be a card," or "this will be a name." On re-entering, she stood—sometimes turned by us with her face to the wall, oftener with her eyes directed towards the ground, and usually close to us and remote from her family—for a period of silence varying from a few seconds to a minute, till she called out to us some number, card or whatever it might be. If this was incorrect, we usually allowed a second trial, and occasionally a third.

To give an example: The following results were obtained on the evening of April 12, in the presence of two of our number and the family. The first attempt of one of the children was to state (without searching) the hiding-place

of some small object, the place having been chosen by ourselves, with the full range of the house, and then communicated to the other members of the family. This was effected in one case only out of four. The next attempt was to give the name of some familiar object agreed on in the child's absence, as sponge, pepper-castor, etc. This was successful on a first trial in six cases out of fourteen. We then chose a card from a full pack in the child's absence, and called upon her to name it on her return. This was successful at once in six cases out of thirteen. We then tried holding small objects in the hand—as a latch-key, a half sovereign, a green ball—which were at once rightly named in five cases out of six. A harder trial was now introduced. The maid-servant having left the room, one of us wrote down the name "Michael Davitt," showed it round, and then put the paper in his pocket. The door was now opened, and the girl recalled from the end of the passage. She stood close to the door amid absolute silence, and with her eyes on the ground—all of us meanwhile fixing our attention on the appointed name—and gave, after a few seconds, the name "Michael," and then, almost immediately, "Davitt." To avoid any association of ideas, we then chose imaginary name, made up by ourselves at the moment, as "Samuel Morris," "John Thomas Parker," "Phœbe Wilson." The names were given correctly *in toto* at the first trial in five cases out of ten. Three cases were complete failures, and in two the names given bore a strong resemblance to those selected by us—"Jacob Williams" being given as "Jacob Wild," and "Emily Walker" as "Enry Walker."

* * * * *

The second series of experiments, which, we venture to think, are unexceptionable, were made by Mr. Myers and Mr. Gurney, together with two ladies who were entire strangers to the family. None of the family knew what we had selected, the type of the thing being told only to the child chosen to guess. The experimenters took every precaution in order that no indication, however slight, should reach the child. She was recalled by one of the experimenters and stood near the door with downcast eyes. In this way the following results were obtained. The thing selected is printed in italics, and the only words spoken during the experiment are put in parentheses :

Experiments made on April 13, 1882.

Objects to be named.

A white penknife.—Correctly named, with the color, the first trial.

Box of almonds.—Correctly named.

Threepenny piece.—Failed.

Box of chocolate.—Button-box said ; no second trial given.

Penknife hidden.—Failed to name the place.

Numbers to be named.

Five.—Correctly given the first trial.

Fourteen.—Failed.

Thirty-three.—54 (No); 34 (No); 33 (Right).

Sixty-eight.—58 (No); 57 (No); 78 (No).

Fictitious names to be guessed.

Martha Billings.—Failed; Biggis was said.

Catherine Smith.—Catherine Shaw said.

Henry Cowper.—Failed.

Cards to be named.

Two of clubs.—Right first time.

Queen of diamonds.—Right first time.

Four of spades.—Failed.

Four of hearts.—Right first time.

King of hearts.—Right first time.

Two of diamonds.—Right first time.

Ace of hearts.—Right first time.

Nine of spades.—Right first time.

Five of diamonds.—Four of diamonds (No); Four of hearts (No); Five of diamonds (Right).

Two of spades.—Right first time.

Eight of diamonds.—Ace of diamonds said; no second trial given.

Three of hearts.—Right first time.

Five of clubs.—Failed.

Ace of spades.—Failed.

The chances against success in the case of any one card are, of course, fifty-one to one, assuming that there is no such thing as thought-reading, and that errors of experiment are avoided. Special precautions were taken to avoid such errors of experiment as are described by Dr. Beard, and the results show that, in the case of cards, out of *fourteen* successive trials *nine* were guessed rightly the first time, and only three trials can be said to have been complete failures. On none of these occasions was it even remotely possible for the child to obtain by any ordinary means a knowledge of the card selected. Our own facial expression was the only index open to her; and even if we had not purposely looked as neutral as possible, it is difficult to imagine how we could have unconsciously carried, say, the two of diamonds written on our foreheads.

Now, if we apply to these two sets of experiments the sources of error enumerated by Dr. Beard, the conclusion, we venture to think, is inevitable that we have here very strong evidence in favor of a class of phenomena entirely new to science. *Involuntary actions*, such as movement of the lips, etc., could not reach

the child when she was out of sight and hearing, as was the case in the first series of experiments. *Conscious or unconscious deception* on the part of the subject does not apply, as the thing wished for was selected and written down by one of us. *Collusion* by a third party is avoided by the fact that none were allowed to enter or leave the room after we had selected the thing to be guessed, and in the second series of experiments by the exclusion of all members of the family, either from the room, or from participation in the requisite knowledge; whilst *chance and coincidence* we have already dealt with. In many trials, such as the guessing of fictitious names, made up by us on the spur of the moment, the chances against success were, of course, incalculable; yet, as will be seen by the following record taken from our last day's experimenting, these names were guessed with as much ease as cards, where the chances against success were far less.

Another series of very interesting experiments with this family is given, extending over six days. In these the thing selected was known to the family, who, however, never left their places after the word had been written down and silently handed round, or a card drawn, exposed and returned to the pack in absolute silence. The child was then recalled by one of the company and, as before, stood in complete silence near the door, *no sounds or movements or interrogatory remarks of any kind, by anyone, being permitted*. There were present Mr. Gurney, Mr. Myers and the family.

The following is the summarized result as given:

In estimating our successes and failures, partial success is counted as a failure; thus, seven of diamonds given instead of eight of diamonds, is counted wrong, and so in the names—Wilson given instead of Willis, and Grover instead of Snelgrove, are counted as failures.

The outline of results during the present investigation, which extended over six days, stands as follows: Altogether 382 trials were made. In the case of letters of the alphabet, of cards and of numbers of two figures, the chances against success on a first trial would naturally be 25 to 1, 51 to 1 and 89 to 1, respectively; in the case of surnames they would, of course, be indefinitely greater. Cards were most frequently employed, and the odds in their case may be taken as a fair medium sample; according to which, out of the whole series of 382 trials, the average number of successes at the first attempt by an ordinary guesser would be $7\frac{1}{2}$. Of our trials, 127 were successes on the first attempt, 56 on the second, 19 on the third, making 202 in all. On most of the occasions of failure—180 in number—second trials were made; but in some cases the guesser professed inability, and declined to make more than one, and in others we allowed three; no trial beyond the third was ever allowed. During the last day or two of trial, after it had occurred to us to notice the point, we found that of the failures to guess a card at the first trial, those wrong both in suit and number were a small minority.

Our most striking piece of success, when the thing selected was divulged to none of the family, was five cards running named correctly on a first trial; the odds against this happening once in our series were considerably over a million to one. We had altogether a good many similar batches, the two longest runs being eight consecutive successes—once with cards and once with names; where the adverse odds in the former case were over one hundred and forty-two millions to one, and in the latter something incalculably greater. If we add to these results others obtained on previous visits, it seems not too much to say that the hypothesis of mere *coincidence* is practically excluded.

Professor Balfour Stewart, LL.D., F.R.S., Professor of Physics at the Owens College, Manchester, made independent experiments with this family. He says: We paid two visits to the house. In the first instance, the thought-reader was outside a door. The object or thing thought of was written on paper and silently handed round to the company in the room. The thought-reader was then called in, and in the course, perhaps, of a minute the answer was given. Definite objects in the room, for instance, were first thought of, and generally the answer was right. Then cards were thought of, and in the majority of cases the answer was correct. Then numbers were thought of, and the answers were generally right; but, of course, there were some cases of error. Then names of towns were thought of, and a good many of these were right. Then fancy names were thought of. When my colleague, Professor Hopkinson, had gone away, I was asked to think of certain fancy names, and mark them down and hand them round to the company. I then thought of, and wrote on paper, "Blue-beard," "Tom Thumb," "Cinderella," and the answers were all correct. I think it was the servant who answered "Cinderella." There was some hesitation in getting her to pronounce the name, as she seemed to think she did not know it.

After the first visit, one of my colleagues at Owens College remarked that it would be more conclusive if the thought-reader, instead of turning her face to the company, turned her face to the wall; and that was accordingly done on the second occasion. The percentage of success was about as large as in the first instance. In one case, while the thought-reader remained behind the door, a card was chosen. I chose the "ace of hearts," and the paper on which it was written down was handed round to the company. The thought-reader in a few moments called out, "Ace of hearts!"

Mr. Turner, a medical man residing in Buxton, at the request of Mr. Creery, conducted some experiments, which he thus records:

With a friend, who appends his signature to these notes, which are copied from those taken on the moment, I visited the Rev. A. M. Creery on February 18, 1882, for the purpose of witnessing the power of thought-reading possessed by his children. In the absence of Mr. Creery, I made an attempt to test the

children's power, and with the following results, roughly chronicled, I know, and imperfect as a searching test, but accurate as to the results obtained.

MISS ALICE CREERY.

Expt. 1.—What do I hold in my hand? *Answer.*—Spectacles. (Describe them). Eyeglasses. [I had Mr. Orme's eyeglasses concealed in my hand].

Expt. 2.—What do I hold in my hand? *Answer.*—Piece of paper. (No). Knife. (Describe it). It is white. (Describe further). It has a toothpick and button-hook. (Correct; it had other implements useful to a smoker).

Expt. 3.—What do I hold in my hand? *Answer.*—A ring. (Describe it). Has a buckle on it. (Correct).

MISS MAUD CREERY.

Expt. 1.—What town have we thought of? *Answer.*—Buxton. (Correct).

Expt. 2.—What town have we thought of? *Answer.*—Derby. (What part did you first think of?) Railway station. (So did I. Next?) The market-place. (So did I).

Expt. 3.—What town have we thought of? *Answer.*—Something commencing with L. [Pause of a minute]. Lincoln. (Correct).

Expt. 4.—What town have we thought of? *Answer.*—Stockport. (Correct).

Expt. 5.—What town have we thought of? *Answer.*—Fairfield. (What part did you think of first?) The road to it. (So did I). (What part next?) The triangular green behind the Bull's Head Inn. (So did I).

JANE DEAN, the maid-servant.

Expt. 1.—What do I take hold of in my pocket? *Answer.*—Spectacle-case. (Does it contain anything?) It's empty. (Correct).

Expt. 2.—What have I placed under the piano? *Answer.*—A key. (What is it the key of?) A club. [One and one-half minutes' pause]. No. The key of the Asylum. [It was the key of the Asylum grounds. No one knew that I had a private key; I am not officially connected with the Asylum].

Expt. 3.—What have we agreed to think of? *Answer.*—A flower. (What is the name of the flower?) [Slight hesitation, then answered]. Lily of the valley. (No). [Immediately pointed to some flowers in Mr. Orme's coat]. Snowdrop. (Correct).

Expt. 4.—What have I in my hand? *Answer.*—A pin. (What color?) Black. (What shape?) [Bending her index finger and thumb into the shape of the letter C, she said]. That shape. [Unknown to anyone I had bent it to that shape].

Expt. 5.—What card have I selected? *Answer.*—Seven of hearts. (No). Eight of hearts. (Correct. Which way is the point of the heart directed?) Upwards. (Correct).

Expt. 6.—What card have I selected? *Answer.*—Nine of spades. (Correct. Which way is the point of the spade directed?) Downwards. (Correct).

No one knew of the previous card except Mr. Orme. No one knew of the second card except myself.

FREDK. TURNER, M.R.C.S., Grafton House, Buxton.
JOHN H. ORME, Solicitor, Buxton.

July 14, 1882.

The fourth head comprises cases where similar thoughts have simultaneously occurred, or impressions been made in minds far apart, without any known means of communication.

Several cases of this kind have reached us, but they rest upon the testimony of others, and though we have no reason to doubt the accuracy of our informants, the evidence was necessarily a lower rank than the preceding. The following cases may be taken as a sample of other statements that have come to our knowledge. We are acquainted with, but not at liberty to publish, the names in the first case, which is related by the wife of General R.—.

"On September 9, 1848, at the siege of Mooltan, Major-General R—, C.B., then adjutant of his regiment, was most severely and dangerously wounded, and, supposing himself dying, asked one of the officers with him to take the ring off his finger and send it to his wife, who at the time was fully 150 miles distant, at Ferozepore.

On the night of September 9, 1848, I was lying on my bed, between sleeping and waking, when I distinctly saw my husband being carried off the field, seriously wounded, and heard his voice, saying: 'Take this ring off my finger, and send it to my wife.' All the next day I could not get the sight or the voice out of my mind. In due time I heard of General R— having been severely wounded in the assault on Mooltan. He survived, however, and is still living. It was not for some time after the siege that I heard from Colonel L—, the officer who helped to carry General R— off the field, that the request as to the ring was actually made to him, just as I had heard it at Ferozepore at that very time.—M. A. R."

"LESLIE LODGE, EALING, W., Oct. 10, 1876.

DEAR SIR,—The circumstance about which you inquire is as follows: I had left my house, ten miles from London, in the morning as usual, and in the course of the day was on my way to Victoria Street, Westminster, having reached Buckingham Palace, when, in attempting to cross the road, recently made muddy and slippery by the water-cart, I fell, and was nearly run over by a carriage coming in an opposite direction. The fall and the fright shook me considerably, but beyond that I was uninjured. On reaching home I found my wife waiting anxiously, and this is what she related to me: She was occupied wiping a cup in the kitchen, which she suddenly dropped, exclaiming: 'My God! he's hurt.' Mrs. S., who was near her, heard the cry, and both agreed as to the details of time and so forth. I have often asked my wife why she cried

out, but she is unable to explain the state of her feelings beyond saying: 'I don't know why; I felt some great danger was near you.' These are simple facts, but other things more puzzling have happened in connection with the singular intuitions of my wife.

Yours truly,
T. W. SMITH."

The next case is more remarkable; our informant is a medical man, Mr. C. Ede, of Guildford, to whom the incident was related both by Lady G. and her sister.

"Lady G. and her sister had been spending the evening with their mother, who was in her usual health and spirits when they left her. In the middle of the night the sister awoke in a fright, and said to her husband: 'I must go to my mother at once; do order the carriage. I am sure she is taken ill.' The husband, after trying in vain to convince his wife that it was only a fancy, ordered the carriage. As she was approaching her mother's house, where two roads meet, she saw Lady G.'s carriage. When they met, each asked the other why she was there. The same reply was made by both. 'I could not sleep, feeling sure my mother was ill, and so I came to see.' As they came in sight of the house, they saw their mother's confidential maid at the door, who told them, when they arrived, that their mother had been taken suddenly ill, and was dying, and had expressed an earnest wish to see her daughters."

The following interesting letter from Mr. Ede accompanied this narrative:

"WONERSH LODGE, GUILDFORD, SURREY, Aug. 29, 1877.

DEAR SIR,—The foregoing incident was told to me as a simple narrative of what happened, both by Lady G. and her sister. The mother was a lady of strong will, and always had great influence over her daughters.

I myself have been persuaded that impressions and thoughts might be transmitted by the action of a powerful will upon sensitive brains at a distance, by some experiments which I made in mesmerism, being at first a strong disbeliever in all these things, and only convinced when testing the assertions of others. There must, it would seem, be some previous relation between the two brains, as in states of anxiety for the absent, or powerful longing. May not a material vibration in a strong brain affect another by its vibration, as light at a distance acts upon the retina of the eye, or sound upon the ear? We know that many sounds escape us if our attention be not directed to them, and, likewise, many objects may not be perceived. It is curious, in the case of Lady G. and her sister, that both impressions were made in the night, when the attention was not diverted by surrounding sights or sounds.

This may have had some connection with the following incident which happened to myself lately. There is a house about half a mile from my own

inhabited by some ladies, friends of our family. They have a large alarm bell outside their house. One night I awoke suddenly and said to my wife: 'I am sure I hear Mrs. F.'s alarm bell ringing.' After listening for some time we heard nothing, and I went to sleep again. The next day Mrs. F. called upon my wife, and said to her: 'We were wishing for your husband last night, for we were alarmed by thieves. We were all up, and I was about to pull the alarm bell, hoping he would hear it, saying to my daughters, I am sure it will soon bring your husband, but we did not ring it.' My wife asked what time it was; Mrs. F. said it was about half-past one. That was the time I awoke, thinking I heard the bell.

I could also give you many instances of the communication to another of a strong wish on my part, although unuttered, and unaccompanied by any gesture, or hint by look or action. I have often been amused at a concert, or other place of meeting, to single out some person who has their back to me, and will them to turn their head in a given direction towards me, and generally I succeed. It is common enough to have the same thoughts spoken by two people simultaneously, but, though the previous conversation might often suggest like ideas, I think it would not be difficult to sift out the cases of direct mental impressions from those of coincidence, suggestion, or sequence of thought arising from surrounding causes. When I have been strongly wishing to see a friend, it constantly happens that he appears. May not the many extraordinary cases of apparitions be but the mental pictures produced by other minds on a sensitive subject? There is a well-known case recorded in the Colonial papers which supports this view.

Yours truly,

CHARLES EDE."

Professor Barrett, in a separate paper submitted to this Society, says:

Interesting and able articles on thought-reading have recently appeared in the *Spectator*, together with several letters on the subject. The term "will-impression," rather than thought-reading, is proposed by one correspondent in the *Spectator*, and with much justice; the Committee have accepted the ordinary phraseology simply because it has come into general use. Among the letters in the *Spectator* the following may be cited:

"I had one day been spending the morning in shopping, and returned by train just in time to sit down with my children to our early family dinner. My youngest child—a sensitive, quick-witted little maiden of two years and six weeks old—was one of the circle. Dinner had just commenced, when I suddenly recollected an incident in my morning's experience which I had intended to tell her, and I looked at the child with the full intention of saying: 'Mother saw a big, black dog in a shop, with curly hair,' catching her eyes in mine, as I paused an instant before speaking. Just then something called off my attention,

and the sentence was not uttered. What was my amazement, about two minutes afterwards, to hear my little lady announce: 'Mother saw a big dog in a shop.' I gasped. 'Yes I did,' I answered; 'but how did you know?' 'With funny hair,' she added, quite calmly, and ignoring my question. 'What color was it, Evelyn?' said one of her elder brothers; 'was it black?' She said: 'Yes.'

Now, it was simply impossible that she could have received any hint of the incident verbally; I had had no friend with me when I had seen the dog. All the children had been at home, in our house in the country, four miles from the town; I had returned, as I said, just in time for the children's dinner, and I had not even remembered the circumstance until the moment when I fixed my eyes upon my little daughter's. We have had in our family circle numerous examples of spiritual or mental insight or foresight; but this, I think, is decidedly the most remarkable that has ever come under my notice.

I am, Sir, etc.,

CAROLINE BARBER.

Sheffield, June 22."

The second report of the Committee on Thought-transference was submitted to the Society December 9, 1882. It was as follows:

The first Report of the Committee on Thought-reading, presented to the Society on July 17, 1882, established, as we venture to affirm, the following conclusions:

(1). That much of what is popularly known as "thought-reading" is in reality due to the interpretation by the so-called "reader" of signs, consciously or unconsciously imparted by the touches, looks or gestures of those present; and that this is to be taken as the *prima facie* explanation, whenever the thing thought of is not some visible or audible object, but some action or movement to be performed.

(2). That there does exist a group of phenomena to which the word "thought-reading," or, as we prefer to call it, "thought-transference," may be fairly applied; and which consist in the mental perception, by certain individuals at certain times, of a word or other object kept vividly before the mind of another person or persons, without any transmission of impression through the recognized channels of sense.

On April 24th, 1884, the Committee of the Society for Psychical Research on Thought-transference submitted a third report. The Committee had been enlarged, and consisted of Edmund Gurney, M.A., late Fellow of Trinity College, Cambridge; F. W. H. Meyers, M.A., late Fellow of Trinity College, Cambridge; F. Podmore, M.A., and Prof. Barrett.

After a brief reference to the former experiments, the report goes on to say: "We have now to record a further extension of our enquiry in this direction, the

experiments being made under conditions still more stringent than those at first imposed. . . . They were made by Mr. Blackburn, with Mr. Smith as percipient, under direction of the Committee in Brighton, beginning January 19th and continuing for three or four days in succession. The following is the account of the *modus operandi* as detailed by the Committee :

The percipient, Mr. Smith, is seated blindfolded at a table in our own room; a paper and pencil are within his reach, and a member of the Committee is seated by his side. Another member of the Committee leaves the room, and outside the closed door draws some figure at random. Mr. Blackburn, who, so far, has remained in the room with Mr. Smith, is now called out, and the door closed; the drawing is then held before him for a few seconds, till its impression is stamped upon his mind. Then, closing his eyes, Mr. Blackburn is led back into the room and placed standing or sitting behind Mr. Smith, at a distance of some two feet from him. A brief period of intense mental concentration on Mr. Blackburn's part now follows. Presently Mr. Smith takes up the pencil amidst the unbroken and absolute silence of all present, and attempts to reproduce on paper the impression he has gained. He is allowed to do as he pleases as regards the bandage round his eyes; sometimes he pulls it down before he begins to draw; but if the figures be not distinctly present to his mind, he prefers to let it remain on, and draw fragments of the figure as they are perceived. During all this time, Mr. Blackburn's eyes are, generally, firmly closed (sometimes he requests us to bandage his eyes tightly as an aid to concentration), and except when it is distinctly recorded, he has not touched Mr. Smith, and has not gone in front of him, or in any way within his possible field of vision, since he re-entered the room.*

When Mr. Smith has drawn what he can, the original drawing, which has so far remained outside the room, is brought in and compared with the reproduction. Both are marked by the Committee and put away in a secure place. The drawings and reproductions given in this volume are in every case fac-similes of the untouched originals.

Out of the total of thirty-seven, only eight experiments can be put down as unsuccessful, Mr. Smith in four cases failing to see anything, and in four cases giving so imperfect a representation that it might be called a failure. The first four figures were obtained after Mr. Blackburn had for a few minutes grasped Mr. Smith's hand—a procedure to which they were accustomed—as a supposed aid to Mr. Smith in visualizing Mr. Blackburn's mental picture. We, however, could allow no exception to our cardinal axiom on this subject, that no experiment where contact of any sort is allowed can be decisive; and though in the

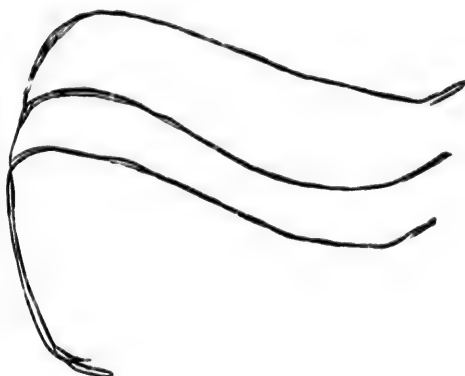
*This precaution was not attended to in the experiments of one afternoon; but these experiments, and these alone, are omitted from the series discussed below, as having been rendered nugatory through accidental circumstances which were calculated to exercise, and obviously did exercise, a distracting effect on Mr. Blackburn's mind.

present instance the drawings were of such an irregular character that their description would have been extremely difficult to convey by imperceptible tracing or by any subtle code of pressure-signs, yet, assuming Mr. Blackburn and Mr. Smith to have been in collusion, the hypothesis was at least conceivable. Accordingly, we requested Mr. Blackburn to dispense altogether with the preliminary contact; and it must be understood that all the rest of the successful drawings (with the exception of two, not here reproduced, and of Fig. 13^b as explained) were done without any contact whatever, in the manner already indicated. Down to Fig. 9 we had made rude geometrical drawings; at this point, one member of the Committee, without giving the least indication of his intention, now drew Fig. 10 outside the room as usual. The grotesque reproduction by Mr. Smith is decidedly striking; and so also is the reproduction of the next figure, when Mr. Smith again apparently imagined that a geometrical figure had been drawn.

In some of the less accurate reproductions Mr. Blackburn complained of the difficulty he had in keeping the original drawing steadily in his mental view; and on one or two occasions we asked Mr. Blackburn to draw his recollection of the picture simultaneously with Mr. Smith (the two, of course, being kept out of sight of each other). We found that the main errors in Mr. Smith's reproduction existed already in Mr. Blackburn's recollection of the drawing. A striking illustration of this is given in Fig. 16, where the reproduction closely resembles Mr. Blackburn's drawing of what he remembered. It is, in fact, by no means easy to keep vividly and correctly in mind for several minutes any irregular figure which has only been actually before the eye for a few seconds. We tried one experiment to test the effect of refreshing Mr. Blackburn's memory. Fig. 13 was drawn by us; and its reproduction, Fig. 13^a, was made by Smith in the usual way. The reproduction is very imperfect, being a sinuous instead of a spiral line. No contact between the operators having so far occurred, we now asked Mr. Blackburn to touch Smith's hand for a few moments; on releasing it, the reproduction, 13^b, was obtained. Mr. Blackburn was now asked to stand (as at first) behind Mr. Smith, who remained blindfolded. The original drawing was now brought into the room, and held in front of Mr. Blackburn's eyes, and, therefore, some distance from the back of Smith's head. The latter now made the reproduction, 13^c, which is an exact copy of the original. We need hardly add that there were absolutely no means (such as mirrors, etc.) by which Smith, even if not blindfolded, could have gained any glimpse of the drawing, and, as we have already remarked, the most complete silence was preserved throughout these experiments.

The accompanying diagrams are fac-similes of the original drawings which were obtained in the manner described. The accuracy of the engravings has been ensured by photographing the original drawings.

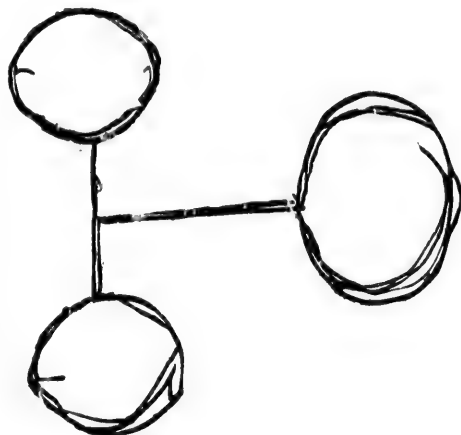
No. 1. — ORIGINAL DRAWING.



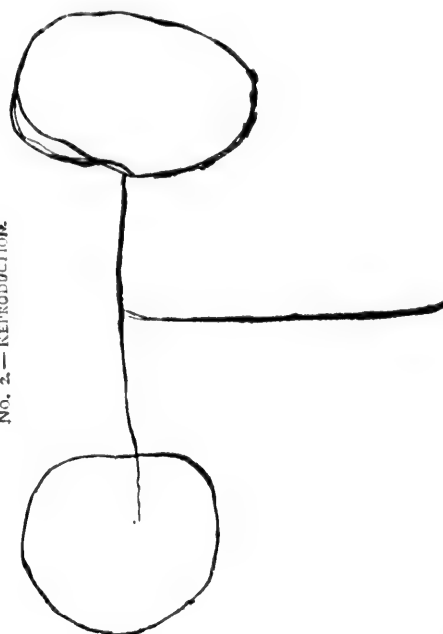
No. 1. — REPRODUCTION.



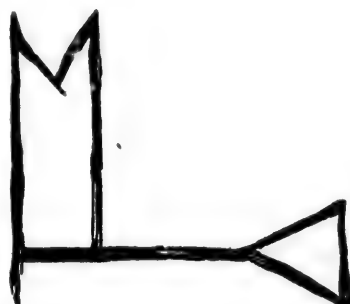
No. 2. — ORIGINAL DRAWING.



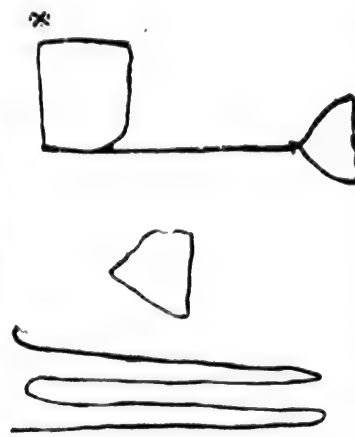
No. 2. — REPRODUCTION.



No. 3.—ORIGINAL DRAWING.

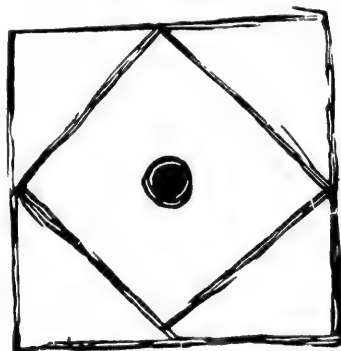


No. 3.—REPRODUCTION.



The figures indicate the order in which the drawings were made. At the close Mr. Smith said "put on here *somewhere*," pointing to the spot where the asterisk is shown.

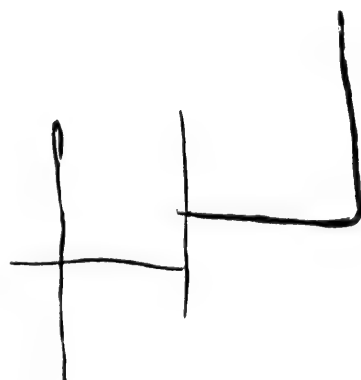
No. 4.—ORIGINAL DRAWING.



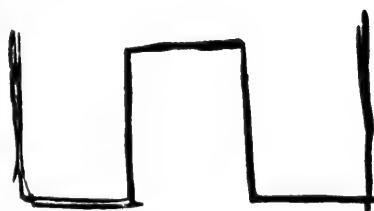
No. 4.—REPRODUCTION.



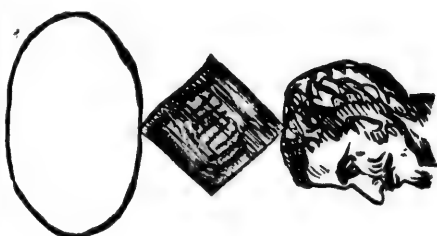
No. 5.—REPRODUCTION.



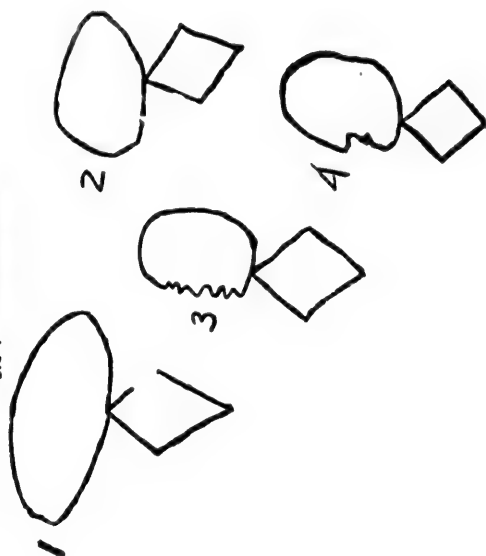
No. 5.—ORIGINAL DRAWING.



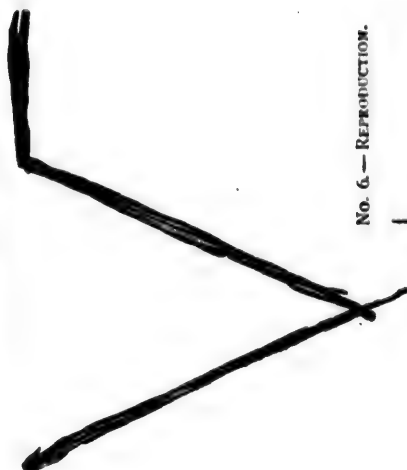
No. 7.—ORIGINAL DRAWING.



No. 7.—REPRODUCTION.



No. 6.—ORIGINAL DRAWING.

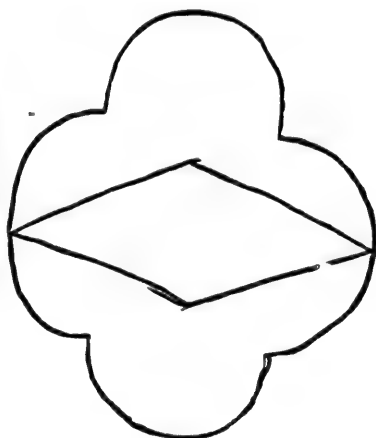


No. 6.—REPRODUCTION.

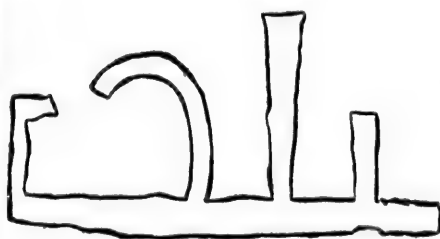


After a brief period Mr. S. declared he could see nothing; his hands were then held by Mr. Blackburn for a few seconds, whereupon he declared that he saw "something like a sickle with the point resting on the ground." Fig. 6 (Reproduction) was then drawn.

No. 8. — ORIGINAL DRAWING.



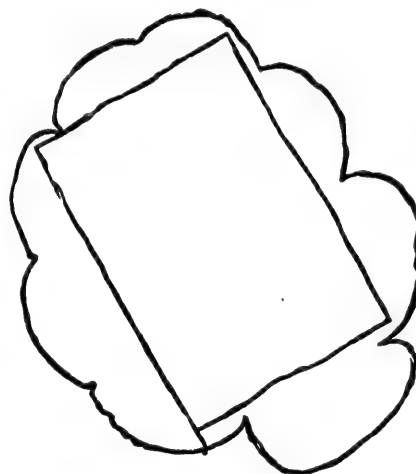
No. 8. — ORIGINAL DRAWING.



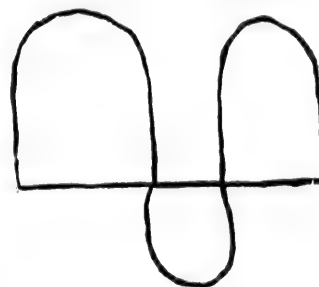
No. 8. — REPRODUCTION.



No. 9. — REPRODUCTION.



No. 9. — ORIGINAL DRAWING.



No. 9. — REPRODUCTION.



Mr. S. touched the spot to which the arrow points, and said: "There is something more there, but I cannot tell what it is."

No. 11. — ORIGINAL DRAWING.

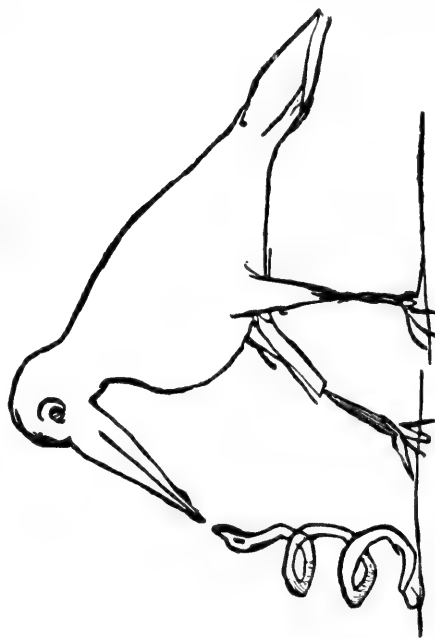


No. 11. — REPRODUCTION.

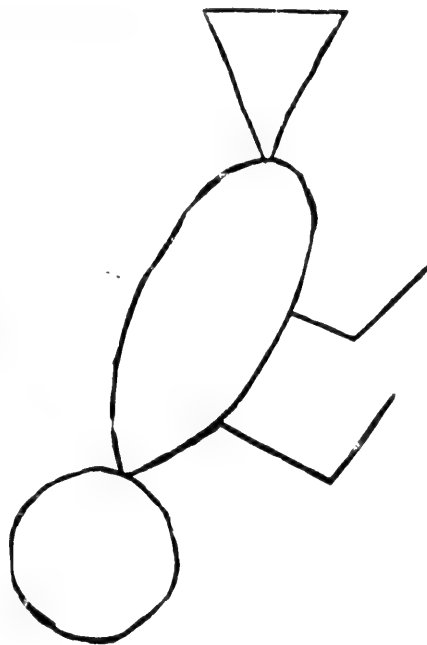


Mr. Smith had no idea that the original was not a geometrical diagram. He added line *b* some time after he had drawn line *a*, "seeing a line parallel to another somewhere."

No. 10. — ORIGINAL DRAWING.

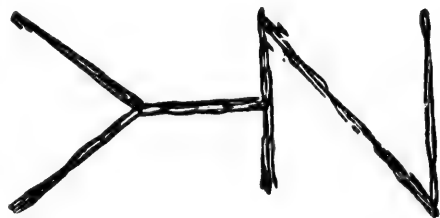


No. 10. — REPRODUCTION.



Mr. Smith had no idea that the original was not a geometrical drawing.

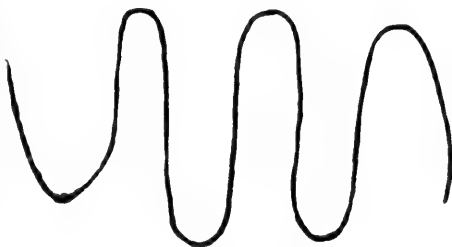
No. 12. — ORIGINAL DRAWING



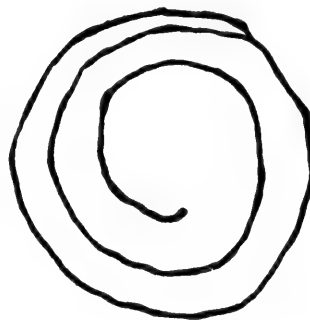
No. 12. — REPRODUCTION



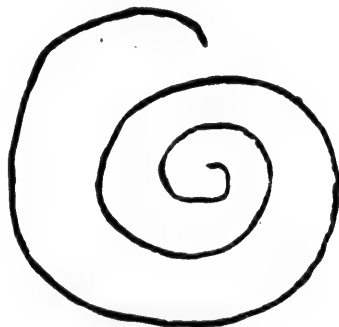
No. 13. — REPRODUCTION



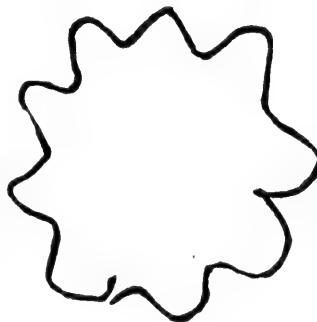
No. 13. — REPRODUCTION



No. 13. — ORIGINAL DRAWING



No. 13. — REPRODUCTION

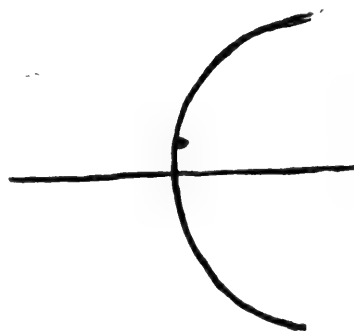


No. 13^b was made after Mr. Blackburn had momentarily held Mr. Smith's hand ;
No. 13^c after Mr. Blackburn had refreshed his memory by again looking at the
original

Mr. Smith had no idea that the original was not a geometrical drawing.

added line *b* some time after he had drawn line *a*, "seeing a line parallel to another somewhere."

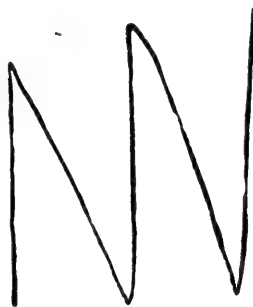
No. 15. — ORIGINAL DRAWING.



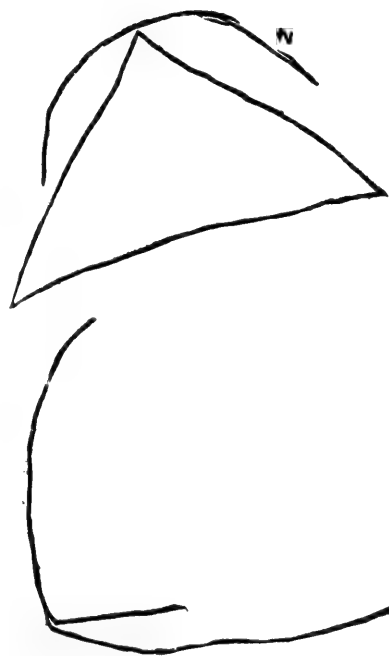
No. 14. — REPRODUCTION.



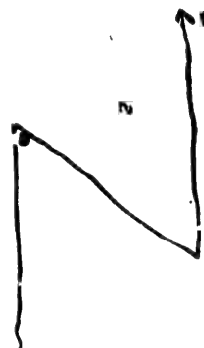
No. 14. — ORIGINAL DRAWING.



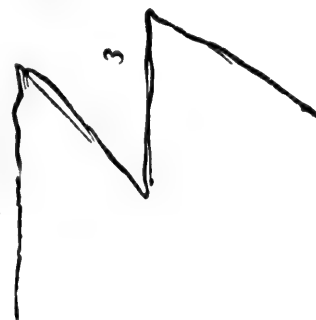
No. 15. — REPRODUCTION.



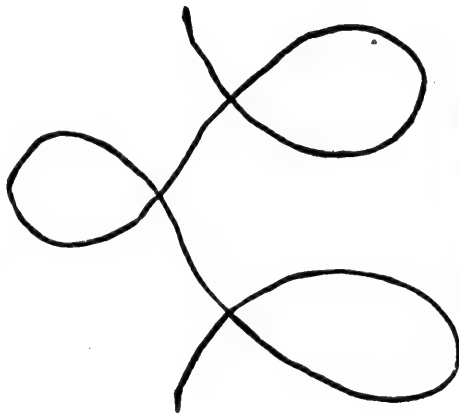
No. 14. — REPRODUCTION.



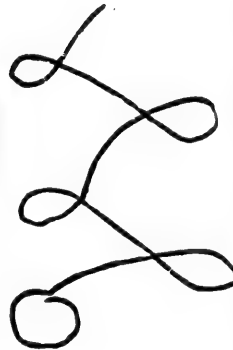
No. 14. — REPRODUCTION.



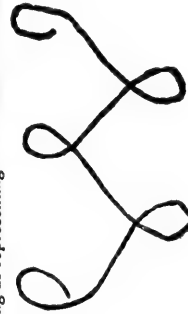
No. 16.—ORIGINAL DRAWING.



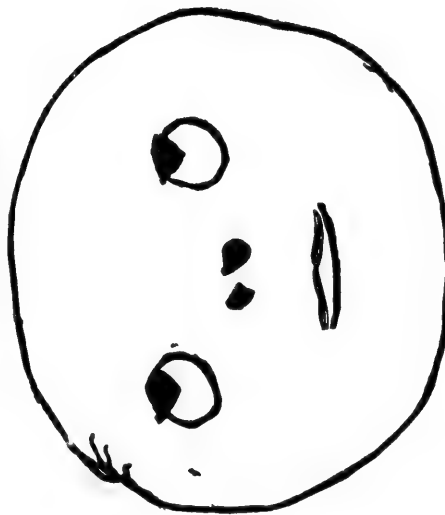
No. 16.—REPRODUCTION.



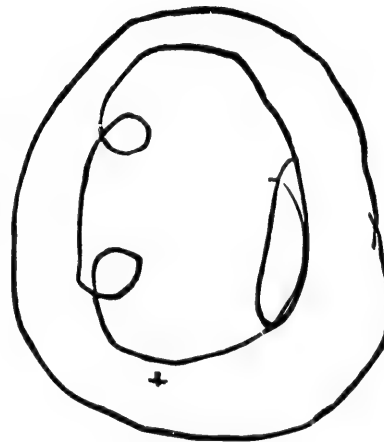
Mr. Blackburn had not precisely remembered the figure, and drew the following as representing what he had in his mind.



No. 17.—ORIGINAL DRAWING.

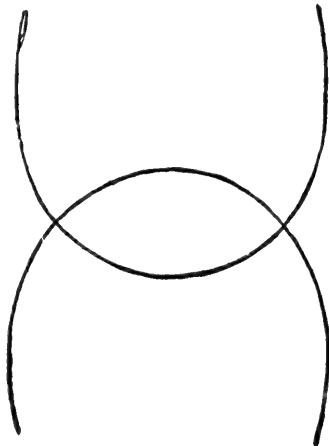


No. 17.—REPRODUCTION.



Inner circle begun at point marked +, and then carried round in one continuous line from left to right.

No. 19 — ORIGINAL DRAWING

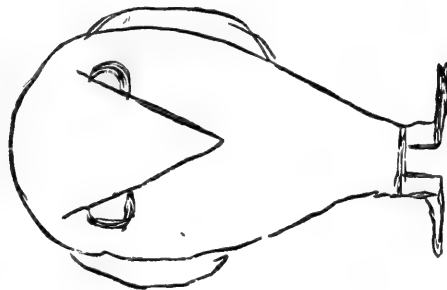


No. 19. — REPRODUCTION.



Mr. Blackburn was fixing his mind on the oval, in order to make Mr. Smith connect the lines he had got

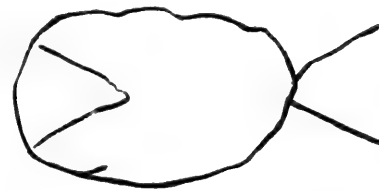
No. 18. — ORIGINAL DRAWING.



No. 18. — REPRODUCTION. 1.



No. 18. — REPRODUCTION. 2.

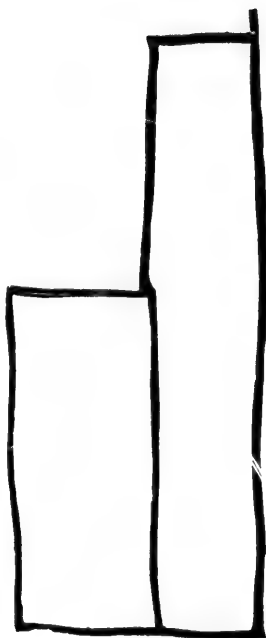


Mr. Blackburn forgot the eyes

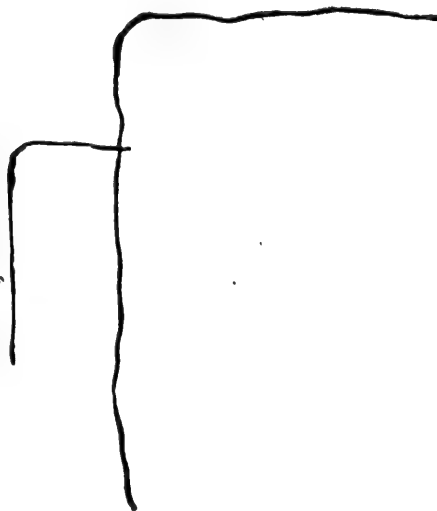
MIND-READING.

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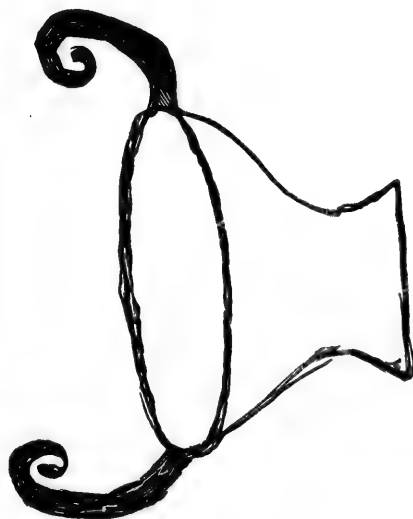
No. 20.—ORIGINAL DRAWING.



No. 20.—REPRODUCTION.



No. 21.—ORIGINAL DRAWING.



No. 21.—REPRODUCTION.



Mr. Blackburn was imagining the handles as turned *outward*.

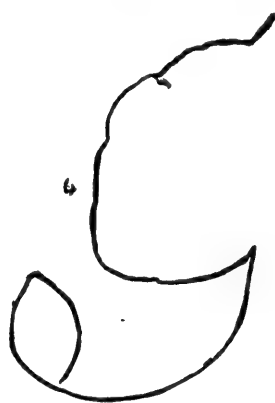
No. 22. — ORIGINAL DRAWING.



No. 22. — REPRODUCTION



No. 22. — REPRODUCTION



No. 22. — REPRODUCTION.



We have now to consider whether it was possible that any information of the character of the designs drawn could have reached Smith through the ordinary avenues of sense. Of the five recognized gateways of knowledge, four—tasting, smelling, touch and sight—were excluded by the conditions of the experiment. There remains the sense of hearing, which was but partially interfered with by the bandage over the eyes and ears. But the information can certainly not have been conveyed by speech; our ears were as near to Mr. Blackburn as Mr. Smith's, and our eyes could have caught the slightest movement of his lips.

Subsequent reports of this Committee, with a detailed series of experiments, demonstrated the fact that it was possible to transfer sensations of tastes and pains as well as ideas of numbers, forms, etc., from one person to another without the use of the senses or any ordinary channel of communication.

The thoughtful reader will, we conceive, hesitate, after a careful reading of the accounts of these carefully-conducted experiments, to deny the fact of thought-transference, however difficult he may find it to offer any plausible explanation.

Those specially interested in the contents of this chapter are urged to read Mr. Honey's work, "Mind-Reading and Beyond," published by Lee & Shepard, of Boston, or the full reports of the Society for Psychical Research.

DISCERNMENT OF SPIRITS.

"This expression," says McClintock and Strong's *Encyclopædia*, "is now usually understood to mean a high faculty, enjoyed by certain persons in the apostolic age, of intuitively probing the heart and distinguishing the secret dispositions of men. (Compare 1 Cor. xiv. : 29; 1 John v. : 1). It appears to have been one of the gifts peculiar to that age, and was especially necessary at a time when the standards of doctrine were not well established or generally understood, and when many deceivers were abroad (2 John ii. : 7). This faculty of supernatural insight seems to have been exercised chiefly upon those who came forward as teachers of others, and whose real designs it was important that the infant Church should know. Authentic instances, however, do not appear to show the method of its exercise, although the cases of Ananias and Sapphira (Acts v. : 3, 9), of Simon Magus (viii. : 21) and of Elymas (xiii. : 9) are cases in point."

The above writer would make it one of the gifts peculiar to the apostolic age—ignoring the fact of its existence and operations in the Church and world since that time—though few facts are better attested. The discernment of spirits was, to our mind, a gift in the same sense that other powers in the apostolic age were gifts, that is to say, the illuminating and energizing power of the spirit, laying hold upon certain native powers of the soul, exalted these in the individual to such a degree that they appeared entirely supernatural. With-

out the truth and spirit of Christ these gifts would not have blest the Church. Without the natural qualifications for these gifts in the men, the Church had still been without them. There can be no doubt that the springs of all these so-called miraculous gifts lie deep in human nature. The spirit and truth of God reveals them and glorifies their operation.

The basal quality in the "discernment of spirits" in New Testament times is, doubtless, the same as that which Bramwell, the noted evangelist of early Methodism, possessed. His wonderful spiritual vision enabled him to pierce the hearts of men and read their intention. On several occasions he is recorded to have astonished his friends by charges of hypocrisy, and even crime, against someone in his presence whose reputation for sanctity and right living was, till then, undoubted. In each case, by the confession of the offender, his charges, which at first seemed unjustifiable and even slanderous, were afterwards fully justified.

There are several well-attested illustrations of the same power in the life of David Tatum, a Quaker evangelist, of Denver, Colorado. How far this power is possessed by others, and sometimes used for ignoble purposes in our day, the reader must judge for himself.

As illustrations of this power of discernment of spirits granted to spiritually illumined souls, we subjoin several remarkable incidents in the life of David Tatum, above mentioned, as given in his interesting little volume entitled "Striking Providences." The first one is entitled:

A THIEF CAUGHT IN HIS OWN SNARE.

Once, when engaged in pastoral service among strangers in one of our Eastern States, I was taken to a family about whom there had been nothing said, and on entering the house I had a clear presentiment by the Holy Spirit that the husband was given to stealing. I was startled at this revelation and clear insight into his condition and danger, and I felt it to be a great trial to speak to him. But it was for this very end that my Heavenly Father had called me, and how could I be untrue to the manifestation of His will and that unerring Guide that never misleads His children. It was a great struggle, for while "the spirit is willing the flesh is weak." But the same blessed Holy Spirit that had shown me his guilt, helped me to speak to him plainly respecting the character and consequence of his sin, and that he could not escape the condemnation of men or the judgment of the Almighty. And I urged him to repent and seek forgiveness, and be reconciled unto God and make amends with the Church and those whom he might have injured. The occasion was most solemn and impressive as I spoke, and prayed God to deliver him from the power of temptation and the snare of the devil. After leaving the house, as we went to another

family a mile or more distant, the friend who accompanied me, stated that he was then under dealing of the Church for that very thing.

On arriving at the house to which we were going, after getting through, as I thought, with the thief, I had a similar presentiment at this last-mentioned place, so clear and unexpected that I trembled like a leaf with the thought of a repetition of that service on the sin of stealing. I was strongly tempted to believe that this was only the impression of my former exercise still on my mind. There was none present but the husband and his wife, and they nice-appearing friends, and for a little while I felt like the Apostle to be in a strait. But as I waited on God for a stronger confirmation that it was the leading of the Spirit, the presentiment grew clearer until I was compelled to speak. And I addressed them plainly on the character and guilt of stealing, and it was almost a repetition of my service at the other house; and I stated that there was someone in their house or family guilty before God concerning this matter, and warned them of the consequence, and exhorted them to turn unto the Lord and repent and live. After leaving the house, the friend with me stepped one side with the husband to inquire what this meant, thinking that I had been misled in speaking to them, as they were well esteemed in the Church and had none such in their family.

But he assured my friend that it was all right, and that I had been led by the Spirit to speak in a remarkable manner; that his brother-in-law, from whose house we had just come (the man whom I first addressed on stealing), had hurried across the field, and gotten in ahead of us, and requested the privilege of sitting in an adjacent room with the door ajar to hear what I had to say, and that my message was for him and most appropriate to his condition, and that he must have heard every word that was said.

And so the poor man was caught in his own snare and got a double portion. Now I wish to impress upon the mind of the reader of this narrative the great benefit and blessed privilege of being led and comforted by the Holy Spirit. For our Saviour taught us, saying: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." "And when he putteth forth his own sheep, he goeth before them and the sheep follow him, for they know his voice."

This doctrine of the Spirit's guidance, as taught by our Lord, is impressive and sublime, and should animate the followers of Christ with a consciousness of His presence with them, in the person of the Holy Ghost; and bring us more humbly to rely upon "Him who careth for us," and will guide us in His service. "For He is faithful that promised, I will never leave thee nor forsake thee."

"Beloved, believe not every spirit, but try the spirits whether they are of God." And whether the love of Christ and the welfare of others are the motives that actuate us in our service.

"With purpose strong and steady in the great Jehovah's name,
We rise to snatch our kindred from the depths of woe and shame;
With Almighty hands to help us, we have faith to do and dare,
While confiding in the promise that the Lord will answer prayer."

AN ERRING MINISTER RESTORED.

In pastoral labor in another State, several hundred miles from home, I was taken to a family of entire strangers to me, and as we entered the house I had a clear presentiment by the Holy Spirit that the father of the family was a minister of former bright experience, but now fallen into sin. I was shocked at this revelation, and trembled greatly under a sense of my responsibility, and the thought of speaking to him, accordingly, lest I might be mistaken, for he was a fine-appearing man of sixty years, and I asked God, in the secret of my soul, for the second evidence, if this was so. After taking my seat I arose and went to the door, and on returning the impression was repeated as before, with such unmistakable clearness and revelation of his condition before God and the Church, that I spoke with great assurance, and told him how he had fallen from love into a jealous and bitter spirit toward his friends and family, and warned him to repent and flee from the wrath to come; that his time was short, but God would have compassion upon him, for our Saviour loved us and had died for us, but that it was only through deep humiliation and faith in Christ, confessing his sins, that he could find forgiveness and peace with God, and be reconciled to his friends. I then turned to his wife and addressed her in the opposite manner, and assured her that God had accepted her, and heard her prayers and seen her tears, and supported her through these years of trial and suffering, and that He would not forsake her.

I was afterwards informed by an elder in the Church, who accompanied me, that I had spoken in a very striking manner to the condition of both, and that he was very bitter and abusive to his family and others, and that he had not attended Church for two years, and yet his friends had borne with him, and labored and prayed for his restoration. But he humbled himself before God and confessed his sins, and asked the forgiveness of his family and friends, and lived in the love of his Saviour a few years and died in peace. I cannot describe the solemnity of this occasion; he and his family were bathed in tears, and at intervals sighs and sobs indicated an intense feeling, and it was only through divine assistance, with the greatest care on my part, that I was able to control my own feelings and keep under the guidance of the Holy Spirit in speaking and prayer. Now, how could I have spoken to that family, of whom I knew nothing, and set forth so exactly his character, condition and guilt, save through the revelation of the Holy Spirit? And the message was evidently accompanied by the Spirit to their hearts to accomplish its divine purpose.

"Now, there are diversities of gifts, but the same spirit." "But all these worketh that one and the self-same spirit, dividing to every man severally as he will."

"A weary path I've traveled, 'mid darkness, storm and strife,
Bearing many a burden, struggling for my life;
But now the morn is breaking, my toil will soon be o'er,
I'm kneeling at the threshold, my hand is on the door."

SUPERNATURAL GUIDANCE.

When engaged in pastoral service in another State, on one occasion while exhorting a family, a stranger of whom I had never heard came into the room and took a seat. I was immediately impressed by the Holy Spirit that he was a minister of the gospel in the Congregational Church, and shortly after addressed myself to him accordingly. I expressed how I had seen that he had been called to the ministry in that branch of the Church, and that the call was of God, and hence the necessity of exercising that gift by the leading and power of the Holy Spirit, through faith in Jesus Christ our Lord. The occasion was solemn and impressive, as I exhorted him to a holy consecration and prayed that God might give to us the "fullness of the blessing of the gospel of Christ."

He afterwards informed the friend who was with me that he was deeply impressed with the service, and that in addressing myself to his religious experience, and call into the ministry in the very Church in which he was a settled pastor, and he a stranger of whom I knew nothing, was to him one of the most striking proofs of the revelation and guidance of the Holy Spirit with which he had ever met, and a touching incident that he should remember through life. Now, such like experiences should not be uncommon with ministers called of God to preach the Gospel of Christ. Paul, the Apostle, says: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

WM. BRAMWELL'S POWER OF "DISCERNMENT OF SPIRITS."

The Rev. Wm. Bramwell was born in Lancashire in 1759, and was one of the most earnest and successful of Mr. Wesley's early evangelists. He was a man of great zeal, mighty faith, most self-sacrificing spirit and of rare spiritual attainments. Among the most remarkable of his powers was the gift of "discernment of spirits." We clip the following from a memoir of Bramwell, by James Sigston:

Many of Mr. Bramwell's friends, in their intercourse with him, have remarked that he possessed a gift which nearly resembled "the discerning of spirits." His intimate communion and close walk with God, entitled him to the appellation which was given to Abraham. "He was called the friend of

God." When the Lord was about to destroy Sodom and Gomorrah, he said: "Shall I hide from Abraham that thing which I do?" It is not, therefore, at all wonderful if men eminent for piety often find, in more senses than one, that "the secret of the Lord is with them that fear him." Do not those affairs which are termed "common providential occurrences" speak in other language to them than to the rest of mankind? How much clearer, then, must be their apprehension of spiritual things, since it is peculiarly in these that "God manifests himself unto them, and not unto the world"? The nature of the communion which holy souls enjoy with God, and the terms of the close relation which subsists between Him and them, are not at all times proper subjects of description. The promiscuous disclosure of them is often only "casting pearls before swine." Those who attempt to explain such things most commonly display a profundity of mysticism, because they are tempted to travel wide of the record which the Scriptures give, and to employ phrases which are not congenial to the simplicity of the Gospel.

Some of the gifts which good men receive may be mentioned to edification, because they are "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Others are of a more particular, secret kind, and communicated only to chosen souls. They form no subject of instruction to other persons, but seem to be tokens of divine regard toward the individuals themselves. "A stranger intermeddleth not with" the satisfaction which they convey. Of the latter description was the discernment of the spirits of men which Mr. Bramwell at times appeared to possess. He was neither accustomed to speak of it in public, nor in the company of friends. Its effects have been frequently noticed; and, indeed, his occasional exercise of it in the presence of others was the only method by which it ever became visible. Mr. Thomas Jackson, the good man who is the narrator of the preceding anecdotes, gives the first of the following instances, and Mr. Stones, a zealous itinerant preacher, has communicated the others.

"A woman with whom I was well acquainted, and who had been a member of the Methodist society for many years, came into our house one day when Mr. Bramwell was with us. He looked earnestly at her, and said: 'Woman, you are a hypocrite! and if you do not repent and become converted, hell will be your everlasting portion.' He then added: 'I know you will hate me for thus speaking the truth.' I was amazed at the abruptness of his manner and the strong language in which he expressed himself; and not the less when I reflected on the person to whom all this had been said, because I entertained a high opinion of her religious character. But I was soon convinced of the truth of Mr. Bramwell's words; for the poor woman had departed self-condemned and humbled under a consciousness of her guilt. She sent for me late in the

evening of the same day, and desired me to pray with her, as she felt herself in great distress of spirit. I found her calling to 'remembrance from whence she had fallen.' She was in a hopeful state of repentance, and desirous of 'doing the first works.' I therefore complied with her request and poured out my soul before the throne of grace in earnest intercessions. In the course of a few hours, the Lord was pleased to manifest His mercy to her, and by 'His Spirit bore witness with her spirit that she was a child of God.' Her joy was excessive, and she has been often heard to declare that if she had died in the state of mind which Mr. Bramwell saw her, she must have been eternally lost."

"One day," says Mr. Stones, "as he and I were going together to visit the sick, we passed a public-house, out of which came a man just as we had got beyond the door. When we had proceeded a little further, Mr. Bramwell groaned in spirit, and said: 'The Lord have mercy on that man! Do you know who he is?' I replied: 'Yes, sir! Do you?' 'No,' he said, 'but this I know, that he is a perfect infidel.' 'Dear Mr. Bramwell!' said I, 'do not say so.' He replied: 'He is a perfect infidel!' It is a remarkable fact that this very man, to my certain knowledge, was then, and for aught I know to the contrary, is still, such a character for infidelity and profaneness as, perhaps, has not his equal in all of Yorkshire, if in the United Kingdom."

"One night as I was preaching at Birstal, a man, who was a stranger to all present, either in pretence or reality, fell ill and had to be taken out of the chapel. The account which he afterwards gave of himself was, that he came out of Lancashire (from Leigh or its vicinity), was in search of work, had had nothing to eat for three or four days, etc. One of our friends took him home and gave him a night's lodging. The next morning two of the friends came to me and expressed a desire to beg something for the relief of the poor man. I immediately headed the subscription list with the small sum which I considered it my duty to give; and they went around the village to obtain what they could from others.

In the meantime, Mr. Bramwell came home out of the circuit. I related the whole affair to him. He wished greatly to see the man himself; and I went with him to the house where the man had lodged during the preceding night. We found him within; for he was waiting to receive the money which the friends were collecting for him before he took his departure. The man very pathetically related his tale of woe to Mr. Bramwell. His account appeared to me to be quite rational, accurate and ingenuous; it pierced me to the bottom of my heart. While the man was rehearsing his troubles, Mr. Bramwell had his eyes closed, and frequently groaned in spirit. At length he lifted up his head and looked at the man with an eye that seemed to pierce him through, and said: 'Tell me! Is there not a bastard child in all this?' The man appeared to be thunderstruck; he began to tremble, faltered in his speech, and at length confessed that he had

left home to avoid the payment to an illegitimate which the law exacted. Mr. Bramwell very faithfully warned him of his sin and danger, and advised him to go home, desist from his evil practices and turn to God with purpose of heart. The man expressing some reluctance about returning home, Mr. Bramwell threatened to have him taken up as an impostor if he did not leave the town immediately. We watched him out of town, and were glad that he had gone away without his booty. Mr. Bramwell afterwards assured me that, to the best of his recollection, he had never seen the man before."

As an illustration of, and testimony to, the fact of mind-reading, the editor relates below a singular experience of his own some years since in the city of Detroit.

REV. PRINCIPAL AUSTIN'S EXPERIENCE WITH A MIND-READER.

In the spring of '94, I was returning from the Ohio State Sunday School Convention, where I had delivered a lecture on "Palestine, the Fifth Gospel," and having a short time to wait in Detroit for Michigan Central connection, I noticed the reports of a celebrated mind-reader who was then giving experiments in that city.

Having had, for many years, an earnest desire to witness a genuine case of mind-reading, I resolved to call upon this man and witness, if possible, an exhibition of his powers. I may say that I had witnessed, some years before, the experiments of Cumberland in his so-called feats of mind-reading, but having been able, with very little practice, to duplicate nearly all his performances, I had long ceased to regard the most successful experiments in which there was bodily contact with the experimenter as tests of mind-reading, and had, indeed, formed my own theory in explanation of such experiments, which I was pleased to see verified by the experiments made by the Society for Psychical Research.

I had previously called on a number of professional mind-readers, but had never been able to secure any satisfactory evidence that the ideas and emotions of one mind could be conveyed to another mind except through the recognized channels. Accordingly I called upon this Mr. W.—, but found, after a few minutes' sitting, he could not give me a successful experiment.

On expressing my disappointment and mentioning my previous attempts to secure some satisfactory evidence of this power—if it really existed—and expressing a doubt as to such a power, he confidently affirmed that, under certain conditions, mind could communicate with mind directly and without the ordinary channels of communication, and told me if I would call on a certain Mrs. C—r, a resident of Detroit, I would probably get a successful experiment in mind-reading. He assured me of her ability, of her sincere and religious character, and on the strength of his strong endorsement I called upon her. I found her in a beautiful home on — street. She was a lady of medium height, rather slender in body, with a thoughtful, pale face, which carried an air of devotion

constantly. I introduced myself as a student of mental science, anxious to test the power of mind-reading, and asked her for an experiment. She received me cordially in her parlor and asked me to be seated, taking a seat directly opposite and a few feet from me. Taking my hand for a moment she dropped it and, closing her eyes, appeared to pass almost instantly into a kind of sleep. Almost immediately she began talking rapidly and loudly in quite another tone from her ordinary speech. I remember quite well her opening statement, and after that will give in summarized form the chief things said to me:

"Sir, I perceive you surrounded by a great crowd of young people. (I had been for nearly fourteen years Principal of Alma College, St. Thomas, Ont., which position I now hold). Your work is glorious and you and your comrades are carrying heavy burdens. You seem to me like a company of men in a field, with ropes over your shoulders, all striving to draw a stone-boat well filled with stones. The burden is heavy and will so continue, but gradually lightening with coming years. (We had been, and were then, laboring under heavy debt, and her prediction as to gradual lightening of the load upon us seems justified by subsequent events). . . . You have been a term of years in your present position, coming from the east, where you were located near a great river. (We spent our three years preceding my college appointment at Prescott on the St. Lawrence)."

In a number of her statements she gave remarkably correct accounts of a general character concerning myself and my work, and I could not say that any one statement—though she gave a number of particulars—was incorrect. For example, she particularly referred to one of my fellow-laborers with whom I had been associated a long time, describing very well his general appearance, etc. (Prof. Warner, the Vice-Principal of Alma College, associated with me for fifteen years at Alma, had been a college mate for some years at Albert University, Belleville, Ont.)

Still I professed to be unsatisfied and demanded a more particular test. I said: "Madam, you are able to read the mind, and if so, you can mention the name of my associates in labor." "Ah, sir," said she, "you have asked me a hard thing." "I came for that very purpose," I said, "and nothing but a most particular fact will satisfy me you can read the mind."

"Sir," said she, "you must know there are two classes of mind-readers—those who see as in a vision what they relate—clairvoyant—and those who hear what they relate—clairaudient. Very few have the spiritual sight and hearing both well developed; what I have told you I have seen as in a series of pictures. My spiritual hearing is not well developed—though I hear a great deal—but all I hear is confused; I cannot well distinguish the sounds from each other. I am hearing names all the time I am in your presence; I will try and get you one or more."

And then for some little time she was silent; a look of most intent earnestness came over her face. Her whole being seemed to resolve itself into hearing, so intently did she seem to listen. The stillness was death-like and oppressive, when all at once, with a sudden spring as if she would leap from her seat, she cried out loudly: "Professor—Professor—Professor W—I can't get the rest of the name. He is a professor and his name begins with W."

I was astounded, and yet fully convinced of the fact of mind-reading from that hour, for Prof. Warner had been my intimate co-laborer for fifteen years. I never saw Mrs. C——r before or since.

MR. BLACKBURN'S EXPERIMENTS.

The following account of a series of most remarkable experiments, under direction of the Society for Psychical Research, showing unmistakably, we think, what is known as will-impression, is taken from "Mind-Reading and Beyond," published by Lee & Shepard, of Boston:

Mr. Blackburn, of Brighton, an associate of our Society, and who is a very painstaking and accurate observer, had obtained remarkable results in thought-reading, or will-impression, with a Mr. G. A. Smith, a young mesmerist living at Brighton.

We entered into correspondence with Mr. Blackburn, who thereupon took the trouble to send us a paper recording in detail his experiments with Mr. Smith. These statements appeared to be so carefully made that two of our number, Mr. Myers and Mr. Gurney (Mr. Barrett being unable to go at the time), arranged to pay a visit to Brighton personally to investigate the joint experiments of Mr. Blackburn and Mr. Smith. These gentlemen most obligingly placed themselves at our service, and a series of trials were made in our own lodgings at Brighton. The results of these trials give us the most important and valuable insight into the manner of the mental transfer of a picture which we have yet obtained.

Mr. Blackburn has frequently practised thought-reading with Mr. Smith; but at the time when our first experiments were made, he had been accustomed to hold Mr. Smith's hand, or touch his forehead, with a view to communicating the impression. No unconscious pressure, however, could have communicated to the subject the definite words and pictures enumerated below. Though some of the early experiments are not striking, we prefer to give the whole series, that a due estimate may be formed of the chances against mere coincidence as an explanation.

Experiments made at our own rooms, Brighton, December 3rd, 1882.
Present: Mr. Edmund Gurney, Mr. F. W. H. Myers, Mr. Douglas Blackburn, hereafter called B., and Mr. G. A. Smith, hereafter called S.

S. was blindfolded at his own wish, to aid in concentration, and during the experiment sat with his back turned to the experimenters.

B. holds S.'s hand, and asks him to name a color, written down by one of us and shown to B. It is needless to say the strictest silence was preserved during each experiment.*

	COLOR SELECTED.					ANSWER.				
<i>Expt.</i>	1.	Gold	.	.	.	Gilt, color of picture frame.				
"	2.	Light wood	.	.	.	Dark brown, slaty.				
"	3.	Crimson	.	.	.	Fiery-looking, red.				
"	4.	Black	.	.	.	Dark, black.				
"	5.	Oxford Blue	.	.	.	Yellow, gray, blue.				
"	6.	White	.	.	.	Green, white.				
"	7.	Orange	.	.	.	Reddish brown.				
"	8.	Black	.	.	.	I am tired, and see nothing.				

After a rest, *numbers* were then tried in the same way.

	NUMBER SELECTED.					ANSWER				
<i>Expt.</i>	9	.	.	.	.	35	.	.	.	34
	10	.	.	.	.	48	.	.	.	58
	11	.	.	.	.	7	.	.	.	7

Several trials of colors and numbers were now made with S. and B. in separate rooms, which failed. *Names* were next tried, written down and shown to B., who then took S.'s hand as before. There was, as usual, no sound nor movement of the lips on the part of anyone.

	NAME CHOSEN.					ANSWER.				
<i>Expt.</i>	12.	Barnard	.	.	.	Harland, Barnard.				
"	13.	Bellairs	.	.	.	Humphreys, Ben Nevis, Benaris.				
"	14.	Johnson	.	.	.	Jobson, Johnson.				
"	15.	Regent Street	.	.	.	Rembrandt Steeth, Regent Street.				

Two names were then tried without any contact, as follows:

	NAME CHOSEN.					ANSWER.				
<i>Expt.</i>	16.	Hobhouse	.	.	.	Hunter.				
"	17.	Black	.	.	.	Drake, Blake.				

Contact between S. and B. was now resumed by our express desire, as the increased effort of concentration, needed when there was no contact, brought on neuralgia in B.

	NAME CHOSEN.					ANSWER.				
<i>Expt.</i>	18.	Queen Anne	.	.	.	Queechy, Queen.				
"	19.	Wissenschaft	.	.	.	Wissie, Wissenschaft.				

* Nothing was said when S. named the color, and where more than one color is mentioned he gave the colors successively without fresh question.

As B. was ignorant of German, he mentally represented the word "Wissenschaft" in English fashion.

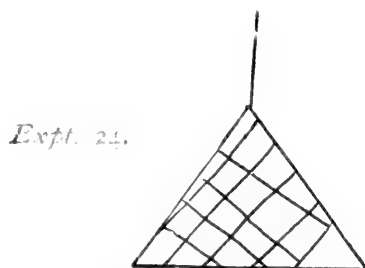
Pains were then experimented on. One of us held a sofa cushion close before S.'s face, so that vision of anything on the other side of it was absolutely impossible (he was also blindfolded); and the other pinched or otherwise hurt B., who sat opposite S., holding his outstretched hand. S. in each case localized the pain in his own person, after it had been kept up pretty severely upon B.'s person for a time varying from one to two minutes.

	PART RENDERED PAINFUL.	ANSWER (BY POINTING).
<i>Expt.</i> 20.	Left upper arm	Left upper arm.
" 21.	Lobe of right ear	Lobe of right ear.
" 22.	Hair on top of head	Hair on top of head.
" 23.	Left knee	Left knee.

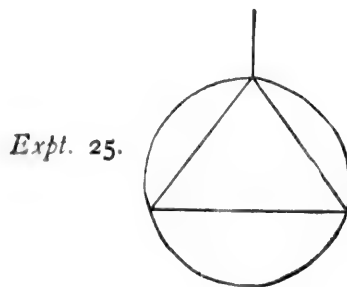
These experiments were very striking in the accuracy of the indications given by S. This form of transmission of sensations might with advantage be more widely attempted.

We next drew a series of diagrams of a simple geometrical kind, which were placed behind S., so that B. could see them. S. described them in each case correctly, except that he generally reversed them, seeing the upper side of the diagram downward, the right-hand side to the left, etc.

Next day (December 4) we varied this experiment, thus:



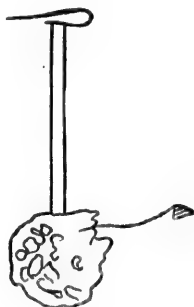
DESCRIPTION.—A triangle, with apex *downwards*; and some loose lines.



DESCRIPTION.—Triangle in a circle, and straight line pointing *downwards*.

Expt. 26.—A large arrow was drawn, and variously moved about, in order to discover whether the reversal of the image was maintained. In every case it was described as pointing to *right* when it pointed to *left*, *downwards* when it pointed upwards, and so on.

Expt. 27.—Figure held up-side down as shown.



DESCRIPTION.—I see a sort of circle; a streak, with a lump at the top; an "Aunt Sally" sort of thing.

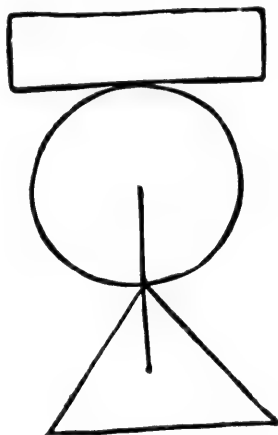
One of us, completely out of sight of S., drew some figure at random, the figure being of such a character that its shape could not be easily conveyed in words; this was done in order to meet the assumption that some code—such as the Morse alphabet—was used by S. and B. The figure drawn by us was then shown to B. for a few moments—S. being seated all the time with his back to us and blindfolded, in a distant part of the same room, and subsequently in an adjoining room.

B. looked at the figure drawn; then held S.'s hand for a while; then released it. After being released, S., who remained blindfolded, drew the impression of a figure which he had received. It was generally about as like the original as a child's blindfold drawing of a pig is like a pig; that is to say, it was a scrawl, but recognizable as intended to represent the original figure. In no case was there the smallest possibility that S. could have seen the original figure; and in no case did B. touch S., even in the slightest manner, while the figure was being drawn.

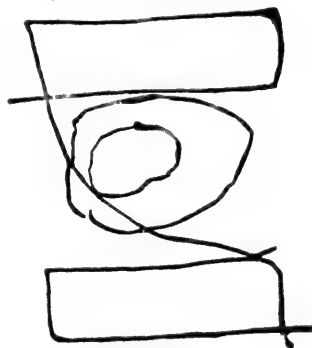
In one case, No. 6 in the series, the copy may be said to be as exact as S. could have drawn it blindfold if he had previously seen the original. The figures were not reversed on this day, as they had been on the previous one.

The whole series of figures (nine in number) are given in the accompanying plates. The number indicates the order in which they were drawn; the original drawing made by us is shown in the upper half of the plate, its reproduction by S. on the lower half.

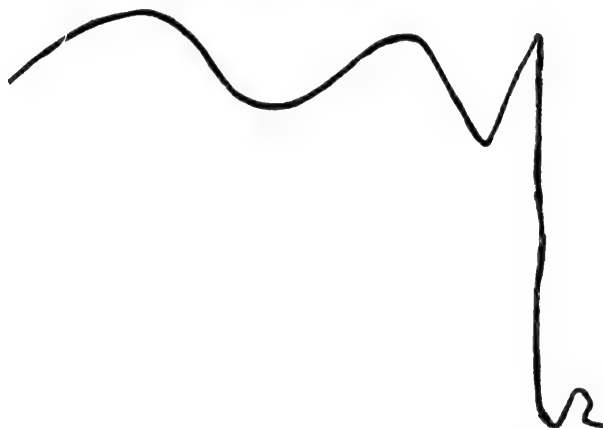
No. 1.—ORIGINAL DRAWING.



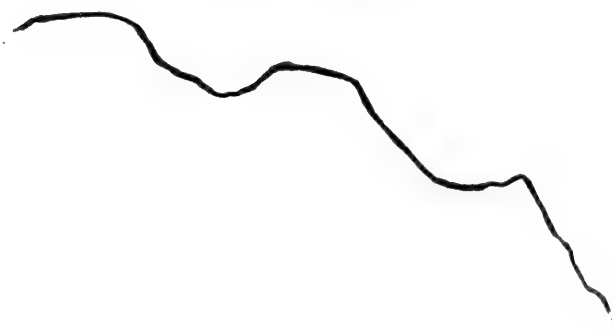
No. 1.—REPRODUCTION.



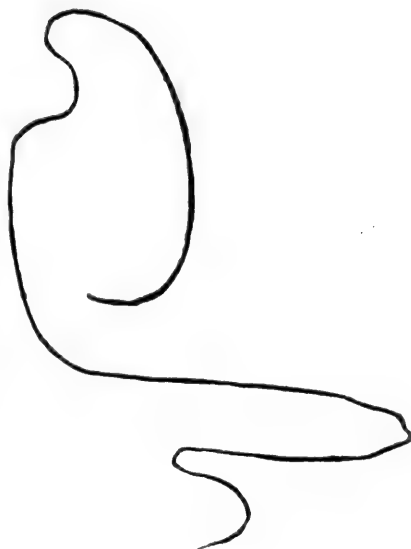
No. 2.—ORIGINAL DRAWING.



No. 2.—REPRODUCTION.



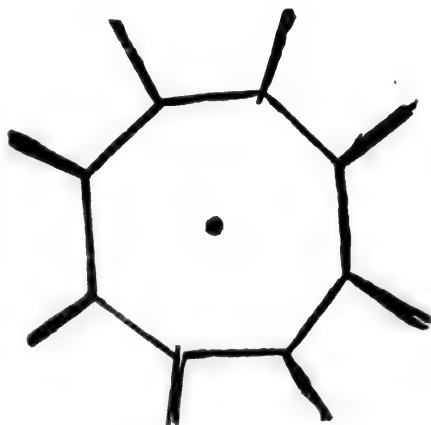
No. 3 — ORIGINAL DRAWING.



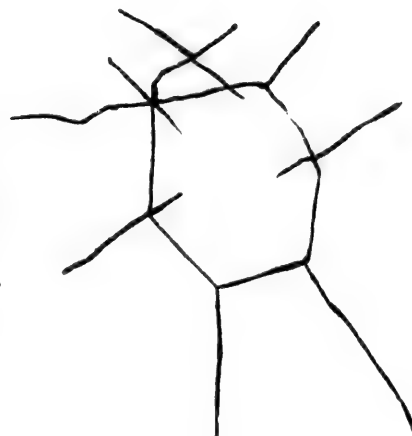
No. 3 — REPRODUCTION.



No. 4 — ORIGINAL DRAWING.



No. 4 — REPRODUCTION.



CHAPTER X.

HYPNOTISM.

Introduction by the Editor.

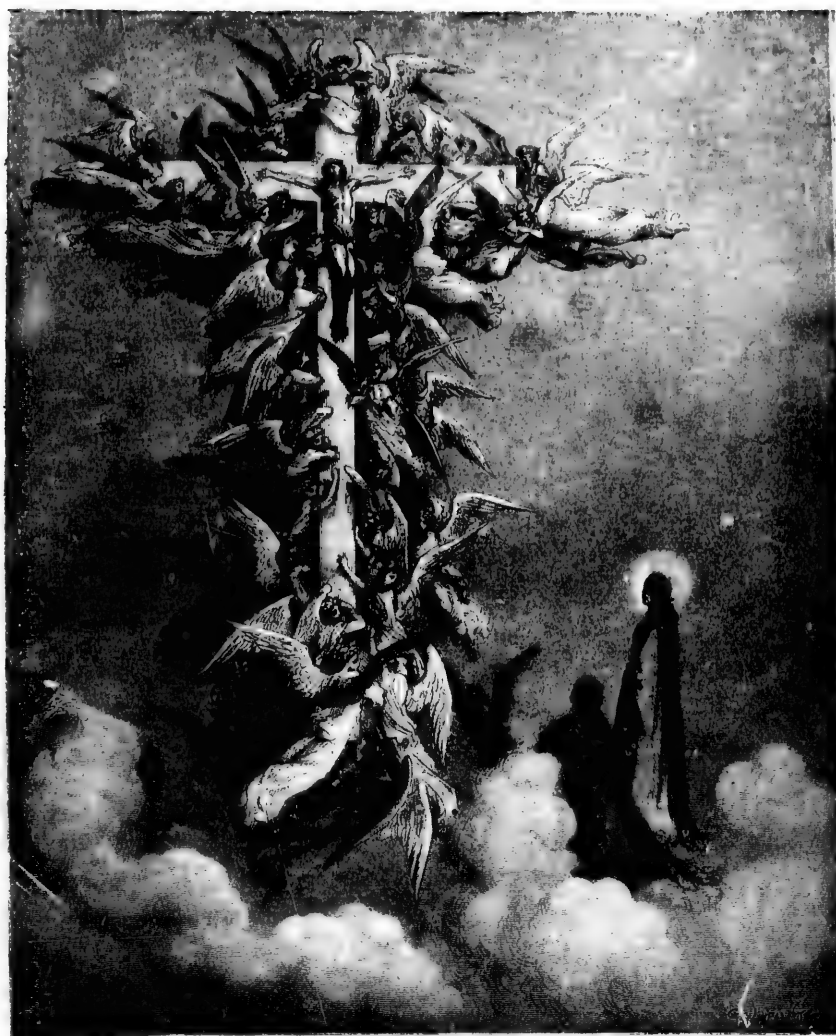
THE phenomena, now known as Hypnotism and Somnambulism, and formerly called Animal Magnetism or Mesmerism, were known and used from the earliest times in the service of mysticism, prognostication and religion, by priests and fakirs, Greek oracles and Roman sibyls, by magicians, conjurors and exorcists.

Fredrik Björnström, in his learned work on Hypnotism, declares that at certain festivals of ancient Egypt, women and children were wont to be inspired by the god Apis and so entered into prophetic trance. There was belief in rapping spirits in Babylon. In the temple of Ceres, in Achaia, there was on the bottom of the well a mirror in which the priests could produce the image of the sick for whom a cure was sought. In the temple of Apollo, at Delphi, the priestess was seated on a tripod, placed over a chasm in the ground, from which sulphur fumes arose. She was soon in a hypnotic trance, during which she transmitted her oracles from the gods just like a somnambule. The Greek and Roman sibyls were clairvoyant only at times. The skill of the Indian fakir is almost incredible and is, doubtless, produced largely by hypnotism. After the introduction of Christianity the belief in the divine origin of these phenomena ceased, and they were looked upon as works of the devil, and those who possessed such power were regarded as possessed or bewitched. These witches, who were inhumanely persecuted, were really somnambules, easily passing into the hypnotic condition.

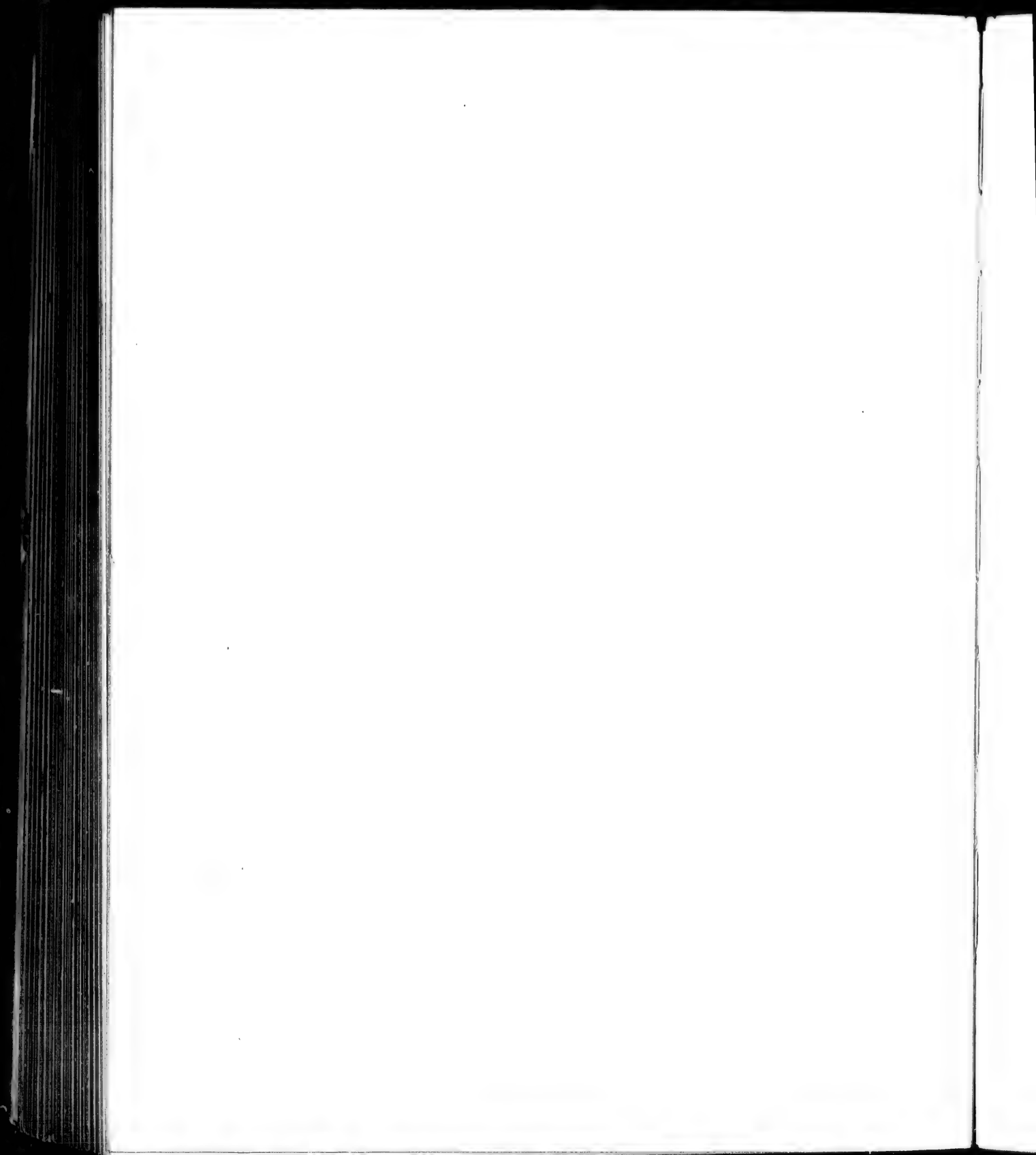
We quote from Björnström :

Some showed great clairvoyance concerning both past and future things. Others displayed a marvelous development of the senses and heard the slightest noise from immense distances. Some spoke in foreign languages, which they did not know when in normal condition, as in the case of the fanatics of Auxanne (1652); they could also read the secret thoughts of others, and obeyed involuntarily orders that had been thought but not uttered.

The descriptions of the conditions of the *obsessed* correspond thoroughly with what is now seen in the *hypnotized*: tetanus, catalepsy, lethargy, somnambulism, and often also hystero-epileptic convulsions. They also lost the memory of what they had said or done during the ecstatic state. In some, this excited state of the nervous system changed to real mental disease, which often took that form of insanity in which the patient imagines himself transformed into an animal, as a wolf, *lycanthropy*, or into a vampire, *vampirismus*, *lamismus*.



VISION OF ANGELS CLINGING TO THE CROSS.



(lamiavampire). The remedy consisted in *exorcism*, or the efforts of the priests to conjure away the evil spirits, by which a kind of hypnotic manipulations were used.

These nervous conditions show great contagiousness. In the beginning of the 18th century, a single Calvinist, hailing from a village in Dauphiné, was sufficient to impart a prophetic spirit to the whole population. By a magnetic inspiration of this spirit through the mouth of some persons, who afterwards communicated it to others, no less than 8,000 or 10,000 prophets arose in Dauphiné, Vivarais, and the Cevennes. Men, women, children, old men, all prophesied the future. Children, three years old, who never before had spoken anything but the *patois* of the province, now, during the trance, spoke the purest French with astonishing ease, foretelling the speedy destruction of the Papistic Babylon.

In Egypt, there is a sect that for forty centuries has practised hypnotism. In the middle of a white porcelain plate they draw with pen and ink, two triangles that cross each other, fill the figures with some cabalistic words, and pour oil over the plate to make it more shiny. By staring for some minutes at the middle of the triangles young people easily fall asleep and enter the somnambulistic state. Others use only a ball of crystal. Similar agencies are used by Arabic sorceresses and Morocco marabouts. The former draw in the hand a circle with a black spot in the centre. Staring at this spot soon produces hypnotic sleep and loss of sensibility. The latter place on a table, covered with a clean cloth, a bottle filled with water in front of a lamp, and sleep is produced by fixing the eyes on the light in the focus of the bottle. In Constantine, the members of the tribe of the Beni-Aïaoussa sit down in a circle, amid music from drums and castanets, and perform first a number of voluntary swaying movements, until with foaming mouth, staring eyes, and bodies dripping with perspiration, they fall into convulsions and insensibility, during which they pierce their flesh with daggers, walk on red-hot iron, swallow pieces of glass, etc., without the slightest pain, and finally, exhausted, fall into deep slumber.

Friedrich Anton Mesmer, who gave his name to this class of phenomena, was born in 1734, on Lake Constance, and pursued his medical studies in Vienna. In 1766 he began to use mineral magnetism as a remedy, and explained its action by the existence of a similar quality in the human body. He soon came to hold magnetism as a quality of all bodies, the link which binds together the whole creation.

"Through certain manipulations (such as touching, stroking, in a word, 'magnetizing'), even simply by merely a strong act of the will, one can," he says, "produce this power in persons, impart it to others, and cause the most marvelous and wholesome effects." The magnet now became superfluous, and cures were performed by only the newly-discovered animal magnetism. By



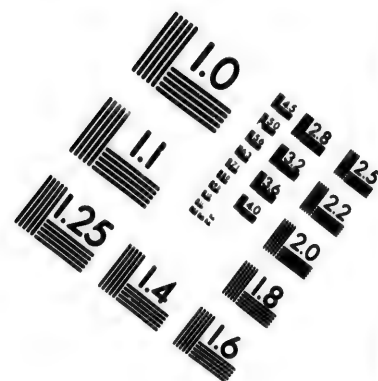
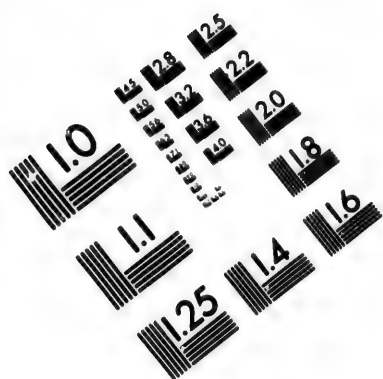
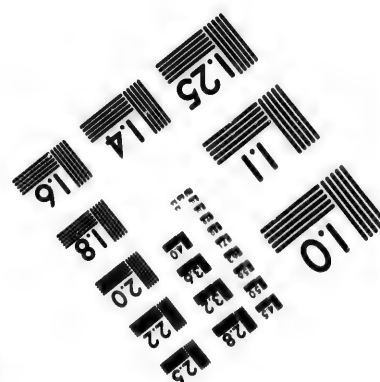
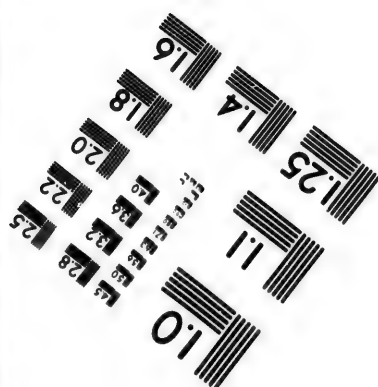
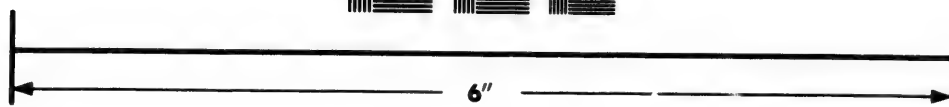
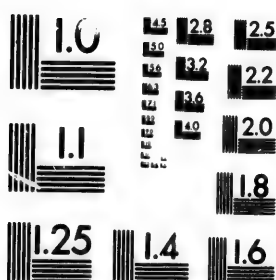


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medical men and physicists, however, he was considered a juggler, who made his cures through hidden magnets. His letters to most of the learned societies of Europe were left unanswered, except by the Academy of Berlin which declared his theory fallacious.

To the English surgeon, James Braid, of Manchester, who in 1842 published his work "*Neurypnology*," belongs the merit of having taken animal magnetism out of the dark region of charlatanry and brought it into the clear light of science; of having proved that its phenomena do not depend upon a fluid transmitted from the magnetizer, but on nerve forces working within the organism of the one magnetized; and, finally, of having given the whole thing the more suitable name of hypnotism. In order to expose the impostures of mesmerism, he began, in November, 1841, to study the subject at the *seances* of Lafontaine. He then found that at least one phenomenon did not depend upon imposture, viz., the spasmodic closing of the eyelids. Thinking that this spasm must result from fatigue in certain muscles of the eye, he had his friend Walker to gaze fixedly at the neck of a bottle, and within three minutes his eyes closed, tears ran down his cheeks, his head drooped—a sigh, and he fell into a deep sleep. The experiment was repeated on Braid's wife and on a servant girl, with the same result. He now tried the procedures of the magnetizers with equal success. From this he concluded that the magnetic phenomena must be attributed to a disturbance of the nervous system, produced by the concentration of the visual powers, the absolute repose, of the body, and the fixing of the attention; that all depended on the physical and psychical condition of the subject, not on the will of the magnetizer or on any magnetic fluid, or on any general mystic agent. Accordingly, he let the subjectivity of the sleeper play the main rôle, and he explained numerous somnambulistic phenomena by a morbidly increased sensibility—*hyperæsthesia*.

Hypnotism is derived from the Greek *hypnos*, sleep, and is the science of the sleep-like state which shows itself in various nervous phenomena, and is produced in certain persons susceptible to its influence by influences exerted by another acting on the nervous system, and also by spontaneous action. Several important questions arise. *Who can be hypnotized?*

Formerly it was supposed that only weak, sickly, nervous persons and especially hysterical women were susceptible to hypnotism. Later experiences, and particularly the elaborate statistics of Lièbault, of Nancy, have shown that *almost anybody can be hypnotized*. A difference, however, must be made between those whom it is easy and those whom it is difficult to hypnotize. Among the former belong, without doubt, the *hysteric*; but otherwise physical weakness gives no special predisposition. The willingness of the subject, his passivity and power to concentrate the thought or attention on the intended sleep have more importance. Thus it has been found that even the strongest men from

the lower classes (mechanics, laborers, soldiers), are more easily put to sleep than intelligent persons, who voluntarily or involuntarily, let their thought wander to various objects which distract the attention. It will often be found that those who cannot be hypnotized in the first, second or third *seance*, yet succumb to renewed patient efforts.

The oftener a person is hypnotized, *the sooner and more easily will he fall asleep*. Medium intelligence seems also to be favorable, for the reasons mentioned above. On the other hand, it is impossible to hypnotize idiots, and very difficult *to do so with the insane*; but if it succeeds at all with the latter, *they can be cured through suggestion, as Voisin has shown*.

Hypnotism has already been largely used as a remedial agent in many nervous disorders, and doubtless has a much wider field of usefulness in the future. Hypnotism in itself can also be used without the aid of suggestion, as an anodyne and as a means of soothing and invigoration, because of the sleep and insensibility it produces. On account of these qualities, hypnotism has been used for sleeplessness, for occasional aches and to make surgical and obstetrical operations free from pain. But these purely hypnotic effects are also strengthened and prolonged by suggestion. The difference is easily understood. If I put a patient, suffering from some pain, into so deep an hypnotic slumber that he becomes insensible, the ache will disappear during the sleep, but will continue when he awakes, unless the pain was of such a nature that, like a short paroxysm, it has ceased of its own accord during the time he was asleep, just as it would even if he had been awake. A more lasting pain, however, is relieved by hypnotism only during the sleep; but if the suggestion be added that the pain shall not be felt at the awaking, the ache, which would otherwise have begun anew at the waking, is often checked. Thus, suggestion in this case gives an important addition to the effect of hypnotism.

It goes without saying that it has its first and best field of action in diseases of the nervous system, and among these, principally in functional or dynamic disturbances—those which do not depend on any perceptible destruction of tissue or organic defect in the nervous system—and preferably, such disturbances as have been caused by imagination or in a psychical way. But we have also reason to expect some effects on pathological states of the lower organic or vegetative life.

A brief summary of the results that have already been gained by magnetic, hypnotic or suggestive therapeutics, will show us in what measure these expectations have been fulfilled.

The "wonder-cures," which have in all ages been made by oracles, priests, exorcists, charlatans, magicians and "wonder-doctors" in general, have almost all been achieved through hypnotism and suggestion, although the visible means have alternately been oracular responses, magic sentences, exorcisms, laying on

of hands, holy wells, sweating-cloths, amulets, relics, magnetized tables, magnetized trees, homœopathic globules, bread-pills, colored water, etc.

That Mesmer, Puységur and many magnetizers have cured various nervous ailments admits of no doubt. Braid also endeavored to make hypnotism a curative agency, and in many cases he had decided success. But what interests us most is to find out whether besides Braid, other educated physicians and noted scientists have also succeeded in using this agent in the service of therapeutics.

Among the first experiments we find the endeavors of surgeons to use magnetic sleep as an anodyne in more serious operations. As early as 1829, Cloquet succeeded in this manner in amputating without pain a woman's breast. In 1845, Loysel of Cherbourg made painless amputation of a leg. Broca and Follin used hypnotism when making incisions in ulcers; also Velpeau and other French surgeons made use of hypnosis as an anodyne in their operations. Most of them, however, found chloroform more convenient.

From 1850 to 1860 hypnotism was used on a large scale by Dr. Esdaile, head-surgeon at the hospital of Calcutta. In six years he performed six hundred operations on hypnotized Hindoos, and a committee of surgeons and physicians appointed by the Indian government testified to his great success, which was chiefly derived from the fact that the most difficult operations could usually be made without a sign of pain from the patient, and without memory, when they awaked, of what had been done to them. The Hindoos, however, are said to be very susceptible to hypnotism.

A few obstetricians have also successfully used hypnotism to render delivery and obstetrical operations painless. But those who have done most to exhibit the great power of hypnotism and suggestion in the curing or alleviation of various internal complaints (especially of the nervous system), are first of all by many years Liébault and the physicians of Nancy, and in later years Bernheim with others, as well as some Paris physicians, such as the psychiaters Voisin and Luys, also Fontan and Ségard, two Toulon doctors, and Delboeuf, of Belgium.

We give below from Bgörnström's work several accounts of hypnotic treatment of diseases:

The second case was that of a hystero-epileptic girl, twenty-five years old, who for five years had had frequent and violent maniacal attacks, with hallucinations and delirium. She was hypnotized during the attacks, but with great difficulty, as five nurses had to hold her and her eyelids had to be forced open to compel her to stare at the magnesium light. In the beginning it took one or two hours to put her to sleep. Suggestion decided how long she should sleep—usually twenty-three hours and a half. Thus during the attacks she was kept unconscious for seven days and nights, except for half an hour each day, for to-

wards the end of the half-hour she again began to become maniacal. While she had always before refused to take medicine or food during the attacks, she now willingly took these during the hypnosis. Towards the end of the treatment, which lasted four months, she was kept asleep only three-fourths of the time. After awhile the attacks ceased entirely, and did not return during the fifteen months that have since elapsed, and the woman became "polite, sociable," and even "amiable," and got a position at La Salpêtrière as laundress.

The third case was that of a girl twenty-five years old, with erotomania and maniacal attacks with hallucinations of sight and hearing concerning an imaginary lover. These hallucinations ceased almost immediately after the first hypnosis, during which she was forbidden to see or hear the lover any more, and she soon became entirely well.

The fourth patient was a seamstress, seventeen years of age, who had lost her step-father. She fell into deep melancholy, refused her food, and had hallucinations in which she heard and saw her deceased step-father. By suggestion under hypnosis she was soon cured.

The fifth case was a hysterical married woman, twenty-five years old, with visual hallucinations, ideas of poisoning, hemi-anæsthesia, and color-blindness of the left eye. She was relieved of all these symptoms and became well through suggestion under hypnosis.

The sixth case, a woman forty-eight years of age, with severe melancholy hallucinations of sight and hearing and suicidal tendency, was cured in the same way in three *seances*.

All these cases were treated at La Salpêtrière, and the results were corroborated by the assistant physicians.

Among the most important diseases which have been the objects of the hypnotizer's successful experiments, may be mentioned alcoholism and the morbid thirst or dipsomania, which borders on insanity. Here, too, Voisin has rendered distinguished service. But Fontan and Ségard also speak of successful cures. The following are instances from the last named :

T., a smith, thirty years old, was admitted to the hospital of Toulon on account of gastro-enteritis and *delirium tremens*. His appearance was that of a drunkard: red face; red and sore eyes; general tremor; he suffered from insomnia with terrible nightmares; hallucinations of hearing even in the daytime; no appetite; thick-coated tongue; constipation after previous diarrhœtic evacuations; had had three attacks of delirium during the previous days; was gloomy and uneasy; speech incoherent; was cared for in an isolated room. The first attempt to hypnotize him failed; by the example of another patient he was afterwards successfully put to sleep. Suggestion on the thirty-first of August: "No delirium; no nightmare; sound sleep: three or four evacuations to-morrow." Upon awaking he was somewhat dazed, but remembered the

suggestion. During the night he slept well, without dreams—something very unusual—and later in the day he had two evacuations. Suggestion, September 1st: "You will have no more tremor; you will have neither dizziness, nor delirium, nor fear; sleep without dreams; better appetite."

Sept. 4. Since the first suggestion he had suffered neither from sleeplessness nor from nightmare or hallucinations. He was contented, ate a great deal, and had five or six diarrhœtic evacuations every day. Suggestion: "T. should have only two operations a day."

Sept. 16. Quiet as before; no diarrhœa since the last suggestion.

Sept. 21. Bad dreams and diarrhœa had reappeared; otherwise all right. Suggestion: "T. must not dream or be frightened; the nights should be calm; only one good evacuation a day."

Sept. 24. Again some uneasiness after three days and nights of perfect quiet. Suspicion that he had procured some liquor. Suggestion: "No uneasiness. Sleep every night for ten hours without fear and without dreams; absolutely forbidden to taste liquor." Upon awaking he showed great fear of drinking.

Sept. 28. Since the last *seance* no disturbance, no feeling of sickness. The nights excellent; the appetite good; the general condition very satisfactory. Digestion normal. Before his dismissal, he was given one more suggestion, to keep away from strong liquors. He took an oath to do so. The physician, however, did not put much faith in his word and has not heard anything of him since.

We give one more cure effected by hypnotic suggestion as practised by Voisin:

The fourth case was still more difficult, but the success was all the more brilliant. This patient was also a woman, forty-five years old. For twelve years a widow, she had tried to drown her sorrow in the cup. Especially during the last seven years, she had been in the habit of getting thoroughly intoxicated with wine or brandy several times a month. Her temper had become abominable; she had constant scenes and quarrels with her children; she did not care for her home; she had constant thirst, and said she would drink till she became insane. She did not sleep any more, had the most horrible hallucinations, had to be watched at night, wished to smash everything, also had suicidal tendency; for several days had refused to leave her bed and had had slimy vomits. She detested everything that she had loved before: both her children, God and religion.

Only with difficulty was she persuaded to receive V., on the eighteenth of July, 1887. She turned her back to him, did not wish to see any physician, vomited and complained of pain in the pit of her stomach, and of extreme thirst; she asked for wine. First, ordinary means were prescribed to alleviate the

vomiting. These succeeded. On the twenty-second and twenty-third of July, V. tried in vain to hypnotize her. The third attempt, on the twenty-fourth, was successful. Although she gave no sign that she heard anything, she was given the following suggestion: "No thirst, except at meals; not to drink between these; at the meals only two glasses of diluted claret: to shun undiluted wine, brandy and *liqueurs*. This is the way to regain your health and happiness."

July 25. She had not felt any more thirst except at meals. She was quiet and had not attempted to drink either wine or cordials. She was then hypnotized more profoundly than on the previous day. To the former suggestions was added: "To sleep for six hours during the night—from eleven to five."

July 26. Her sleep lasted exactly the prescribed time. She was calm and did not vomit any more; the pain in the pit of her stomach was gone, but she still had a headache. Lethargic hypnosis; the same suggestions with the addition: "No nightmare, no headache."

Aug. 2. Everything satisfactory except her headache, which remained in the daytime. At the request of her brother, she was then given the suggestion to occupy herself with her household duties and with her children; to regain a quiet temper; to go to church and thank God for health regained, etc.; to thank her brother for his sacrifices for her sake; to no more have any thirst, headache, sleeplessness or nightmare.

On August 4, she met V. with the most cheerful countenance, said that she had been to church, and thanked V. with emotion. Her brother said that she had begun to take care of her house, was on good terms with her children, slept well, but had some headache. But her hand still trembled, so that she could not write a testimonial needed by her son. She was then easily hypnotized, and V. again gave her the usual suggestions, adding that she would without difficulty write him a letter of thanks. The next day she wrote the testimonial without trembling. On the seventh of August she wrote the following letter to Voisin:

"You have saved my life! You have succeeded in suppressing that thirst which consumed me, and which was my misfortune. You have given back to me the quiet sleep I had missed for so long. You have restored me to a happy existence, which was crushed by sorrow and suffering. You have awakened anew in me my old religious feelings; my temper is again good and mild; you have restored me to the normal condition in which I should have been, had I not lost my husband, and had I not been sick for so long. At mass, I shall pray for you and yours. A thousand times thanks! Receive, sir"—etc.

On the twenty-first of August Mrs. X. went into the country with her children, well and normal in mind and body.

In Professor Seymour's little work on Psychology we find the following

question, and the answers given by Professor Seymour are sufficiently instructive to merit their insertion just here :

QUESTION.—Have you any incidents in your experience which you can give us in favor of this position of performing amputations, and of curing paralysis?

ANSWER.—Yes! In the city of Toronto, on the 14th day of December, 1888, Dr. J. Hunter Emory, 33 Richmond Street East, invited me to his office to try an experiment of this kind upon a gentleman by the name of Charles Armstrong, who lives at 247 Spadina Avenue. The operation to be performed was the amputation of a finger. I went to the doctor's office at the time appointed, and was introduced to the patient, and the object of my presence was made known. Mr. Armstrong stated that he objected to taking ether, and was willing that I should try my power of magnetizing the arm; but at the same time he said he had but little confidence in my success, as he had been tried by several professional mesmerists, and had never been controlled. I told him I did not intend to mesmerise him, but simply intended to control the circulation of the blood and nerve fluid, so as to prevent his suffering. When he had seated himself in the chair, and the doctor was ready, commencing with the tips of the fingers of my right hand at the end of his fingers, and with the assurance of mind that the blood in his hand would recede back into his arm, as I drew my hand back over his arm. I moved slowly backward, and when I had drawn my hand clear back over his arm to the shoulder, I told the doctor I was ready. I then placed my right hand upon the patient's forehead, and the left hand just back of the hand that was being cut. The finger was taken off, and the patient was conscious of all that was going on during the operation; and, according to his own testimony (not only given to those who were present on this occasion, but also before the Canadian Institute, on the 22nd of the same month), he did not feel the slightest sensation of pain during the entire amputation, nor in sewing up the flesh, until the last stitch was being put in, which took place after I had withdrawn my influence from him. Nor was there a loss of more than from about six to eight drops of blood, during the ten or fifteen minutes that must have expired in sewing up the wound.

ANOTHER CASE OF PARTIAL PARALYSIS.

About two months ago Mr. Saul, of No. 10 Buchanan Street, Toronto, called on me one morning to go to see a lady in this city, who lives at No. 12 Maplewood Avenue. When I got there I found her suffering with rheumatic pains in the arms and shoulders. One of her arms was partially paralyzed, so much so that she had not been able to raise it above her waist for about sixteen or eighteen months. I took hold of her hand with my left hand and commenced rubbing her arm down straight from her shoulder, upon the naked skin. In about ten minutes after I entered the house she was able to raise her hand to the top of her head, and put it back to the back of her neck, and has had the use of her

arm ever since. I could give you many more instances of a similar character, but as these are within reach of your immediate confirmation by appealing to these persons (whose names and addresses I have given), I think them sufficient to illustrate the truth of our position; that the electric forces of the body of the patient will yield to the positive control of the mind of the magnetizer, who produces an impression, through the electric forces of his own body.

According to most authorities the hands, and especially the fingers, are the chief physical agent for effecting those changes in the nervous conditions of the patient which result in cure. From the earliest times the cure of sickness by the "laying on of hands" has been practised, and there can be no doubt that the hand itself is a storehouse of magnetic power. The hand is largely used in hypnotizing and also in de-hypnotizing, and everyone is conscious of those instinctive, automatic movements that lift the hand to the head in case of headache and of the relief that comes to those afflicted, from rubbing the head, especially by the hands of another person. Professor Seymour, in his *Psychology*, gives the following directions for operating upon the sick:

I will now proceed to give you some of the different methods of operating. Suppose you have a case of

BRAIN FEVER, OR INFLAMMATION OF THE BRAIN.

You should place your left hand on the back of the neck, just between the two shoulders of the patient, and with the tips of the fingers of your right hand, commence from the organ of individuality (just at the top of the nose), and draw your hand back over the top of the head, towards your left hand. When you have done this a few times, draw it from the same starting point, back over the sides of the head, towards the back of the neck, and down towards the left hand. When you have done this for a few minutes remove your left hand to the bottom of the spine, and with your right hand commence at the back of the neck and rub down to the left hand again for a few minutes; then place your left hand down to the feet, and with your right hand again at the end of the spine, rub down to the feet, until you have completed the circuit, from the positive pole in the brain to the negative in the feet. In such cases it would be well to wet the hair before commencing operation. The foregoing treatment will apply to headache as well.

CATARRH.

In a case of catarrh: Take a bowl of warm water, and dip the fingers of both hands in the water, and with the left hand placed upon the back of the neck commence with the fingers of your right hand placed on each side of the nose; rub up over the forehead, and back to the left hand at the back of the neck for several minutes; after which place your left hand down to the bottom of the spine, as in the case of brain fever, and with your right hand at the back of the neck, rub down the spine. Repeat this treatment every morning, and in a few

weeks you will find the most stubborn cases of catarrh will yield. In ordinary cases relief will be found after the first two or three treatments. The same treatment may be used for colds and influenza.

HEMORRHAGES.

To stop hemorrhage (suppose it to be a bleeding of the nose), take the finger and thumb of your right hand, one on each side of the nose, and rub up to the forehead, at the same time keep your left hand at the back of the neck. In all cases of hemorrhage the right hand should be applied as near the bleeding point as possible, and the left hand to the spot where you wish to attract the blood. After you have thus treated the case for a few minutes, then pass your hands over the body of the patient in general, in order to produce a general circulation.

TUMORS, SWELLINGS, ETC.

In cases of tumors, swellings, and enlargements of the glands, place your left hand at the most suitable point, a small distance from the tumor, and with your right hand commence to rub around the tumor at the edge of the swelling; or if there be inflammation around it, at the extreme edge of the inflamed part, then gradually move in toward the centre, and over the swelling. At first touch it lightly, then gradually press a little harder, and when you find you are able to press fairly heavy upon the swollen part, without the patient suffering any severe pain, then rub from the centre out towards the left hand, and enlarge your circuit until you have reached from the centre of the tumor to the nearest extremity of the body. Thus, if it should be a tumor in the neck, rub out towards the shoulders and down the arms to the end of the fingers.

PARALYSIS AND RHEUMATISM.

In case of paralysis of the lower limbs: Commence with your right hand on the head, and pass down over the spine with your left hand at the bottom. When you have made a few passes thus, then place your left hand at the feet and rub down the limbs, and out of the toes, and likewise the arms. In cases where the muscles are rigid wet your hands in warm water. Rheumatism may be treated in the same manner as paralysis.

TOOTHACHE, NEURALGIA, ETC.

There are two ways of curing the toothache; one is by calling off the mind, and concentrating the attention upon something else (upon the principle that there is no pain where there is no consciousness), and the other by attracting, or repelling the electricity which has become unduly concentrated upon the nerve of the tooth, to some other part of the body, and producing a balance of circulation. In magnetizing the nerve, place your left hand at the back of the head, upon the organ of concentrativeness, and with your right hand upon the tooth,

commence to draw up toward the left hand—always using the tips of the fingers. The same method will apply to neuralgia of the face and head.

SLEEPLESSNESS.

Where you find a patient troubled with sleeplessness, it is a good thing to place the feet in warm water for a few minutes before retiring, and treat magnetically as you would for brain fever; that is, moisten the hair, and beginning with the front part of the head, moving back over the top and sides with your right hand, and down the spine, and out at the extremities. In addition to this try to impress upon the mind of the patient the idea that he will find great relief from the treatment, and that he will sleep soundly.

From what has been said upon the treatment of diseases, you will perceive that in all forms of disease you use the right hand to scatter, and the left hand to attract the circulation. Hence, where there is debility, or an inactive condition of muscular or nervous power, you should apply the negative to such parts, with the positive to some other part where the circulation or action has been increased.

DEGREES AND EFFECTS OF HYPNOTISM.

Hypnotism causes changes in the physical and psychical life that border on the wonderful and the seemingly impossible. There are so many different degrees of the hypnotic sleep that no one description is generally applicable to the phenomena. Kluge, of Berlin, gives no less than seven different stages in his classification. They are as follows:

1. Waking: the sensory organs are still in full activity, but the limbs have slightly increased functions.
2. Half-sleep: incomplete crisis; feeling of heaviness in the eyes, which close; *but the patient can hear and is not yet asleep.*
3. Magnetic sleep: restful, deep, refreshing slumber, without memory on waking.
4. Simple somnambulism: talking and acting in the sleep under the influence of the magnetizer; the "*somniloque*" and "*crisoloque*" of the French.
5. Clairvoyance, with increased interior consciousness.
6. Ecstasy: far-seeing in time and space; conception of past, present and future events, which is otherwise lacking in the ordinary conscious state.
7. Trance.

Charcot accepts three main stages. 1. The Cataleptic, 2. the Lethargic and 3. the Somnambulistic stage.

The cataleptic occurs primarily under the influence of an intense and unexpected noise, a strong light placed under the eyes, or by staring at some object. Concentration of the attention, of the imagination or even a moral impression may also produce catalepsy. Even in healthy persons a passing catalepsy sometimes occurs under the influence of sudden fear, wrath, etc.

The characteristic *feature of catalepsy is the immobility*, the statue-like attitude. The eyes are open and staring; the tears accumulate and run over

from want of motion in the eyelids; respiration has almost ceased. Without apparent fatigue, the limbs retain the most difficult positions in which they are placed, but make no resistance to change of attitude. Muscular reflex-action is absent, as also the increased nervous irritability of the muscles, characteristic of the lethargic state. By mechanical irritation of muscles and nerves contraction is not produced, but rather a loss of elasticity. The skin is insensible to the strongest irritation, but certain senses—such as the muscular sense, vision and especially hearing—partly at least retain their activity, by which they are susceptible to suggestion. A communicated position produces ideas in the brain corresponding to the attitude; it also produces mimic expressions and motions in the same direction. So, for instance, if the fingers of the cataleptic person are placed on his mouth in kissing position, a smile will appear on his lips.

Catalepsy ceases, either by return to normal condition or by changing into lethargy. A slight irritation—such as blowing in the face or pressing on the ovaries in hysterical persons—is enough to awaken the cataleptic. At once the subject returns to the real world. The closing of the eyelids or the softening of the light will, on the contrary, transfer them to the lethargic state.

The lethargic stage may be produced by staring or by continuous gentle pressure on the eyeballs through the lowered upper eyelids. The lethargic stage is often preceded by some epileptic phenomena, such as motions of swallowing, guttural sounds, asthmatic respiration, foaming mouth or rigidity.

The principal characteristics of lethargy are: Complete insensibility of the skin and mucous membranes, increased irritability of the motor nerves and, as a rule, insusceptibility to suggestion or imparted hallucination. The eyes remain closed or half-closed, turned upward and inward, the eyelids generally trembling. The body is perfectly relaxed, the limbs are lax and pendent, and falls heavily back, if lifted and then released; respiration is deep and quickened. The spinal cord is in an over-excited state and the reflex action of the tendons increased, that is, the corresponding muscle, or sometimes even others, will contract by percussion or stroking on its tendon.

The somnambulistic state—psychologically the most interesting—is produced either primarily by staring or other ordinary methods of hypnotizing, or secondarily from the cataleptic or lethargic state by a gentle pressure or friction of the hand on the cranium, sometimes almost spontaneously. It is the somnambulistic state that is generally produced by magnetizers, and by all the methods which act upon the imagination.

The somnambulistic state is characterized by the same insensibility to pain, of the skin and mucous membranes, as in the lethargic state, but the senses are often quickened to a high degree; the muscular irritability is normal; there is no increased sensitiveness as during lethargy; by excitation of the

cutaneous nerves muscular contraction is caused, which, however, does not change into lasting contraction—contrary to the lethargic state, where contraction is caused only by excitation that reaches through the skin to a muscle, nerve, or tendon. The eyes are generally closed, but may also be half or wholly open, yet without winking of the eyelids.

Pressure on the eyelids immediately causes lethargy; pressure on the eye produces hemi-lethargy of the corresponding half of the body, while the other half remains semi-somnambulistic.

The mental faculties of the somnambulist are highly sharpened; he answers questions and is easily led through the most varied suggestions. There is hardly any limit to what can be produced by suggestion, and the actions of the somnambule often border on the marvelous.

In this condition suggestion is all powerful. Suggest to the somnambule that he is some other person, and he instantly assumes the character. He seems capable of doing what in his ordinary condition he could not do. His imagination is in a most active condition and accepts without question any and every suggestion made, however unreasonable or absurd. Thus, a man may be easily led to believe himself a horse or to ride a chair believing it to be a bicycle or to see and hear what does not exist, exhibiting, meantime, all the natural effects that would follow such sights or hearing.

The muscles are peculiarly sensitive to hypnotic influence. This is exhibited in the mobility of the limbs, and in the form and hardness of the muscles themselves.

Another hypnotic muscular anomaly *is the general rigidity or tetanus, which is sometimes produced by a mere breathing on the neck.* By this a sudden and continuous contraction of the muscles of the trunk and extremities arises, just as a frog poisoned by strychnia becomes tetanized at the slightest touch. The whole body becomes rigid as a stick, and the muscles as hard as stone. It is this experiment that is so much abused by professional magnetizers, who boast of their cruel trick of letting a tetanized person stay suspended between a couple of chairs, with support only for the neck and feet, and of even sitting upon the unfortunate victim, to show the hardness of his tetanized muscles. Such experiments are so much the more dangerous in that the tetanus may also extend to the respiratory muscles and the heart, when life is endangered.

The most varied mimical expressions of joy, pain, fear, wrath, astonishment, etc., may be produced by excitation of special muscles of the face. According to the method of Duchenne, a small stick, round at the end, by which pressure is made on such points of nerves or muscles as have shown sensitiveness to faradic excitation, completely substitutes the electric current, during the lethargic state. A constant feature, and one common to all hypnotic stages, however, is insensibility to pain (*analgesia*) from pricking, pinching, burning, etc., while the sensibility to touch may at the same time remain in the skin.

The effect upon the senses is truly wonderful. The sense of hearing is sometimes increased fourteenfold. A lady is mentioned who, in the hypnotic condition, had so acute a sense of smell that at a distance of forty-six feet, blindfolded, she could follow a rose just as surely as a hound follows a hare.

The sense of sight can also be highly sharpened. A remarkable proof of this was exhibited a couple of years ago by Taguet, before the medico-psychological Society of Paris. A young girl had from childhood shown the ordinary symptoms of hysteria. At nine years of age she had had hysterio-epileptic fits. After many vain attempts she was at last successfully hypnotized, and then several interesting phenomena appeared, which by this author are described thus :

"While Noëlie is in a convulsive crisis, in catalepsy, or in lethargy, which we successively cause by different pressures, we draw on her face some lines, with a lead pencil or with ink, some distinct, others hardly noticeable. We now put her into a somnambulistic state and hold before her a flat object, usually one with a dull, not a reflecting surface, a piece of pasteboard for instance. She has hardly glanced at this before she expresses her astonishment that her face is soiled, and she wipes off one line after another, using the pasteboard as a real looking-glass. The pasteboard has to be turned to and fro, in order that all lines may be detected. Behind her head, yet so that their reflections in the pasteboard can reach her eyes, we place various objects, such as a ring, a watch, a pipe, paper dolls, coins, lead pencils; she sees them, describes and names them, sometimes slowly, however. For instance, when instead of a watch a ten centime piece was rapidly exhibited she still tried to read the hour, but suddenly she exclaimed: 'The watch is gone! This is two sous.'"

In somnambulism the senses are not only awake, they are generally highly acute. This applies to the mental faculties generally. Among the sharpened mental faculties *memory* takes the first place; indeed it can be said that it is principally the memory that masters the whole scene of the somnambulatory drama. Under different circumstances the memory proves exceedingly good or particularly dull. It is a very characteristic and constant fact that the deeply-hypnotized, upon waking, remember nothing of all that has taken place during the sleep, whereas, if again put to sleep, they then very clearly remember what they have thought or experienced during previous hypnoses. It seems as if there were two separate forms of life, the normal, wakeful life and the somnambulistic life, each with its experience, its memory; that the two spheres are rather independent of each other; that the personality is doubled, as it were. These spheres are not entirely without connection, for it is a second characteristic quality of the somnambulistic memory, that it holds not only remembrances from previous somnambulatory states, but also from the wakeful state, and these much more lively than the normal. As long-forgotten things can return during natural sleep in dreams, so the memory during hypnosis can show an incredible

acuteness as to past events and impressions received long ago, which otherwise in the wakeful state cannot be brought to consciousness even with the greatest effort. By this acuteness of the memory, the ability of the somnambulist to recite poetry can be explained, as also the fact that he can express himself in foreign languages, of which he formerly had only a slight knowledge.

There is, however, a means, but only one, of restoring to memory in the wakeful state that which has passed during the hypnosis, viz.: suggestion. If you assure a hypnotized person during his sleep, that upon waking he will remember all that he has heard, said or done in his sleep, he will then remember it upon awaking; otherwise he will not. It is essentially necessary that the hand of an outsider put this mechanism of memory into motion; the subject himself cannot do it. But that is not all; by suggestion you may in the same way so thoroughly obliterate memory, with reference to both the wakeful and the hypnotic states, so that it even does not return as usual in later hypnoses. This has a great practical significance, especially from a juridical point of view, to which we shall later return.

Another very peculiar fact of hypnosis is the *latent, unconscious memory*. There seems to be hardly any limit to this latent memory. Beaunis quotes one case, where the action was performed after 172 days; others tell of still greater differences in the time between the suggestion and the execution. When the action is then performed, it is not on account of a conscious remembering that it should be done, but through an unconscious and irresistible impulse, without the motives being clear to consciousness. This is something very peculiar, and has no analogy within the normal functions of memory. For instance, I tell the hypnotized person that on the tenth day after this at five P.M., he will open a certain book and read page 25. Although the idea of opening the prescribed page of the book unconsciously lingers in his brain, and is so strong that it absolutely compels him to do it when the fixed hour has arrived, he can not even be reminded of this idea *before* the appointed hour, even if the said page of the book is shown to him. Only when the right hour has come, are the memory of the action and the impulse to it awakened.

THE POWER OF SUGGESTION IN HYPNOTISM.

Suggestion generally implies an inspiration from without. It might be said that by this word is meant every operation which in a living being causes some involuntary effect, the impulse to which passes through the intellect, producing some imagination or idea, or simply control over a person by means of an idea. On one hypnotized a contracture is produced in the muscle that bends the arm by squeezing the muscle, or without touching it, by saying: "Your arm is bent; you cannot straighten it." In the former case the proceeding is purely physical; in the latter case the excitation goes through the organ of hearing to the same

sphere. All suggestion is thus mediated through an "ideation" or action of ideas or illusions. The great susceptibility of the organism to influence from such ideations explains the important role that is played by imagination in the causing and curing of certain diseases. There are many roads to the brain centre. The simplest, shortest, and most convenient is that of the spoken word. This is verbal suggestion in which the somnambulist is told he is seeing, or hearing, or feeling this or that, he will do this or that.

Suggestion may also come by the attitudes of the body. This form of suggestion is by the French called "*suggestion par attitude*." For instance, if you place some one in the attitude of prayer, without mentioning by a single word that he is going to pray, the mere position awakens in his brain the idea of prayer, and not only his position but also his facial expression then shows that he is exclusively thinking of prayer. If he is placed in a tragic attitude his face assumes a tragical expression; if his fist is clinched, his eyebrows contract and anger is reflected on his face. If he is made to commence a movement with some distinct aim he continues the movement himself. If he is placed on all fours his locomotion is that of a quadruped. If a pen is placed in his hand he will write; if some fancywork with needle and thread is placed in the hands of a woman she begins to sew. The positions in which the hypnotized are placed easily create corresponding ideas in the degree that they are expressive and common. Another form may be called "auto-suggestion or self-suggestion."

Concerning these cases of self-suggestion, so-called, it might, however, be remarked that although the later ideas have arisen in the brain of the patients themselves, yet they are really but a continuation, a logical sequel of the ideas that had previously arisen through impulse from without.

Such an independent and yet irresistible completion of an idea, so that it even changes into feeling, desire, and action, is generally found in the somnambulists, yet with far more lack of freedom than in the wakeful.

Beaunis quotes several striking instances of this.

After he had hypnotized Miss E., he said: "When you awake you will say to Mrs. A.: 'I should like very much to have a few cherries!'" Awhile after waking she went to her friend, Mrs. A., and whispered something to her. B. then said: "I know what you whispered; that you longed for cherries." "How do you know that?" she said, quite astonished. On the following day she bought some cherries to satisfy her violent longing for them. Mark well, that B. had merely suggested the words, but through the words she had spoken the desire had arisen; all of which shows the close connection between words, ideas, and sensation. The expression of the desire blends with the desire itself. Yet it is not so in a waking person. If I repeat ever so many times the words: "I desire cherries," then, unless I already had the desire for them, I certainly do not conceive it by merely repeating these words. Nor am I compelled to

write because I take a pen in my hand. This shows that in the hypnotized the associations of ideas are more automatic, more dependent upon external circumstances, whereas, in the wakeful state, they are controlled, regulated, checked, when necessary, and generally guided by a conscious free will.

By suggestion all sorts of illusions may be produced in the hypnotized subject. These suggested illusions can affect all the senses, and can be varied *ad infinitum* according to the will of the hypnotizer. By deception of sight the room may be changed into a street, a garden, a cemetery, a lake; present persons may be made to change appearance, strangers to appear, objects to change form and color. On a blank sheet of paper all possible figures can be made to appear to the imagination; the hypnotized can even be made to cast up long accounts with the numbers that they imagine they see on the paper.

To the *hearing* the voices of unknown persons can be made to sound like those of friends; under complete silence sounds of birds and various animals can be produced, as can also voices, that speak gently or loudly, that praise, insult, or scold.

The *sense of taste* can be so deceived that raw potatoes taste like the most delicious peaches; that the sweet tastes sour, the sour sweet; even vomiting may be caused by merely declaring a draught of water, after it is in the stomach, to be an emetic.

The *sense of smell* can be made to find the strongest odor in objects that have no smell at all, or to find the fragrance of roses in assafoetida, or abominable odors in a fragrant rose.

The *sense of touch* can be deceived and cheated in various ways. In the part of the body that is declared insensible, incisions can be made with sharp needles, burning irons, or keen-edged knives without being noticed. The pain from an imaginary wound also arouses other hallucinations—blood seems to run and the wound is carefully bandaged.

Suggestion can affect the muscular sense—so that objects seem heavy or the reverse—as also the organic sense or *cænæsthesis*, by which all kinds of natural desires (hunger, thirst, etc.) can be aroused or appeased. This organic sense can be so completely deceived that the hypnotized individual believes himself to be an entirely different person.

An amusing instance of this kind is told by Binet and Féré: One day they said to the hypnotized Miss X. that she was Dr. F. After some slight opposition she agreed to it. Upon waking she did not see Dr. F., who stood before her, but she imitated his walk, his gestures, his speech; from time to time she put her fingers to her lips and made a motion, as if she twisted a moustache, as the doctor was in the habit of doing, and she assumed a pompous mien and posture. At the question: "Do you know Miss X.?" she hesitated a moment,

then shrugged her shoulders in contempt, and said : " Oh, yes, she is an hysterical woman." " Well ! how do you like her ? " " Oh ! she is a fool."

Among the very singular facts demonstrated by scientific experimenters in hypnotism which show the nature and power of suggestion we may mention the following:

An idea inspired, even long before, during hypnotic sleep, reappears spontaneously in the brain at a certain time, without appearing to memory or consciousness during the whole interval. Nay ! This hidden, latent memory seems to be much surer, much more reliable, than the wakeful one, which very easily forgets details that are minutely preserved by the latent, somnambulistic memory.

Every sense can be separately hypnotized by the power of suggestion and neutralized, the patient being made blind, deaf, insensible, etc. Several senses may be hypnotized at one time so that a person can be made to wholly disappear to a somnambulist or may be made apparent to one sense and not apparent to another. In this way a person present can even be made partially to disappear, so that only his head, arms, hands or feet become perceptible; and the queerest situations can thus be caused; or the somnambulist can be made to perceive an object or a person with one sense, and not with the other—so, for instance, that he hears a person standing beside him, but does not see him; but does not feel his touch.

By suggestion the memory can be acted upon not only in a quantitative direction, suppressing or strengthening it, but, what is worse, also in a qualitative respect, so that it can be changed; it can be given another, a fictitious or false tenor. As hallucinations can be produced which first appear in the future, so retro-active hallucinations, so-called, or hallucinations of memory can also be produced. For instance, the hypnotized person can be made to think that on a certain occasion he has witnessed this or that occurrence, and in his memory these facts afterwards remain impressed with such vividness that without hesitation he will tell them as the truth at a serious trial before a court. It is easy to imagine the dangerous consequences of such hallucinations if they are abused before a jury.

By suggestion the heart can be made to beat more rapidly or more slowly; congestion may be caused on a limited part of the skin, even amounting, in some cases, to a blister. The following experiment is related by Björnström in his "Hypnotism :"

The experiments were made on a young girl—Elise F.—first by Facachon, then also by Beaunis. One day, when Elise complained of a pain in the left groin, F. made her believe, after he had hypnotized her, that a blister would form on the aching spot, just as from a plaster of Spanish flies. The next morning, there appeared on the left groin a blister filled with serum, although nothing had been applied there.

According to unquestionable testimony, there are a number of cases of somnambulists, both in ancient and modern times, showing ability to feel the hidden sufferings of others, to feel another's pain in the corresponding part of their own bodies, and in this manner, without further direction, to discover the internal disorders of others. This form of mental suggestion has been called "organic sympathism." In 1825, the Paris Academy of Medicine found this question to be of such importance, that they appointed a committee who investigated the matter for five years before they published their report, written by Dr. Husson and wholly corroborating the above mentioned power of the somnambulists.

Repeated experiments have shown that an idea or an act of the will may be transmitted, and that some persons at least can be hypnotized at a distance without knowing it or against his will. Mental suggestion can overcome distance, not only in space but also in time, that is to say, the will of the operator can be executed at a later time prescribed by him, and not merely at the same moment—as we have seen in the verbal suggestions.

There can be no doubt that hypnotic suggestion places in the hands of teachers and parents an instrument of great power for the formation of character in the young. Björnström declares: If you have more obstinate, deeply depraved or vicious children, the suggestion has better effect during hypnotic sleep. By repeated *seances* you will succeed, even in difficult cases, in correcting bad instincts and in making the children good, virtuous and attentive. Hypnotic suggestion, guided by an experienced physician, should be tried in all such cases, at least where other educational attempts have failed. Feuchtersleben, especially, in his "Hygiène de l'Ame," strongly advises that you should try to develop children's gifts, by making them believe that they already have a certain ability in the direction of what you wish to develop.

This outline summary of facts regarding hypnotism would be incomplete did we not offer a few statements and a word of warning concerning the dangers attending all exercise of this power by those not skilled in the art. Hypnotism is a great scientific fact, but its practice is attended with great danger. No one should allow himself to be hypnotized without the fullest confidence in the skill and good intentions of the hypnotizer, and no one should endeavor to hypnotize without a course of instruction from an adept in the art. Many a time it has happened that an ignorant magnetizer has been able to hypnotize but not to dehypnotize; thus the nervous system may suffer irremediable injury. By a few hypnoses, many women, who previously had only a slumbering disposition to hysteria, have had this disease brought to full activity with violent hysterical attacks.

From all this we find that hypnotism is not *to be trifled with*; that it can harm in various ways, and that it requires all the skill and conscientiousness of an experienced physician to properly use this powerful agency.

We cannot conclude our summary better than by adding several extracts from an able and instructive article in the *New Review* entitled "The Common Sense of Hypnotism," by Lloyd Stovr-Beste. After an able introduction he summarizes his teaching as follows :

- I. That general consciousness varies directly with external stimuli.
- II. That general consciousness varies inversely with the intensity of attention upon one idea or set of ideas.
- III. That attention may be so "strained" as to pass beyond the control of the will and to destroy the general consciousness.
- IV. That attention upon one idea or group of ideas may be so great as to prevent that group being remembered in the normal mental condition.

For the synthesis of hypnosis let us add one other well-known and generally admitted law.

- V. That an idea tends always to generate its actuality either as sensation or action.

What is meant by this is that the idea of an action or of a sensation tends to result in that action or sensation, and would inevitably do so were it unchecked, uninhibited by other ideas. That the nervous processes attending the real and ideal phenomenon differ only in strength. For example, when I think of moving my hand, the same nervous tracts are affected as when I actually move it, but the nervous tension in the former case is weaker than in the latter, and may not, owing to the antagonism of other ideas, result in actual motion. Once, however, let an idea obtain undisputed possession of the mind to the exclusion of others, and it inevitably generates its actuality. The general laws of force hold good in psycho-physiology. An idea has always "its full effect in its own direction," and we might with justice consider any action as the result of the "composition" of many ideas, some tending for, others against, its performance. This principle lies at the bottom of that tendency to imitate, which is common to the whole animal creation, adequately accounts for suicidal epidemics and criminal infection in general. Thus, when a "shocking" case of suicide has been reported in all its ghastly details it is by no means surprising that an exceptionally impressionable mind should be seized and held by the *idea* of suicide, which idea works itself out with a fatal certainty when it has gained full possession of the poor creature's brain. "If ever you should wish to cut your throat," jokingly said the professor to a student, "don't bungle it as this poor fellow has," and pointed to a man who had been brought in with his head nearly sawn off. The professor proceeded to demonstrate with great earnestness how all-sufficient for the purpose was a small nick in the carotid artery, and next day the student was accordingly found with his throat cut in the most neat and artistic fashion.

The fact that an idea may be swelled to perception or sensation is well

exemplified by a case vouched for by the eminent physiologist, Bennett. A butcher, in the act of placing a heavy piece of meat on a hook above his head, slipped, and was held suspended by the hook, which had passed through his upper arm. He was immediately released, and carried in a half-fainting condition, groaning with agony, to the nearest surgeon. As his coat was being removed, shrieks were forced from him by the intense pain. It was discovered, however, that he was wholly uninjured, the hook having passed through the coat only, without even grazing the flesh. That many have died from diseases which were purely ideal *ab initio*, such as imagined hydrophobia, is beyond the range of doubt. Indeed, not long ago, several distinguished physicians were thus led into the grave error of considering hydrophobia *in every case* to be psychical in its origin. Upon ideal perception we need not dwell, as we find an instance of it in every hallucination, in every vivid dream, and it is well known to be a frequent source of error in human testimony.

And now, after these lengthy prolegomena, I would ask my readers—if any yet remain—to consider briefly the bearing of the principles we have discussed upon hypnotic phenomena. Let us treat the hypnosis synthetically, and attempt to develop it in an imaginary patient by the application of laws which govern all mental manifestations.

In the first place, in order to obtain the minimum of general intellectual activity, we shut off, as far as we can, impulses from the external world. We place the patient in a position of rest and comfort, that auditory and tactile "stimuli" may be as small as possible, while we minimize ocular impressions by causing him to regard fixedly a single point of light, or by closing his eyes. At this point our patient is probably thinking with considerable vigour; he wonders what is going to happen to him, analyzes his sensations, compares them with what he expected to experience, while his general mental attitude is distinctly unfavourable to the lethargy we wish to produce—an attitude of curiously critical introspection. One hostile element has, however, in great measure disappeared. Thought, whose very essence is the recognition of differences, is no longer stimulated by an ever-varying environment, the consciousness is diminished in *extent*, and the attention ready to leap forward to the operator's words or actions. With what weapons shall we attack the residual mental activity maintained in great measure, not by present sensation, but by those regenerated by memory? We know that in such degree as we can bind attention to one set of ideas, will general consciousness and power of attention to other things diminish. We know, too, that an ideal sensation tends to become actual, and fails to do so only when impeded by other affections of consciousness. Thus have we two strings to our bow. We attract our patient's attention, and hold it riveted by the vivid verbal development of a mental picture of sleep. As our delineation increases in vividness and emphasis, his attention becomes

more and more "cramped," introspective criticism changes to intense conviction, as one by one suggested sensations become actual, as his limbs *do* become heavy and numb, his eyelids weary and his brain drowsy and confused. At this point our patient is entrapped in a vicious circle. The more he is struck by the transference of suggested idea into sensation, the more is his attention engrossed, and conversely, the more concentrated his attention upon the suggested idea, the more complete and rapid the transformation of that idea into its actuality. Finally, the patient's attention passes altogether beyond the power of the will. He *can not* attend to anything but the operator's words, and is consequently unconscious of everything else. He is now in a monodeal condition, and if we wish to use so extremely vague a word, has an abnormal *personality*.

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Thus far, in my treatment of the subject, I have of set purpose avoided discussing hypnosis from a physiological standpoint, partly because the theories involved are too complex, and would necessitate the use of terms too technical for a magazine article, and partly because I hold our knowledge of cerebral function less sure and stable than that which we possess of psychical processes. I consider, too, that in the elucidation of phenomena primarily psychical, our first efforts should be directed towards the explanation of them as mental; that then, and not till then, should we endeavour to formulate their physiological correlations. We have at length, however, reached a point where reference to physiological data becomes unavoidable, for it has yet to be shown in what way this condition of hypnosis can aid us in the treatment of disease. Upon its employment as a means of inducing surgical anæsthesia I need not dilate, as nothing in the way of explanation will be needed by those who have followed me so far. It must not be thought, however, that there is any immediate prospect of hypnotism superseding chloroform, ether or nitrous oxide, for compared with these it labors under disadvantages. It is of no service, generally speaking, in emergency cases, as the patient needs preparation before an operation, and it is by no means so easy and certain of application. Still, for those who have sufficient time, and are susceptible enough, hypnotism is immeasurably the best of anæsthetics; as also for those to whom it is unadvisable, owing to heart or lung affections, to administer chloroform or ether.

Why should hypnotism be of use as a therapeutic agent? We know, of course, that it is, but why? Unless some reply to this question be forthcoming, hypnotic practice must needs be as empirical as the medical treatment of the Middle Ages, and its results as uncertain as those of the modern exhibition of drugs.

In the first place, it is patent that by means of hypnotism we can act *directly* upon morbid mental conditions, being able by reiterated suggestion to create or destroy any fixed idea or habit. Thus the dipso-maniac, thoroughly

hypnotized and inoculated, so to speak, with the horror of intoxicants, positively loathes the sight of alcohol, and feels no longer the terrible craving which formerly overpowered his most determined resistance. The morphino-maniac is made to cease his pernicious indulgence in morphia, and escapes, too, the awful Nemesis that under normal circumstances awaits the discontinuance of the drug. In incipient melancholia, the persistently recurring ideas of suicide may be "suggested away," and the patient rescued from the vicious circle wherein morbid, mental and bodily conditions perpetually act and react. In brief, the prejudicial idea is removed, and in its stead one tending healthwards is branded indelibly, as it were, upon a mind rendered impressionable as soft metal by the fierce flame of attention at its hottest. The hypnotist, then, can directly "minister to a mind diseased," and break habits injurious to health. But it is not through evil habits alone that the mind reacts prejudicially upon the body, by inspiring actions which are essentially harmful. From the earliest times, the ceaseless reciprocal inter-play of physical and mental conditions has been recognized; so much so, indeed, that in all ages we constantly find psychical remedies prescribed for bodily diseases, and conversely special drugs for various forms of mental derangement. The ancients recommended hellebore for insanity; the homœopaths of the last century were prepared to cure those afflicted with love (!), hatred, despondency, etc., by such medicines as aconite and pulsatilla. On the other hand, the great influence of emotional conditions upon organic function has been universally admitted from Aristotle downwards, and the efficacy of belief to produce the physical result anticipated has been again and again emphasized. Thus Paracelsus, writing in the sixteenth century, distinctly states it as his opinion that the marvellous cures effected by amulets, charms and the like, depended not upon any virtue inherent in these things, but entirely upon the belief in their efficacy.

We have mentioned above the intimate connection which obtains between bodily and mental states. That such connection was much closer than was hitherto suspected has been recently proved by the researches of modern scientists. The experiments of Richet, Mosso and Stricker conclusively demonstrate that *every* psychical state has its dynamic correlate, attended by objective phenomena, and that every change of mental condition is accompanied by specific vascular modifications. For example, as Stricker has shown us, there can take place no mental presentation of a word without appreciable movement in the muscles used in articulation, the very conception of the word as spoken seeming to depend in some way upon a closed circuit of nervous impulses to and from those muscles. We are all familiar, I suppose, with the fact that steady attention directed to a given part of the body will at length result in some sensation, such as warmth or tingling, in that part; but only recently has proof been given by definite experiment and actual measurement that such

attention is invariably accompanied by a physical change in the part—namely, an enlargement of the blood-vessels which supply it. This we find well exemplified by the phenomenon of blushing. An individual, much stared at by others, turns his attention to his face; the moment he thinks of it he feels a sensation of increased warmth, the blood-vessels relax, the blood supply is increased, the skin reddens. As Bain has pointed out, too, the area of the blush corresponds to the parts of the body usually exposed to the public gaze. This organic influence of attention likewise explains both the "stigmata" of history and those experimentally produced under hypnosis. (The bleeding from the hands and feet which occurred in the well-known case of St. Francis d'Assisi was undoubtedly, I think, the result of the "determination of blood" to those parts by the rapt imagination of them as bearing the same marks as the Crucified Christ. Now, in the case of a hypnotized patient we are enabled to turn the *whole* of the attention to any part of the body and bind it fast by creating there, through suggestion, a continuous sensation, of which the inevitable result will be an increased flow of blood through the arteries supplying that part. Indeed, we may go so far as to create a pathological condition and set up inflammatory processes, of which the starting point is, of course, always congestion of the blood-vessels differing not at all in nature from the emotional congestion of blushing, and produce a blister, followed by suppuration, etc.

In conclusion, then, does it not seem likely, in the light of these facts, that we should be able by means of hypnotic treatment to modify morbid processes, to arrest structural degeneration, and to awaken to more vigorous life the diseased part by improving its nutrition through an augmentation of its blood supply?

CHAPTER XI.

CHRISTIAN SCIENCE AND FAITH CURE.

Introductory Essay by the Editor.

WHILE Christian Science and Mind-Cure are new terms in the vocabulary of beliefs, some of the basal doctrines underlying them have long been held as articles of faith by many. That, relatively, too little importance has been placed upon the fact that man is a spiritual being, and too much importance has been attached to man's physical nature, few who have studied attentively the phenomena of matter and mind will be disposed to deny. Our physical natures too largely dominate our thoughts and control our conduct and, in many ways, usurp the claims and powers of the real man, who is as truly a spirit as God is a spirit. Again, no one who has looked into the phenomena of our complex nature doubts for a moment the influence exerted by the physical nature upon the spiritual, or the wonderful power which the spiritual exerts upon the physical organism. The marvelous philosophy of faith, as taught and exemplified by Christ in his miracles of healing, and illustrated in all ages and in all lands by those who have had the gift of healing, is only beginning to be understood by the world at large. Christ's prophecy, "greater works than these shall ye do," contains a meaning which future generations may well study but can scarcely exhaust.

All these facts may, however, be admitted, and much more, without accepting the extreme and, in many ways, absurd conclusions of "Christian Science," so-called, which in reality would require us to reverse all our ordinary modes of reasoning and discard the testimony of our senses.

Christian Science and Mind-Cure may be regarded as the extreme of the swinging pendulum of thought from the opposing materialism of the age. Some regard Christian Science and Mind-Cure as one and the same. Others point out radical distinctions between the two. With some, Christian Science is interpreted as an advanced Christianity. Others regard it as a refined Pantheism. Some pronounce it a delusion and snare and deny that its teachings have any practical value to the world.

We are disposed to regard it more favorably and to admit that it contains some truth of value to the world, and the truth that needs to be emphasized in this materialistic day—but yet truth so distorted, so exaggerated out of all proportion and harmony with other truths and accompanied by so much of error, that it really becomes a dangerous form of teaching.

Mrs. Mary Baker Glover Eddy, President of the Massachusetts Metaphysical College, claims to have been the first to use the phrase, "Christian Science."

She says: "It was in Massachusetts, in the year 1886, that I discovered the Science of Metaphysical Healing, which I afterwards named Christian Science. The discovery came to pass in this way. During twenty years prior to my discovery I had been trying to trace all physical effects to a mental cause; and in January of 1886 I gained the scientific certainty that all sensation was mind and every effect a mental phenomenon." She also states that about 1862 her health was failing rapidly and she "employed a distinguished mesmerist, Mr. P. P. Quimby, a sensible, elderly gentleman with some advanced views about healing. There were no Metaphysical Healers then. The science of Mind-Healing had not been discovered."

Two rival schools have been developed, one looking to Mrs. Eddy as founder and one to Mr. Quimby. Mrs. Eddy writes on this point: "The cowardly claim that I am not the originator of my own writing, but that one P. P. Quimby is, has been legally met and punished. Mr. Quimby died in 1865, and my first knowledge of Christian Science or Metaphysical Healing was gained in 1866. . . . When he doctored me I was ignorant of the nature of mesmerism, but subsequent knowledge has convinced me that he practiced it." She also tells how, when given up by her physicians to die from an accident resulting in what her physicians called "a fatal injury," she was told she would not live until noon, but assured her friends that by that time she would be well. One of her assistants declared that "while she knew she was healed by the gracious exercise of the divine power, she was indisposed to make an old-time miracle of it." After some years of meditation she concluded she was healed in accordance with spiritual laws which could be learned and clearly stated. She then began both to teach and to write, having, however, before this, taught a purely metaphysical system of healing to, as she says, "the very first student who was ever instructed since the days of the Apostles and the primitive Church." In 1870 she copyrighted her first pamphlet, but did not publish it until 1876. In that year she organized the Christian Scientist Association, and in 1879, at a meeting of that Association, she organized a Church, "a Mind-Healing Church, without creeds, called the Church of Christ." She accepted a call to this Church and was ordained its pastor in Boston, in 1881. A College in connection therewith flourishes and graduating courses in Christian Science, Mind-Healing, Metaphysical Obstetrics, Theology, etc., embracing from six to twelve lectures, in terms of a few weeks each, have been laid out and successfully inaugurated. These courses cost from \$100 to \$300, the complete system costing about \$800, exclusive of board. Sixty-six women and twenty-nine men are advertised as practitioners in the Christian Science magazines, and the end is not yet, for two colleges of similar character are advertised in New York, four in Chicago, one in Milwaukee, one in Brooklyn and one in Colorado. In some of these, we are told, a complete course can be given for twenty-five dollars.

Imposters having arisen, Mrs. Eddy has warned the public that all persons claiming to have been her pupils who cannot show diplomas certifying to that effect are preferring false claims.

WHAT CHRISTIAN SCIENCE TEACHES.

The hypothesis which underlies the entire teaching of Christian Scientists is that "the Divine Mind and its Ideas are the only realities." Our erring mortal views, misnamed mind, produce all the organic and animal action of the mortal body. We have sensationless bodies. "Whence came to me this conviction in antagonism to the testimony of the human senses? From the self-evident fact that matter has no sensation; from the common human experience of the falseness of all material things; from the obvious facts that mortal mind is what suffers, feels, sees; since matter cannot suffer." Her reasoning is well illustrated by the following extracts:

"You say, 'Toil fatigues me.' But what is this you or me? Is it muscle or mind? Which one is tired and so speaks? Without mind could the muscles be tired? Do the muscles talk or do you talk for them? Matter is non-intelligent. Mortal mind does the talking and that which affirms it to be tired first made it so."

"You would not say that a wheel is fatigued; and yet, the body is just as material as the wheel. Setting aside what the human mind says of the body, it would never be weary any more than the inanimate wheel. Understanding this great fact rests you more than hours of repose."

"Divine Science shows that matter and mortal body are the illusions of human belief, which seem to appear and disappear to mortal sense alone. When this belief changes, as in dreams, the material body changes with it, going wherever we wish, and becoming whatsoever belief may decree. Human mortality proves that error has been engrafted into both the dreams and conclusions of material and mortal humanity. Besiege sickness and death with these principles, and all will disappear."

Matter, thus, has no substance. Sickness is a false dream and, of course, when people are rid of false notions there is no such thing as sickness in the world.

We give the following summary of the practice of Christian Science from Dr. Buckley's able work, "Faith Healing, Christian Science and Kindred Phenomena."

1. Both the patient and his healer must be taught that Anatomy, Physiology, Treatises on Health, sustained by what is termed material law, are the husbandmen of sickness and disease. It is proverbial that so long as you read medical works you will be sick. . . . Clairvoyants and medical charlatans are the prolific sources of sickness. . . . They first help to form the image of illness

in mortal minds, by telling patients that they have a disease; and then they go to work to destroy that disease. They unweave their own webs. . . . When there were fewer doctors, and less thought was given to sanitary subjects, there were better constitutions and less disease.

2. Diet is of no importance. We are told that the simple food our forefathers ate assisted to make them healthy; but that is a mistake. Their diet would not cure dyspepsia at this period. With rules of health in the head, and the most digestible food in the stomach, there would still be dyspeptics.

3. Exercise is of no importance. Because the muscles of the blacksmith's arm are strongly developed it does not follow that exercise did it, or that an arm less used must be fragile. If matter were the cause of action, and muscles, without the co-operation of mortal mind, could lift the hammer and smite the nail, it might be thought true that hammering enlarges the muscles. But the trip-hammer is not increased in size by exercise. Why not, since muscles are as material as wood and iron?

4. A knowledge of Mrs. Eddy's writings, however, is of great importance. My publications alone heal more sickness than an unconscientious student can begin to reach. If patients seem the worse for reading my book, this change may either arise from the frightened mind of the physician, or mark the crisis of the disease. Perseverance in its perusal would heal them completely.

5. Never tell the sick they have more courage than strength. Tell them rather that their strength is in proportion to their courage. . . . Instruct the sick that they are not helpless victims; but that, if they only know how, they can resist disease and ward it off, just as positively as they can a temptation to sin.

6. To treat patients successfully the healer must strengthen and steady his own mind. "Have no foolish fears that matter governs, and can ache, swell, and be inflamed from a law of its own, when it is self-evident that matter can have no pain or inflammation."

7. "If the patient should grow worse?" Suppose the patient should grow worse. This I call chemicalization. It is the upheaval produced when immortal truth is destroying erroneous and mortal belief. Chemicalization brings sin and sickness to the surface, as in a fermenting fluid, allowing impurities to pass away. Patients unfamiliar with the cause of this commotion, and ignorant that it is a favorable omen, may be alarmed. If such is the case explain to them the law of this action.

8. Some of the things not to be done: A Christian Scientist never gives medicine, never recommends hygiene, never manipulates. He never tries to "focus mind." He never places patient and practitioner "back to back," never consults "spirits," nor requires the life history of his patient. Above all, he cannot trespass on the rights of Mind through animal magnetism.

THE METHOD OF TREATMENT.

We give the following revelation of the thoughts which constitute a mental treatment in the words of the practitioner :

"I said to him mentally : 'You have no disease ; what you call your disease is a fixed mode of thought arising from the absence of positive belief in absolute good. Be stronger,' I said, 'you must believe in absolute good ; I am looking at you, and I see you a beautiful, strong spirit, perfectly sound. What makes you think yourself diseased ? You are not diseased ; the shadow of a doubt is reflected on your feet, but it has no real existence. There, look down yourself and see that it is gone. Why, it was a mere negation, and the place where you located it now shows for itself as sound as the rest of your body. Don't you know that imperfection is impossible to that beautiful creature, your real self ? Since there is no evil in all the universe, and since man is the highest expression of good amidst ubiquitous Good, how can you be diseased ? You are not diseased. There is not an angel in all the spheres sounder or more divine than you.' Then I spoke out aloud : 'There now,' I said, 'you won't have that pain again.' As I said it there was a surge of conviction through me that seemed to act on the blood-vessels of my body and made me tingle all over."—*Helen Wilmans.*

All the practitioners of Christian Science claim they can operate on patients *at a distance*. "There is no space or time to mind. A person in St. Louis may be near to me while I am in New York. A person in the same room may be very distant. Sit down and think about the person you wish to affect. Think long enough and strong enough and you are sure to reach him."—*Hazzard.*

VIEWS OF CHRISTIAN SCIENTISTS ON VARIOUS TOPICS.

Mrs. Eddy speaks of mesmerism in this way :

Mortal mind, acting from the basis of sensuous belief in matter, is animal magnetism. . . . In proportion as you understand Christian Science you lose animal magnetism. . . . Its basis being a belief and this belief an error, animal magnetism, or mesmerism, is a mere negation, possessing neither intelligence nor power. . . . An evil mind at word mesmerically is an engine of mischief little understood. . . . Animal magnetism, clairvoyance, mediumship and mesmerism are antagonistic to this Science, and would prevent the demonstration thereof. . . . The mesmerizer produces pain by making his subjects believe that he feels it ; here pain is proved to be a belief without any adequate cause. That social curse, the mesmerist, by making his victims believe they cannot move a limb, renders it impossible for them to do so until their belief or understanding masters his.

Of Spiritualism :

Spiritualism with its material accompaniments would destroy the supremacy of spirit.

And of Clairvoyance specifically :

Clairvoyance investigates and influences mortal thought only. . . . Clairvoyance can do evil, can accuse wrongfully and err in every direction.

Of Faith Cure:

It is asked why are faith cures sometimes more speedy than some of the cures wrought through Christian Scientists? Because faith is belief, and not understanding; and it is easier to believe than to understand spiritual truth. It demands less cross-bearing, self-renunciation and divine science to admit the claims of the personal senses, and appeal for relief to a humanized God, than to deny those claims and learn the divine way, drinking his cup, being baptized with his baptism, gaining the end through persecution and purity. Millions are believing in God, or Good, without sharing the fruits of goodness, not having reached its science. Belief is mental blindness, if it admits truth without understanding it. It cannot say with the Apostle: "I know in whom I have believed."

Dr. Buckley, in concluding his summary, offers the following tests of the theory:

1. If Christian Science be true, food should not be necessary, and Mrs. Eddy affirms this:

Gustatory pleasure is a sensuous illusion, an illusion that diminishes as we understand our spiritual being and ascend the ladder of Life. This woman learned that food neither strengthens nor weakens the body—that mind alone does this. . . . Teach them that their bodies are nourished more by Truth than by food.

2. Drugs taken into the system are *per se* powerless.

"Christian Science divests material drugs of their imaginary power. . . . The uselessness of drugs, the emptiness of knowledge, the nothingness of matter and its imaginary laws, are apparent as we rise from the rubbish of belief to the acquisition and demonstration of spiritual understanding. . . . When the sick recover by the use of drugs, it is the law of a general belief culminating in individual faith that heals, and according to this faith will the effect be."—EDDY.

Marston, one of their authorities, is guilty of the following:

The not uncommon notion that drugs possess absolute, inherent curative virtues of their own involves an error. Arnica, quinine, opium, could not produce the effects ascribed to them except by imputed virtue. Men think they will act thus on the physical system, consequently they do. The property of alcohol is to intoxicate; but if the common thought had endowed it simply with a nourishing quality like milk, it would produce a similar effect.

The absurdity of the above contention is apparent to every child who considers that drugs produce their specific effect upon man and animals alike, and in proportion to the amount taken, and it makes not the slightest difference

whether the nature of the drug is known or not, the effect being always and invariably in accordance with the quality and amount of the drug.

3. Extraordinary accidents to the body. Whatever may be said of the power of thought in the production of ordinary diseases, the effects of accidents to persons entirely unconscious when they occur (sleeping victims of a railway disaster for example) are facts often terminating human life or requiring surgery. On this point Mrs. Eddy declares :

Christian Science is always the most skilful surgeon, but surgery is the branch of its healing that will be last demonstrated. However, it is but just to say that I have already in my possession well-authenticated records of the cure, by mental surgery alone, of dislocated hip joints and spinal vertebræ.

The fear of dissevered bodily members, or a belief in such a possibility, is reflected on the body, in the shape of headache, fractured bones, dislocated joints, and so on, as directly as shame is seen in the blush rising to the cheek. This human error about physical wounds and colics is part and parcel of the delusion that matter can feel and see, having sensation and substance.

4. Insanity.—Christian Science cannot explain insanity arising from injury to the brain, nor the frequent cure of insanity to-day through operations upon the brain.

5. The perpetuation of youth and abolition of death should be possible to Christian Scientists.

Baldwin, of Chicago, says :

"Man should grow younger as he grows older; the principle is simple. 'As we think so are we' is stereotyped. Thoughts and ideas are ever striving for external expression. By keeping the mind young we have a perfect guarantee for continued youthfulness of body. Thought will externalize itself; thus growing thought will ever keep us young. Reliance on drugs makes the mind, consequently the body, prematurely old. This new system will make us younger at seventy than at seventeen, for then we will have more of genuine philosophy."

6. If the theory of Christian Science be true, clothing, so far as life and warmth are concerned, should be unnecessary. This reduces the whole scheme to absurdity.

THE APPARENT SUCCESS OF CHRISTIAN PRACTITIONERS AND HOW IT IS ACCOUNTED FOR.

That a large number of cures take place under Christian Science treatment may be admitted without any sanction of the basal principle of the so-called "science." Cures take place under every system of medical treatment that are not to be attributed to the system itself. Cures take place without any treatment, and the utmost the practitioner of any school can claim is that he has assisted nature and not hindered her in effecting a cure.

Again, in Christian Science treatment as in the systems of medical treat-

ment, there is every endeavor to secure certain conditions which are well known to favor the *vis medicatrix naturæ*. Among these we may reckon the presence of an atmosphere of hope and expectation, if not of positive faith. The absence of medical treatment insures, at least, nature's power of healing is never hindered under Christian Science treatment as it sometimes is under the administration of drugs. Again, while the Christian Science practitioner professedly dispenses with faith on the part of his patient, there can be no doubt that the entire method of treatment is of a character to awaken and inspire faith. By securing what is called a "favorable atmosphere," by "encouraging words," by the utter audacity of the proposition to dispense with all medicines, by the testimony of those cured, and in a variety of other ways, the faith of the patient is awakened. Even the assertion "it does not make a particle of difference whether you believe or disbelieve" has in itself a suggestion of power and resource that is very apt to beget faith.

And who disputes the curative tendency of faith? Who denies that in a certain class of diseases directly connected with the nervous systems, faith is a remedial and curative power? If so why should we not expect favorable results wherever it is inspired. As bearing upon the above contentions, we quote Sir John Forbes, M.D.:

"First, that in a large proportion of the cases treated by allopathic physicians, the disease is cured by nature, and not by them. Second, that in a lesser but still not a small proportion, the disease is cured by nature in spite of them; in other words, their interference retarding instead of assisting the cure. Third, that in, consequently, a considerable proportion of diseases it would fare as well or better with patients if all remedies—at least all active remedies, especially drugs—were abandoned.

Cures fully as wonderful as any effected by Christian Science have been performed in all lands and in all ages by men and women who practised "laying on of hands," by mesmerists, at certain shrines, and even by objects of reputed health-giving power through the agency of suggestion.

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CHAPTER XII.

CLAIRVOYANCE.

Introduction by the Editor.

"I AM filled with astonishment," says Leibnitz, "at the nature of the human mind, of whose powers and capabilities we have no adequate conception." If that be true, as we think everyone who has studied attentively even a part of human testimony available to-day in regard to psychic phenomena must admit, he must be a rash man indeed who oracularly declares clairvoyance an impossibility. Some scientific men go so far as to deny not only the alleged fact of clairvoyance, but also to tell us it is absurdly impossible—that no amount of testimony could establish it—that we should even disbelieve our own senses if they declared clairvoyance a fact. This, however, is not the first illustration the world has had of unscientific science. Men who are by profession scientists should never neglect or ignore the testimony of consciousness and the experience of the senses. Science is based on facts and the psychic phenomena available to any mind open to honest investigation, and the mass of human testimony which supports it demands investigation and explanation.

All the scientists, however, are not so hostile to the new class of truths dawning on the world from the realm of mental philosophy. A large number of the leading scientists of the world are honest investigators of the peculiar psychic phenomena developed under certain conditions. Some of them are firm believers in clairvoyance and others are seeking some other form of explanation for the wonderful mental powers exhibited by the so-called "sensitive" or "psychic." Such men as compose The Society for Psychical Research, in England and America, have shown themselves open-minded to all truth and by no means inclined to limit all existence to the material realm and all their studies to the recognized laws which govern matter.

"What pretence have I to deny well-attested facts because I cannot comprehend them?" asks John Wesley, and there can be no doubt he thus expresses the true attitude which every truth-seeker should assume towards phenomena that have not yet found a scientific explanation. Every student should open his mind to evidence, weigh it with care and scrutiny, and accept it when its rejection would involve the reversal of all our modes of forming and retaining other beliefs.

Can the human mind perceive in any other way than through the senses? Is the soul's contact with nature limited to the organs of sense? The organs of sense are the ordinary channels of communication between the soul and the universe. Are they the only means of communication? Are the senses windows

through which the soul looks out on nature? What if the windows and walls were both removed, could not the soul perceive God's universe? Is it the eye that sees, the ear that hears, the hand that feels? Or does the soul, in its present house of clay, limit its powers of perception to the senses, having inherently the power in itself of direct, unrestricted perception of nature—a power occasionally clearly manifest in clairvoyance and telepathy?

If we are to believe reputable men and women whose testimony would be received in any court of our land, whose powers of mind forbid the possibility of imposition, a considerable number of the human family have the power, under certain conditions, of perceiving things at a distance, of becoming acquainted with past events in some way other than by the ordinary channels of information, of reading closed books, of perceiving and describing hidden objects and of giving exact description of passing events in other parts of the globe. Call it clairvoyance or "second-sight" or what we will, the marvelous power exists and, though only occasionally exercised, the proofs that it is exercised are so abundant that to deny them would be to discard overwhelming testimony, and would thus involve greater credulity in their rejection than in their reception. In other chapters on kindred themes, we have furnished evidence of the existence of this among the other wonderful powers of human nature. We now invite the attention of the reader to the following incidents and illustrations.

CLAIRVOYANT PRESCIENCE.

The following incident is taken from the *Religio-Philosophical Journal*:

In the west of Scotland, amongst the Ayrshire hills, lives an engineering inspector of pure Highland descent. He and his family are well known to me, as I was one of the engineers connected with the works still under his charge. The youngest of his three daughters is normally healthy, merry and witty. At times, however, she evinces undoubted psychic faculties of a high order. And it may be noted that she has all her life shown a strong aversion to meat—in fact, she never eats meat at all. Her diet is simple and pure. On one occasion she informed an Edinburgh doctor, when in Ayrshire, that on his return to Edinburgh he would be called upon to visit a person in Stockbridge district, and that he would have to cross an old wooden bridge to reach her. It happened that Stockbridge was not near his usual circuit to patients in Edinburgh, and before his return to that city, a few days afterwards, he had forgotten all about it. But, suddenly summoned to attend a patient, he found himself crossing an old wooden bridge. In a flash he remembered the prophecy, and simultaneously realized that he was in the very centre of the Stockbridge district.

This shows the possession of clairvoyant prescience by the young lady in question, and not mere thought-transference. It is scarcely necessary to add

that she herself knew no one in Stockbridge, and had really no connecting link whatever to lead her to such a statement except the presence of the doctor at her father's house in Ayrshire.

On another occasion she informed the members of the family at breakfast that I was on my way from Edinburgh to the works adjacent to her home, and that I had on a gray check tweed suit. I had not had time to inform her father of my intended visit to the works, but, sure enough, within three hours or so I arrived in a dog-cart at the works, dressed as she had described.

A friend of mine, belonging to Edinburgh, who has been in Florida, U.S.A., for some years past, had run over for a holiday in the summer of 1887, and happening to visit the works he had formerly surveyed, had occasion to spend the evening at the above house. It was on Saturday evening. The conversation had been drifting somewhat toward mesmerism or similar topics, when this young lady, without any warning whatever, went off into what might be termed the abnormal condition of waking trance.

She proceeded to describe minutely what was going on in the Florida plantations—much to Mr. S.'s amazement. Then she passed from that to his father's house in Edinburgh, the rooms and occupants of which she detailed accurately. Then she commenced the relation of a fire which was taking place. It was in Newcastle. "Oh! there are two men killed!" she cried. Again, she proceeded to recite to Mr. S. the contents of some letters she extracted from his pocket, though he did not remove the envelopes. Mr. S., who was totally unaccustomed to anything appertaining to the occult domains of nature, gravely assured me that at this stage of the proceedings his hair literally "stood on end." Then her sister quietly suggested that the supper was almost ready, and almost immediately the change occurred, which placed her once more *en rapport* with her physical surroundings.

Now, one of the foregoing is the fact that the newspapers of the following Monday contains an account of a fire that took place at Newcastle on Saturday night, and detailed the fact that "two men were killed" at it.

Again, there was actually no apparent connecting link between the personalities of anyone present and the town of Newcastle. Another remarkable circumstance is the ease and naturalness with which she passed into and out of this abnormal state, neither she nor anyone else present knowing anything about the science or metaphysics of occultism. It would seem as if God does not depend on the teachings of dogmatic theologians for the eternal facts of nature.

THRILLING ILLUSTRATIONS OF CLAIRVOYANT POWER.

The following incidents are given in a work on Hypnotism by Prof. Seymour. The first is an account which has appeared in many magazines, and the second a testimony of Prof. Seymour's own experience:

A great gust of wind seized the half slackened maintopsail and sent it fluttering into fragments. At the same moment the ship reeled nearly on her beam ends, and, above the howling of the gale, we heard a sudden cry of despair. I was horrified to see an apprentice, J—— P——, sent whirling headlong from the masthead into the sea. Even yet I can see the look of agony stamped on his upturned face, and I can hear the very tones of his heart-rending cry, "Oh! Lucy, Lucy," as he disappeared forever in the darkness below.

After the storm abated, the captain made a careful note of the exact time of the occurrence, the position of the ship, and other particulars. He seemed struck at my mention of the exclamation I had heard falling from the poor fellow's lips as he clutched in vain at the yielding air.

"Ah," he said, "that must have been his sister V——, to whom he was greatly attached."

The rest of the voyage passed without incident, and as soon as the ship arrived at Liverpool I made my way to the train which was to take me to Manchester.

I was walking freely along the platform when I saw the face of an old gentleman who, with a young lady on his arm, was elbowing his way through the crowd. His resemblance to our lost mate was so striking that I stood and looked at him. The young lady's eyes happened suddenly to meet mine. Instantly she gave a violent start, uttered a low scream, and exclaimed, "Oh, look, there's the face of my dream!" staring at me as if fascinated. Her companion gently rallied her, and half led, half carried her to the nearest waiting room. As he passed he begged me to come with them, and handed me his card.

When we were alone the old gentleman explained that the sight of my face had reminded his daughter of a very peculiar and unpleasant dream, to which she still persisted in attaching importance. He said, "At the present moment, indeed, we are on our way to discover if the owners of my son's ship have received any news of its arrival."

I said, "I am an apprentice on the C——, and have but lately left her lying in the harbor."

"Then," the young lady cried, "I must be right. It must be true. 'Twas that man's face I saw gazing at him as he fell. I saw Joe's ship in the midst of a fearful storm, and him clinging to the slippery shrouds. A bright flash seemed to pass before my eyes, and I saw him falling backwards into the sea. I saw your face in the momentary gleam, and I woke terrified to hear the sound of my own name—'Oh, Lucy! Lucy!'—whispered in my ears."

The expression of my face must have conveyed but too well the meaning of my silence.

"My God," cried Mr. —, "it is true then? Is he dead?"

I stammered, "Too true, sir. Yes, every word of it! I was beside him at the moment, and even tried to save him."

On comparing notes we found that she dreamed the very day, and allowing for the difference in longitude, even the very hour when the accident occurred.

When I left England I was quite young, and my father (whom I left behind) felt the separation so keenly that in three days after I left he had to quit business, and seemed to gradually sink beneath a load of grief, until I had reached this country and had time to write him a letter; and when my letter reached England and was carried to my father, it seemed as though he was waiting to hear from me before he died. The letter was read to him, and when finished my father exclaimed, "I am satisfied!" and died at once. At this time—as near as we could compare the difference between the two countries—I was lying on my bed in my boarding place, not feeling well on account of the change of climate, water, etc.—but at the same time I was conscious I was not asleep—I saw my father as plain as I had ever seen him in my life; and I heard him say as distinctly as I had ever heard him speak, "I am satisfied," and saw him sink back into his bed and die. At this time I did not know that my father was sick, I arose from my bed and went downstairs, and told a young man who came from England with me what I had seen and heard. The young man supposed I had been dreaming, which I could not dispute, although I was satisfied I was awake. The young man remarked: "Your father was well when we came away, and I can see no reason why he should be dead, or even sick." I remarked that his saying was true. I tried to dismiss the subject from my mind and think no more of it. But in about three days afterwards I was again lying in the same condition, when I had a vision of my father's funeral. I saw the procession as it moved along, distinctly saw the minister who officiated on the occasion, saw where my father was buried, even to the spot of ground, and many other particulars. What made the matter more interesting to me afterwards was the fact that my father was buried in a new cemetery, in a different parish from that in which he died, and although in the same parish with my mother, yet in a different graveyard. The whole of which was contrary to what I should have expected. I again made known my vision to my friend, and although it seemed strange to us both, we still thought it must be a delusion. However, I made a note of what I saw in my vision, and in a week or two afterwards I received a letter stating my father was dead. He died at the time I saw him in my vision, and his last words were, "I am satisfied," in response to my letter. Also, he was buried where I saw him, and the whole circumstance was as I had seen it in my vision.

THE PROJECTION OF CONSCIOUSNESS.

The following article is taken from a little work on hypnotism, by Prof. Seymour:

"In the city of R., Pa., U.S.A., I had hypnotized Mr. B., when I stated to the audience: 'If any one desired to concentrate their minds upon an experience of the past, or wished the subject to go with them to a foreign land, and describe the land or home of their birth, it was quite likely that the subject would be able to give such information, providing the person who desires to make the test keep their mind in a positive condition, and commencing with the present city, go back over the passage, taking up the different stopping places consecutively, and localities which lie between the city of R. and the place to be described.' One gentleman in the audience asked that he travel with him to England. I at once called my mind off the subject and, being in a passive state, Mr. B. became subject to the control of the positive condition of the mind of the other, I questioned the subject as to the locality he was in, when in answer to my first question, he described Castle-Garden, N.Y. Again I asked him what he saw, he answered that he saw nothing but water outside of the house in which he was staying. To my next question he described the docks at Liverpool, Eng. The gentleman whose mind was controlling the subject was instructed to nod his head if the answers given by the subject were in accordance with the ideas of his mind, nodded his head in the affirmative that he was answering the conditions of his mind in describing the locality as he went along. To my next question Mr. B. answered that he was in a house, describing the house, which proved that he was now in the home of the one who was now controlling him. When they had arrived at this point, I told the gentleman who was controlling the subject that he should not go over the house promiscuously, but that, commencing with one room at a time, he might think of the furniture and location of the rooms of the house, and the subject would describe them accurately. The experiment was tried and proved successful. After this the gentleman asked me if he should ask questions, I answered he might, when he asked the names and number of his family, which were answered correctly, by the subject. He asked if all the family were well, when the answer came, No! He asked who is sick? Your brother J. Did you not see him lying in the room above? This the gentleman did not accept and became rather provoked. I at once desired him to let the subject to me, and I would ask questions, and we would see what would become of it. I asked the subject to go up to the room and listen to what was said and report to me who was there. He made a few steps away from me and then came back and said: 'There is a woman in the room beside the mother and sister, the doctor is also standing by the bedside and feeling the pulse of the young man who is sick.' I said go back to the room and listen to what the doctor has to say, then come back and let me know. He did so, and stated that the doctor said, he is sinking fast. I again sent him to the room, and in a few seconds he came back and said: the doctor says he is dead. In a few minutes afterwards he went back to the room,

and came back with the report that they were putting large pennies on the young man's eyes and tying a cloth around his head and under his chin. All this time the brother in the audience protested that it was a fraud. But, however, we kept a record of the affair, and, allowing for the difference in the time between the two countries, we found by correspondence that the young man described was taken ill and died very suddenly on the evening and hour in which this *seance* took place.

This phenomenon is what spiritualists would call clairvoyance; what scientists would call telepathy, and is a similar phenomenon to that which has come down to us from the earlier times as inspiration or prophecy.

CAN THE MIND SEE AND HEAR THINGS BEYOND THE SCOPE OF THE
SENSSES?—REMARKABLE INCIDENTS CONCERNING THE
DEATHS OF MR. SMITH AND BISHOP LEE.

The following selections were made and kindly sent to the Editor by the Rev. J. S. Ross, D.D., of Brantford, Ontario.

Methodist Quarterly Review, October, 1881, pages 747-750. The Rev. Dr. Whedon, Editor, in a review of the *Universalist Quarterly* of July, 1881, says: "*The Universalist Quarterly* evinces its repugnance to neology by its cool reception of Robertson Smith's Lectures, and its opposition to the materialism of Maudsley and Hammond by narrating authentic facts showing that mind does often perceive beyond the reach of the physical instrumentalities of the senses. The editor narrates the perception by Swedenborg, when in Gottenburg, of a fire at that moment taking place in Stockholm, three hundred miles distant, attested (in a letter given in full), as being beyond all question, by the eminent German philosopher Kant. This narrative is a fact, and a fact that materialistic pseudo-science cannot explain. We said in a former *Quarterly* that such indubitable facts are constantly occurring, often suppressed, but often published and intentionally forgotten. They are appearing every now and then uncontradicted and inexplicable in the daily newspapers. Here is one from the London *Daily News* in regard to the celebrated Assyriologist and his friend Dr. Delitzsch: 'Mr. Smith, the Assyriologist, died at Aleppo on the 19th of August at, or about, the hour of six in the afternoon. On the same day, and between three-quarters of an hour and an hour later, a friend and fellow-worker of Mr. Smith's (Dr. Delitzsch) was going to the house of a third person, the author of the account of the labors of the departed scholar, which appeared in a weekly contemporary, the *Academy*. In the course of his walk Dr. Delitzsch passed within a stone's throw of the house in which Mr. Smith lived when in London, and suddenly heard his own name uttered aloud in a most piercing cry which thrilled him to the marrow. The fact impressed him so strongly that he looked at his watch, noted the hour, and although he did not mention the circumstance at the time recorded it in his notebook. In this particular case, as it is reported, the skeptic

can scarcely make use of the fact that Dr. Delitzsch did not mention his experience to anyone at the time it happened. The record in his notebook would be amply sufficient evidence of the liveliness of the impression. Criticism would be better employed in discovering the possibility of a suggestion of Mr. Smith to Dr. Delitzsch's mind. He was at the moment passing the end of Crogsland Road, in which Mr. George Smith lived. He was, however, not thinking of him, and it is difficult to imagine that an unconscious suggestion of the brain, caused by the law of the association of ideas, could take the shape of a seeming cry, not of his friend's name, but of his own, so piercing as to thrill him to the marrow.' "

The following we take from the *New York Times* :

SINGULAR INCIDENT CONNECTED WITH BISHOP LEE'S DEATH.

A private letter from Davenport, Iowa, received in Boston, contains the following : " We have been very anxious the last two weeks over the illness of Bishop Lee, which terminated in his death on Saturday morning. The whole community is saddened by the event. Some two months ago he got up in the night and took a bath, and on returning to his room made a mistake and stepped off a long flight of stairs and landed at the foot with a tremendous crash, as he was very heavy, weighing over 200 pounds. It aroused the whole family, and Mrs. Lee and Carrie sprang from their beds, and lighting each a candle, went to see what had happened, and found the bishop lying on the floor of the entry. He got up, however, without aid, and seemed to have received no injury except a few slight bruises, though his right hand was a little lamed. Mr. H—— and myself called on him a few days after, and while telling us the circumstances of the fall he mentioned this coincidence : He had a letter in his hand which he had just received from his son, Henry, living in Kansas City. His son wrote : ' Are you well ? for last night I had a dream that troubled me. I heard a crash, and standing up said to my wife, " Did you hear that crash ? I dreamed that father had a fall, and was dead. I got up and looked at my watch and it was two o'clock. I could not sleep again, so vivid was the dream." ' And it made him anxious to hear from home. The bishop said he was not superstitious, but he thought it remarkable that Henry should have had the dream at the very hour of the same night that the accident occurred. The difference in the time there and here is just fifteen minutes, and it was 2.15 by his watch, making it at the same moment. It was as if he had actually heard the fall. And the fall finally caused the bishop's death. His hand became intensely painful and gangrene set in, which, after two weeks of suffering, terminated his life."

Now, it cannot be conceived that a fire at Stockholm pictured itself on the retina of Swedenborg at Gottenburg, or that a sound from Asia by atmospheric vibration touched the tympanum of Delitzsch at London. Nor could a special air-wave go from Davenport to Kansas City to strike on Henry's ear-drum.

Without the material organ the mind must have seen and heard. And the idea seems to suggest itself that the organism is as much a limitation upon the far-reaching powers of the soul as an instrument of its ordinary action. And such facts are so numerous that "criticism" cannot be allowed to palm upon them any sham interpretations.

WIDOW WADE, OF CASTILE, N.Y., AND HER WONDERFUL POWERS.

(We clip the following account from the current press and cannot vouch for the accuracy of the narration. As this story, however, is but a fair sample of multitudes of others which find currency in the press and in the annals of many a neighborhood, and especially as the account contains references to well-known individuals and includes a testimony from a well-known physician, we give it for what it is worth and leave any of our readers who may wish for verification to seek it by correspondence or otherwise.)

In most places when women lose things they try to get them back either by looking for them or by advertising. In the town of Castile, N.Y., it is different. There, if anything of value is lost, the loser consults the Widow Wade. The local stories of the Widow Wade's achievements at finding lost articles would be incredible if there were not many trustworthy witnesses to vouch for every one of them. She has lived in Castile all her life and has been seeing things, hidden from others, for so many years that the natives have come to regard her extraordinary power as a matter of course. A newspaper reporter asked a man who sat in front of the post office, smoking :

"Is it true that there is a women here who can find things without knowing when or where they were lost ?"

"Huh?" said the man looking up in surprise. "You mean the Widow Wade. Of course she does," and he put his pipe back into his mouth with a chuckle at the idea that anybody should question the widow's powers. She makes no boast of her ability, and exercises it only when requested to do so. Another peculiar characteristic, which distinguishes her from the professional quack, is that she will not accept money for her services, though often urged to do so.

"Since the Lord has sent this gift," she said to the reporter, "He certainly intends me to use it for the benefit of my fellow creatures." The Widow Wade is a sincerely pious woman, and this is her way of looking at the matter.

Mrs. Wade is past sixty, and for forty years she has been finding things for her Wyoming county neighbors. Their feelings toward her were well expressed by an old farmer named Willetts, on the outskirts of Castile. A lot of his grain had been stolen, he said, and when he appealed to the Widow Wade she told him where it had been concealed. He went to the spot and, sure enough, he found the bags of grain, bearing his name.

"But do you really believe it possible that this woman can possess such power?" he was asked.

"I don't," said the old man, scratching his head in perplexity, "I don't understand how it is, but she found my oats."

The Widow Wade is a pleasant-faced old lady, and is always willing to receive visitors and to talk to them, but she is not fond of speaking about her power of clairvoyance. She is cheerful, sometimes even jolly. Her way of finding lost articles is very simple. Take, for instance, the case of Farmer Willetts and his stolen grain. When he had told his story to Mrs. Wade she took out a small glass, which looks like any ordinary glass; it is her only "medium." She gazed fixedly into it for some time. Then she said:

"I see two men carrying bags of grain from your barn to a wagon which stands by the road. Now they drive to the west." Then she described their trip along the road which ran past the farmer's house and on for three or four miles. "Here they turned to the right and went up a hill," she said, and so on. She went carefully over the route, which afterwards was found to be the one the thieves had taken, and ended her statement by telling the farmer that in the haymow of a certain barn several miles away he would find his grain; and he did.

Two years ago the glass that the widow had long used was dropped accidentally over the high banks of the Genessee River, and was not recovered. Now she has a glass like the former one, but she complains that she cannot see so clearly in it as in the old one.

Within the borders of Wyoming county it would be possible to get records of a hundred authentic instances in which the Widow Wade has exercised her strange ability in unravelling mystery. Some years ago there lived near her a well-to-do farmer named Grover. He owned a farm of several hundred acres, bounded on two sides by parallel roads about a mile and a half apart. Becoming too old to manage the farm alone, Mr. Grover divided it into two parts. The one on which his house stood he gave to his son, and he built another house for his married daughter on the other road. The two houses were, therefore, at opposite ends of the original farm, nearly two miles apart. Old Mr. Grover used to divide his time between the two, going back and forth across lots. One winter afternoon he set out from his son's house for his daughter's, going through a strip of woods that stood in the middle of the farm. A few days later his son-in-law happened to drive over to the Grover house, and casually inquired after the old farmer.

"Father," said the younger Grover, "is at your house, isn't he?"

"No," said the other, "we haven't seen him."

It was at once surmised that the old man had been injured or perhaps killed by a falling limb in the woods. A search was begun, but a snowstorm had

covered up the old man's foot-prints, and it was impossible to follow his course. The search was kept up for two or three days and every corner of the two farms was visited, but no trace of the missing man was found. Then the services of the Widow Wade were called in.

With glass in hand the old woman gazed long and carefully. Then she told how the old man took the path from his son's house to the woods, how he picked his way carefully among the trees to avoid the deepest snow, how he came to a rail fence which separated the two farms and walked along it for some distance, looking for a convenient spot to climb over.

"He must have been very tired," she said, "for he waited here at the fence for a long time. On the other side of it are some deep drifts of snow, and there you will find him."

And there they found him, after following the course which the woman had described, his body covered with snow.

Another case in which the Widow Wade's faculties were employed for a more trivial matter is vouched for by B. J. Frank, a farmer living near Castile. Mr. Frank says that one day two young fellows drove up to his house and said they had heard that he had a sugar evaporator to sell. Mr. Frank told them his price for the evaporator, and, giving them the key to his sugar house, sent them down to the maple grove to look at it. Presently they came back.

"It's a good evaporator," said one, "but we can't pay what you ask, for the two pans are gone."

The farmer felt certain that there were no parts missing, for he had locked the sugar house; but when he came to look, sure enough, two of the pans were missing. He told the men to come back in a few days, and meanwhile he visited the Widow Wade. She told him that the men had taken the pans and hidden them under a certain brush heap in a neighboring woods, a quarter of a mile away. There the pans were found.

Both these and many other cases are attested, not only by the person directly interested, but also by conspicuous men in the town. Whether it is a case of lost cattle, stolen goods, or run-away children, the Widow Wade is called upon to "see" them in her glass.

Mrs. Wade says she learned of her power by accident long before she became a widow. On the farm where she lived when a young woman, a tool had been lost. She found it by looking in a glass. Later she found other things in the same way, until it came to be accepted by her family that her vision was not bounded by ordinary physical barriers. Many years ago a murder was committed in Wyoming county. After an unsuccessful hunt for the murderer the authorities went to the Widow Wade. She looked in her glass and then described one of the men who had been active in the search for the murderer as the one who had done the killing. The man was accused, and he confessed.

The widow does not pretend to be infallible ; at least, she cannot always see the object sought distinctly enough to locate it exactly. Last spring John P. Myers, of the Buffalo commission firm of Myers, Woodward & Drake, a Republican politician, disappeared, leaving a shortage in his accounts. Some of his friends consulted the Widow Wade. After looking in her glass she said the missing man had gone first west, then east, and that he was at that time in a ship upon the ocean. But here her sight ceased. Myers was traced from his home near Buffalo, west to that city, and thence to New York, where, it is believed, he embarked for South America.

Dr. W. A. McFarlane, a local physician of reputation, who had been acquainted with Mrs. Wade's career for many years, told the reporter :

"I do not, of course, pretend to understand how Mrs. Wade is able to do these things, but that she has done all that you have heard, and more, there can be no question. I sometimes believe that there are some persons who possess powers which are undeveloped in the ordinary individual. Perhaps Mrs. Wade is one of the favored few. Her sincerity I cannot doubt. It is impossible to suspect such a woman of duplicity, and besides, duplicity is not in any way an explanation."

AN APPARITION AND CLAIRVOYANCE.

We quote the following incident from Stilling, in his *Pneumatology* :

"About sixty or seventy years ago a man of piety and integrity arrived in Germany from Philadelphia, North America, to visit his poor old parents, and, with his well-earned wealth, to place them beyond the reach of care. He went out to America while he was still young, and had succeeded so far as to become overlooker of various mills on the Delaware River, in which situation he had honorably laid up a considerable sum. This respectable individual related to one of my friends, upon whose veracity I can depend, the following wonderful tale :

'In the neighborhood of Philadelphia, not far from the mills above mentioned, there dwelt a solitary man in a lonely house. He was very benevolent, but extremely retired and reserved, and strange things were related of him, among which was his being able to tell a person things that were unknown to every one else. Now it happened that the captain of a vessel, belonging to Philadelphia, was about to sail to Africa and Europe. He promised his wife that he would return in a certain time, and also that he would write to her frequently. She waited long, but no letters arrived ; the time appointed passed over, but her beloved husband did not return. She was now deeply distressed, and knew not where to look for either counsel or consolation. At length a friend advised her for once to go to the pious solitary and tell him her griefs. The woman followed his advice, and went to him. After she had told him all her troubles he desired her to wait a while there, until he returned and brought her an answer. She sat down to wait and the man, opening a door, went into his

closet. But the woman, thinking he stayed a long time, rose up, went to the window in the door, lifted up the little curtain, and looking in, saw him lying on the couch or sofa like a corpse; she then immediately went back to her place. At length he came and told her that her husband was in London, in a coffee-house—which he named—and that he would return very soon. He then told her also the reason why he had been unable to write. The woman went home pretty much at ease.

'What the solitary had told her was minutely fulfilled, her husband returned and the reasons of his delay and his not writing were just the same as the man had stated. The woman was now curious to know what would be the result if she visited the friendly solitary in company with her husband. The visit was arranged, but when the captain saw the man he was struck with amazement. He afterward told his wife that he had seen this very man on such a day (it was the very day that the woman had been with him) in a coffee-house in London, and that he had told him that his wife was much distressed about him; that he had then stated the reason why his return was delayed, and of his not writing, and that he would shortly come back, on which he lost sight of the man among the company.' "

SOME STRANGE THINGS IN THE LIFE OF JOHN P. WEEKS,
OF NORTH DANVILLE, VERMONT.

The following is written from memory, but I think the statements reliable. A pamphlet was published, soon after the death of Mr. Weeks, giving the facts which I read carefully; but, unfortunately, the pamphlet, by loaning, has been lost. But I had the facts from Mr. Weeks himself, and from others of his friends.

My acquaintance with Mr. Weeks was in the year 1841, I think, when I boarded with him for some time, while teaching my first public school, in his district. I had heard much of the story before, especially of his so-called death which had occurred some little time before. At that time Mr. Weeks was, perhaps, thirty years of age.

From childhood, as his father told me, there had been some striking peculiarities about him. He seemed to have an insight into the future, to some extent. But especially an ability to discern things hidden from others. His father told of several instances. In one case a farmer near by had lost a harness. As it was being talked of in his presence, he said he thought he could tell them where to find it. He described the place so definitely, although several miles away, and in a town where he had never been, for he was quite a small boy, that they went directly to it. He said the harness was in a barn, in the manger, covered with hay. There it was found.

At one time, his father said, he had several fine calves. John went with

him one morning to salt them. As they were looking at them John said: "Some of these calves will die soon," and specified which. All but one of those specified did die soon. One day later, the calves were put into an orchard back of the house. The one calf marked to die seemed the finest one in the lot, and his father said: "Well John, you were mistaken about that calf." "No," he replied, "he won't live till night." While the calves were frolicing in their new quarters, this one seemed the most brisk of all. But within two hours he came up near the house, lay down, stretched himself out and was dead.

But the most remarkable thing was his apparent death and coming to life again. Some time before I knew him he was very sick, the bowels were mortified and to all appearance he died. The body had been "laid out" some little time, when suddenly he sat up and called for his trowsers, saying he wanted to go to the window to see the angel go back. The physician chanced to be in the room, and said: "Put him back, he is a dead man." But he insisted that he should get well, and proceeded to tell them what to do to cure the mortification.

He directed them to get three lambs, skin them, one after the other, place him over a washtub and shower his bowels with a certain number of pails of cold water, then wrap the warm skin about him, and when cold repeat the process until all were used. It was said the cure was complete.

(I shrink as I write this, it seems so incredible. But think I have not misstated it.)

Mr. Weeks told me that he was surely dead, and that his spirit was escorted away by a bright spirit, told of some things which he saw and of his reluctance to return, when the spirit told him he must do so. He spoke of seeing his dead body as he looked in at the window on his return, at the time his escort left him.

No one, I think, ever suspected Mr. Weeks of any intended deception in these matters. He was represented as a quiet, frank, truthful boy, always.

When I knew him he was a very modest Christian man, respected by all.

He told me he was reluctant to tell many things which were apparent to him, for he always feared the power of discernment was through the influence of some evil spirit. "And yet," he said, "I cannot help seeing many things which I could wish were hidden from me."

I do not pretend to give any explanation of these and many other things told me.

CHAS. W. CUSHING.

Wellsboro', Pa., May 6th, 1897.

THE SOMNAMBULIST OF LYONS.

Stilling, in his work, "Pneumatology," makes the following statement concerning the clairvoyant powers of magnetized subjects, and illustrates his doctrine by a quotation from the "Courier of the Lower Rhine," concerning the Somnambulist of Lyons:

"I have said that these persons, in their elevated state, are unconscious of anything in the visible world, except their magnetizer; but as soon as the latter places them *en rapport* with another person, by means of certain graspings of the hand, they immediately see this other person in like manner, not with the eyes, but from the region of the pit of the heart; and in this same way they perceive, also, distinctly and correctly, what that person thinks and imagines at the time. In this state the somnambulist has a most lively recollection of his whole life; all the faculties of his soul are in a state of elevation, but as soon as he awakes again he is totally unconscious of it.

"Persons who have long been magnetized, who have often been in a state of somnambulism, and have attained to a high degree of inward vision, read and recognize drawings and pictures which are held before the pit of their hearts. That there is no deception in this matter, which is incomprehensible according to our common mode of thinking, is evident from the repeated experiments that have been made, so that there is no longer any doubt of the certainty and correctness of the fact. Gmelin, Wienholt, Bockman, etc., have made these experiments so frequently and so carefully that the thing may be received as an infallible truth, founded in nature, and from which correct influences may be drawn.

"A well-known, learned, and estimable divine saw these experiments in Hamburg; they appeared to him so remarkable, and brought to light so much of what was before mysterious, that he published a very interesting little book on the 'Inward Man,' but the following account, which is contained in a Strasburg paper, called the *Courier of the Lower Rhine* (number 31, 12th of March, 1807), exceeds in remarkableness all previous experiments upon this subject. I will therefore insert it verbatim:

"The history of the somnambulist of Lyons,' says the *Journal de Paris*, 'presents an assemblage of such striking facts that we should be inclined to regard the whole as charlatanry and deceit, if credible eye-witnesses had not vouched for the truth of it. People may smile on hearing it asserted that a hysterical woman possesses the rare gift of revealing future things to those with whom she stands *en rapport*, but such is the case; the wise man believes without precipitation, and doubts with caution. M. Petetaïn, an esteemed physician in Lyons, who has long watched the progress of the disorder with which the lady is afflicted, is occupied in arranging the facts he has collected, and in preparing them for publication. Previous to the appearance of M. Petetaïn's announced work, we will adduce the following facts, which are related by a respectable eye-witness, M. Ballanche.

"The catalepsy of a lady in Lyons had been for some time the subject of conversation in that city, and M. Petetaïn had already published several very surprising facts relative to it, when M. Ballanche became desirous of being an

eye-witness of the astonishing effects of this disorder. He chose the moment for visiting this lady when she was approaching the crisis.* At the door he learned that not every one without distinction was permitted to approach the patient's couch, but that she must grant the permission. She was therefore asked if she would receive M. Ballanche, to which she replied in the affirmative; upon this he approached the bed, in which he saw a female lying motionless, and who was, to all appearances, sunk into a profound sleep. He laid his hand, as he had been instructed, on the stomach of the somnambulist, and then began his interrogatories. The patient answered them all most correctly. This surprising result only excited the curiosity of the inquirer. He had with him several letters from one of his friends, one of which he took, with whose contents he imagined himself best acquainted, and laid it, folded up, on the stomach of the patient. He then asked the sleeper if she could read the letter, to which she answered yes. He then inquired if it did not mention a certain person whom he named. She denied that it did. M. Ballanche being certain that the patient was mistaken, repeated the question and received a similar answer in the negative; the somnambulist even appeared angry at his doubting it, and pushed away the hand of the inquirer and the letter from her. M. Ballanche, struck with this obstinacy, went to one side with the letter, read it, and found to his great astonishment that he had not laid the letter he intended to have selected on the stomach of the sleeper; and that, therefore, the error was on his side. He approached the bed a second time, laid that particular letter on the place; and the patient then said, with a certain degree of satisfaction, that she read the name which he had previously mentioned.

“This experiment would, doubtless, have satisfied most men, but M. Ballanche went still further. He had been told that the patient could see through the darkest substance, and read writing and letters through walls. He asked if this were really the case, to which she replied in the affirmative. He therefore took a book, went into an adjoining room, held with one hand a leaf of this book against the wall, and with the other took hold of one of those that were present, who, joining hands, formed a chain which reached to the patient, on whose stomach the last person laid his hand. The patient read the leaves that were held to the wall, which were often turned over, and read them without making the smallest error.

“This is a faithful and simple relation of what M. Ballanche saw. An infinite number of objections may be brought against it, but a hundred thousand substantial arguments can not overthrow one single fact. The lady still lives, is seen by many impartial persons, and was long attended by an expert and respectable physician, who attests the same. The individuals give their names. Who is bold enough still to deny it?’ So far the Strasburg paper.

*The time of the magnetic sleep.

"This narrative contains nothing that is not confirmed by numberless experiments; one circumstance is, however, remarkable, that the lady in question can read at a distance, without coming into immediate contact, when a line of persons take hold of each other's hands, the first of whom lays his hand upon the pit of the heart—not of the stomach, which has nothing to do with the matter—and the last holds the letter; however, she reads through neither the partition nor the wall, but through the soul of him who holds the book or letter. By a similiar connection or chain, electricity, or the electric shock, is communicated. All this is still obscure, but in the sequel it will become clearer.

"Equally remarkable, and perhaps still more important, is the observation, to which all confidence may be attached, that somnambulists, when they have attained to a certain high degree of clearness of vision, manifestly and distinctly perceive the thoughts and ideas of him with whom they are placed *en rapport*. He, therefore, who intends to magnetize another, should himself be a person of pure heart, of piety and integrity."

PSYCHOMETRIC READING.

Clairvoyants pretend to have the power to detect the magnetism of the individual in any article of his clothing and from these to give more or less complete description of the individual. The strange case of John P. Weeks, of North Danville, Vt., related in this chapter and referred to under another heading, may be taken as an illustration of this power. Thus from a glove, a hat or a cane they assume to describe the character and history of the individual. Prof. Seymour, in his Psychology, makes the following declaration concerning psychometric readings:

I have had several experiences, which would lead me to believe in the truth of this phenomenon. At one time while in Chicago, after I had delivered a discourse on the subject of psychology, a lady by the name of Mrs. Wilson Porter, who lived at Peoria, Ill., taking hold of my cane (which had been placed upon the piano, with several other canes, hats and umbrellas) without knowing whose it was, and had never seen me before, commenced to read my history, and spoke of some of the leading events in my life, at the same time telling the dates on which the events occurred, also my age at the time these events happened, as well as my age at the time of reading. She then took up the cane of another man, and read his history as accurately as she had done mine, and spoke of what was likely to happen when he would reach the age of forty-two years. And on appealing to the man for testimony, the man said: "A part of it was true, but he could not vouch for the truth of all that had been said." When the lady replied: "I am aware that you cannot vouch for all that has been said, because you have not reached the age of forty-two years; but in one week from next Tuesday, you will be forty-two years old, and on that day you

will be able to testify." The gentleman arose and stated that on that day he would reach the age of forty-two years, and that, although he had never seen the lady before and (being a travelling man) was a stranger to everyone present, still what she had told him was true. I might give you many more instances of similar experiences, but what I have said is sufficient to give you an idea of what is meant by psychometry. I will not attempt to give you its philosophy. It is claimed by those Psychometrists that we impart a certain amount of magnetism to everything we touch, and that by taking hold of that which has been charged by our magnetism they are enabled to sense the conditions of the person whose magnetism they come in contact with. And as every important event in our lives makes a lasting impression upon our individuality and consciousness, the impressions made by these events are imparted to our magnetism; and as our magnetism, which we are constantly throwing off from our bodies, carries with it the very nature of our being, they claim, by sensing this magnetism, they are enabled to determine every important event in the history of the person with whom they come in sympathy through this magnetism.

Closely akin to clairvoyance or clear vision, is the phenomenon of clairauidience or clear hearing. It is a faculty more rarely developed than clairvoyance, and yet akin to it in many ways. The curious reader may consult the interview recorded in the chapter on mind-reading for some interesting references to clairauidience, as recorded in Principal Austin's interview with a mind-reader. From "Hudson's Law of Psychic Phenomena" we clip the following expression of views and illustrations of this power:

The Century Dictionary defines clairauidience as "the supposed power of hearing in mesmeric trance sounds which are not audible to the ear in the rational waking condition."

This, as far as it goes, is a correct definition of that faculty; but it defines a very small part of its field of operation, and that part which is of the least importance. It may be defined, broadly, to be "the power of hearing the spoken words of a human soul." In other words, it is that faculty of man's intelligence which enables his objective mind to receive communications from his own subjective mind or from that of another by means of spoken words. It is by no means confined to persons in a mesmeric trance, although it seems probable that one must be in a partially subjective state to enable him to hear clairauidiently. The degree of subjectivity may be very slight, so that the percipient may seem to himself and others to be in a perfectly normal condition. The sounds—if that may be called sound which does not cause atmospheric vibrations—are perfectly distinct to the consciousness of the percipient, but are not perceptible to others who may be near him and in the normal condition. Like all other means for bringing the operations of the subjective mind above the threshold of consciousness, the sounds have from time immemorial been

attributed to supernatural agencies. Socrates furnished the most notable example in ancient or modern times of a man whose subjective mind was able at any time to communicate messages to his objective mind by means of spoken words. It is well known that he supposed himself to be constantly attended by a daemon, or guardian spirit, who watched over him and warned him of any danger that was imminent. (See Chapter X. for fuller discussion of Socrates and his daemon.) The biblical student will recall to mind many instances where voices were heard, conveying intelligence of the most portentous character, and a critical examination of some of the instances will not fail to reveal their true nature.

Many spiritual mediums of the present day have the faculty largely developed. Some of them are enabled to obtain the names of their sitters by hearing them spoken clairaudiently, and the names of supposed spirits are obtained in the same way. It is popularly supposed that the ordinary method of telepathic communion, when the message is not brought above the threshold of consciousness, is by mental impressions. It is, of course, impossible for us to know the processes employed in the ordinary communion of subjective minds. It seems probable, however, that it is by means of such language as is employed by the communicants in objective life. All that is or can be known is that when the ideas are communicated to the conscious mind, it is necessarily by such means as can be understood—that is, by means which appeal to the senses. It is true that the subjective mind is often able strongly to impress the objective mind, especially when danger to the person is imminent, or when some near relative or dear friend is in danger. Such impressions are known as premonitions. Sometimes they are so strong as to be of real service in averting danger. But they are not always reliable, for the reason that we are seldom able to distinguish a real premonition from that feeling arising from fear and anxiety regarding the welfare of those who are absent and very dear to us. Thus, a mother will often feel that she has a premonition of danger to an absent child, but will afterwards learn that her fears were groundless. Perhaps at another time a real premonition will be disregarded. It seems probable that when the laws of subjective mental action are better understood, there may be some method formulated by which a genuine premonition may be recognized. It is certain that in all cases where danger to the person is imminent, the subjective mind makes a supreme effort to give warning and avert the danger. That being its normal function, its highest activity is exercised in the effort to preserve the life of the individual. It is sometimes successful and sometimes not; but that the effort is always made does not admit of doubt. Sometimes it succeeds by means most extraordinary—clairaudience, not infrequently, being the means of receiving a warning. Thus, a lady once confessed to a writer that she at one time, in a fit of despondency arising from ill-health, attempted to commit suicide. She had

raised a pistol to her head and was about to fire, when she heard an explosive sound, apparently in the same room, resembling a pistol-shot. This caused her to pause for an instant, when she heard the words, apparently spoken in her ear: "not now; you have two years yet!" Surprise caused her to lower the pistol, and reflection caused her to desist, and finally to abandon the idea of suicide. As the two years have not yet expired, it is too early to know whether it is the case of prevision as well as of clairaudience.

One of the most remarkable cases of clairaudient warning against danger that has ever come under the observation of the writer occurred near Washington a short time ago. A well-known colored preacher was aboard a train on its way to the city. He was dozing in his seat a few miles out when he was suddenly awakened by the cry of "Wreck! Wreck!" apparently sounding in his ears. He thought for a moment that he had been dreaming, but after he was fully awake he again heard the same words repeated three times. As he happened to be the only occupant of the car he knew that no one was playing a trick upon him, and he instantly became panic-stricken, and rushed to the rear end of the car and jumped off, although the train was going at the rate of thirty miles an hour. He was somewhat cut and bruised, but managed to walk to the next station, where he related his adventure to my informant. Little importance was attached to the circumstance at the time, as his train passed to the city in safety. But the very next train that passed over the road in the same direction was wrecked by the falling of a large rock upon it as it passed. The rock overhung the track and had evidently become loosened by the vibration caused by passing trains. Subsequent investigation by my informant revealed the fact that the old preacher had leaped from the train but a short distance beyond the scene of the wreck.

Now, it may be asked, how do we connect the clairaudient warning of the old man with the wreck, which did not occur to his train? It must be admitted that the circumstances do not constitute an ideally perfect case of a life saved by clairaudient reception of warning; but it must also be held that the case is of all the greater evidential value for that very reason. It is easy to perceive how the old man's subjective mind perceived the danger, when it is once admitted that it possesses the power to see that which is not within the range of objective vision. Ever alert for the safety of the individuals it perceived the danger, no matter how, it saw the condition of the overhanging rock, and believed the train would loosen its hold. In the meantime the old man was in that passive, somnolent condition most favorable for the reception of subjective impressions or communications. He happened, also, to be clairaudient, and therefore in the best possible condition for the conveyance of subjective messages above the threshold of consciousness. And the message was delivered in the most effective way possible—in the same way in which Socrates was again and again

warned of impending danger. That the catastrophe did not happen to his train proves only that the intelligence which gave the warning was finite; that its knowledge was circumscribed by the limitation of human judgment, and that it did not proceed from Omniscience.

A SCOTTISH SEER.

"A gentleman," says Ferriar, "connected with my family, an officer in the army, and certainly addicted to no superstition, was quartered, early in life, in the middle of the last century, near the castle of a gentleman in the north of Scotland, who was supposed to possess the second sight.

My friend assured me that, one day, while he was reading a play to the ladies of the family, the chief, who had been walking across the room, stopped suddenly and assumed the look of a *Seer*. He rang the bell and ordered a groom to saddle a horse, to proceed immediately to a seat in the neighborhood, and to inquire after the health of a lady. If the account was favorable, he then directed him to call at another castle, to ask for another lady, whom he named.

The reader immediately closed his book and declared that he would not proceed till these abrupt orders were explained, as he was confident that they were produced by the second sight. The chief was very unwilling to explain himself; but at length he owned that the door had appeared to open and that a little woman without a head had entered the room, that the apparition indicated the sudden death of some person of his acquaintance.

A few hours afterwards the servant returned, with an account that one of the ladies had died of an apoplectic fit, about the time when the vision appeared.

At another time the chief was confined to his bed by indisposition, and my friend was reading to him, in a stormy winter night, while the fishing-boat belonging to the castle was at sea. The old gentleman repeatedly expressed much anxiety respecting his people, and at last exclaimed: 'My boat is lost!' The colonel replied: 'How do you know it, sir?' He was answered: 'I see two of the boatmen bringing the third drowned, all dripping wet, and laying him down close to your chair.' The chair was shifted with great precipitation. In the course of the night the fishermen returned, with the corpse of one of the boatmen."

A CLAIRVOYANT VISION OF WATERLOO.

The following is taken from Mr. Stead's *Borderland*, which is devoted to occult phenomena:

The phenomenon of the spectral rehearsal of tragic events in the scenes which may have occurred is familiar to students of psychical research. There was, as has been frequently remarked, something in nature like a compound of Edison's kinetoscope and phonograph, which, when a certain mysterious spring

is inadvertently touched, displays before the astonished beholder the spectral semblance of the action that occurred long ago. The story of Mr. Light is, however, so recent and so vivid, and it relates to so famous a battle, that I have much pleasure in reproducing it here.

Mr. Light, editor of the *Herts Guardian*, writes to me as follows :

About twelve months ago I read, with great interest, but with even greater incredulity, your publications regarding "spooks."

Last summer I met with a rather singular adventure, which has caused me to modify my disbelief ; and I take the liberty of enclosing the record of my experience, in case you may care to glance at it. I published it in our Christmas Supplement two weeks ago, and I dare say it is believed by our readers to be a joke. It is absolutely true, every word of it.

AT MIDNIGHT ON MONT ST. JEAN.

(Being a plain, unvarnished ghost story.)

Had a friend of my own related this story to me six months ago I should of course have had only one word for it—"Bosh!" Until that night at Mont St. Jean I had never seen the faintest trace of an apparition ; though I may be said to have courted such society for years. I economize what little intellect I possess by never trying to solve psychical problems. As to ghosts, until last June I considered them as fabulous as the unicorn. When, therefore, I relate how I saw spectres on the field of Waterloo, I am quite prepared to have this narrative treated with the contempt that everybody will consider it deserves.

I had been attending the International Conference of Journalists at Antwerp and Brussels, and as the great majority of the members present were Frenchmen, I went to the spot surreptitiously, instead of listening to all the speeches. At the mound of the Belgian lion I fell in with a party thoroughly representative of Greater Britain. An ex-Cavalry-Sergeant Major—who is a member of the Corps of Commissioners, and has authority from the Belgian Government—acted most efficiently as our guide.

Of course we went over the cosy Hôtel Musée (whose landlady is the descendant of a Waterloo hero).

In the afternoon I went over the farm of Hougomont, the visit being made doubly interesting by the courtesy of an artist-author, representing the famous firm of Cassell & Co. The village from which the great battle takes its name is, as everyone knows, some distance from Mont St. Jean, where actual fighting was ; and returning in the evening from Waterloo, along the rough, stony road that must have jolted the wounded so terribly I was overtaken by a thunderstorm, which, however, did not prevent troops of ragged urchins pursuing me with the request to purchase "ze stick of Waterloo." I took refuge in the hotel

and finding there excellent accommodation and pleasant company, I decided to stay the night.

I went to bed in a room whose window looked direct on the hideous mound of the Belgian lion; but to the left, that section of the field of which the centre is La Haye Sainte, was clearly visible. Though ordinarily a sound sleeper, I was disturbed by the kicking of a horse in some stable hard by, and the thuds were so persistent that I resolved to sit at the window until drowsiness came to my relief. The night was still and calm, and though the sky was slightly overcast, the landscape was distinct in the pale starlight. I was not in an imaginative mood, nor even over-thoughtful, my main concern being to put in a certain quantity of sleep, in order that I might be refreshed for a walk to Planchenois in the morning. If anything was passing in my mind, it related to the jovial conversation we had held downstairs. But whilst I glanced carelessly across the field there came to me a sense that something was moving upon it.

"The wind astir amongst the barley," I thought; but as I looked I could see distinctly a mass of shadowy figures advancing. The array was uneven, as though marred by sudden casualties, *but in front there was a fringe of fire*—just such as would issue from muskets of the Brown Bess order. I shiver now a little as I recall it; but I did not shiver then.

"This is hallucination," I thought, "and I am precipitating French legionaries as Moozeby, in the *Strand Magazine*, precipitated things; but I've not come to Flanders to see ghosts, and am not going to tolerate 'em either."

I got up, walked once or twice across the room, and resumed my seat at the window, mentally challenging any amount of grand disembodied armies to come on if they felt disposed. But I soon lost that feeling of bravado. There across the field in the faint light, that strange company was moving still. It would halt at times, and anon vanish; then I could see it again advancing steadily towards the slopes that on the memorable 18th of June were defended by the patient and invincible British soldiery.

I got a map of the battlefield out of a pocket, and marked on it the exact spot of the appearances; and on the back I made notes as to what seemed to be happening. If I had been out on that field I should doubtless have been less deliberate and more uncomfortable; but I reflected that there were plenty of mortals within easy hail, and that the poor restless outsiders must be quite as dead as Julius Cæsar.

Thinking that if there was anything to see, it should not be lost for lack of looking out of window, I returned to my post, and I declare solemnly that I beheld the same dim fire-fingering line again advancing. It disappeared, and there seemed a change in the ordering of the battle, for the indistinct mass that next became visible advanced with a bounding motion. "These," I thought, "are cavalry, and history is repeating itself at midnight." (It was really then

between one and two, A.M.) I then owned to a sensation of awe, which was increased when, over La Haye Sainte, I saw columns of smoke arising, lit by a glare amongst the buildings below. These appearances were repeated *a plusieurs reprises*; and then, as it seemed to me, all the movement was away from, instead of towards, "the sunken road of Ohain" that marked the front of the English position. Finally, there was a confused and choking rush of shadowy figures along the road that leads from La Haye Sainte past Belle Alliance to Gemappe; and, after that, although I looked steadily across the same ground, I could see nothing. The same slight breeze, *which had never changed direction*, was still rustling the barley, but otherwise the surface of the field was motionless; and I felt that in the hush of the starlight I had seen one of the Fifteen Decisive Battles that have shaped the fate of nations.

Next morning I was jaded; for it is, perhaps, needless to say that I did not sleep directly after that experience. After breakfast, I walked across the sodden fields to Planchenois, which the Prussians stormed so gallantly.

A storm was impending when I reached La Belle Alliance, on the road to Braine l'Alleud, and the inn there proved a convenient shelter.

Just past Hougomont, I met what is euphemistically termed a "lady guide." As she trudged alongside me, conversing with the frankest simplicity, I judged that she was a good woman and honest, but bound to keep an eye to business. One of her relatives, she said, had once lived at Hougomont. I then asked her point-blank if apparitions were included amongst the live-and-dead stock of that historic farm. The quaint little Flemish peasant became reserved and serious.

"It is not good to talk of," said Audrey.

"Would your brother, or the husband that is to be, care to cross the field at night?"

"No, no," she replied vehemently, adding: "As to the other, no one would have me; I am too plain."

Admitting to myself that there was sound basis for her remark, I told her how I had either seen or imagined spectral battalions moving towards Mont St. Jean.

"That is it!" she exclaimed. "It is always like that—it has been seen before."

Mademoiselle gave me also to understand that those whose own relatives fought at Waterloo have a kind of special faculty for viewing phantoms.

Doubtless there are whole troops of legends such as these—the wonder would rather be at their absence from a spot that was the sepulchre of so many thousands—but the story I have told, however mythical it may appear, is the true record of my actual experience; and these depositions I would confirm on oath.

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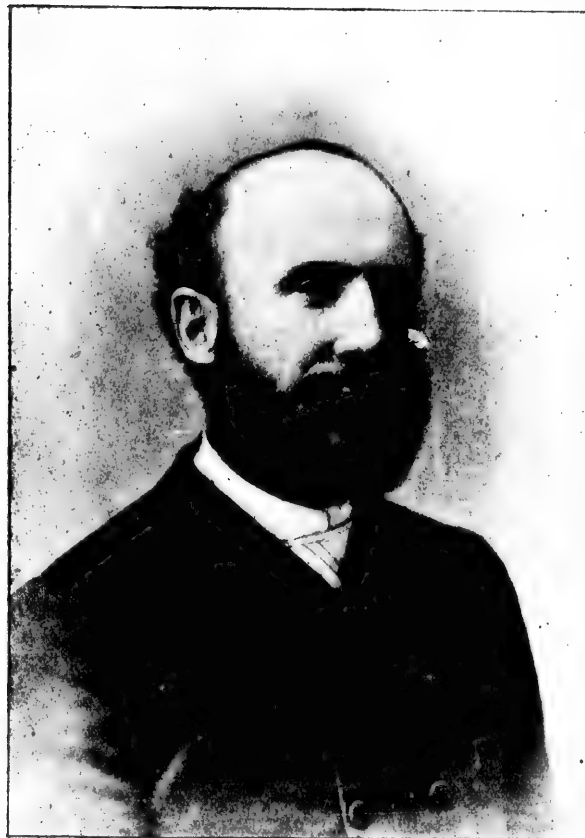
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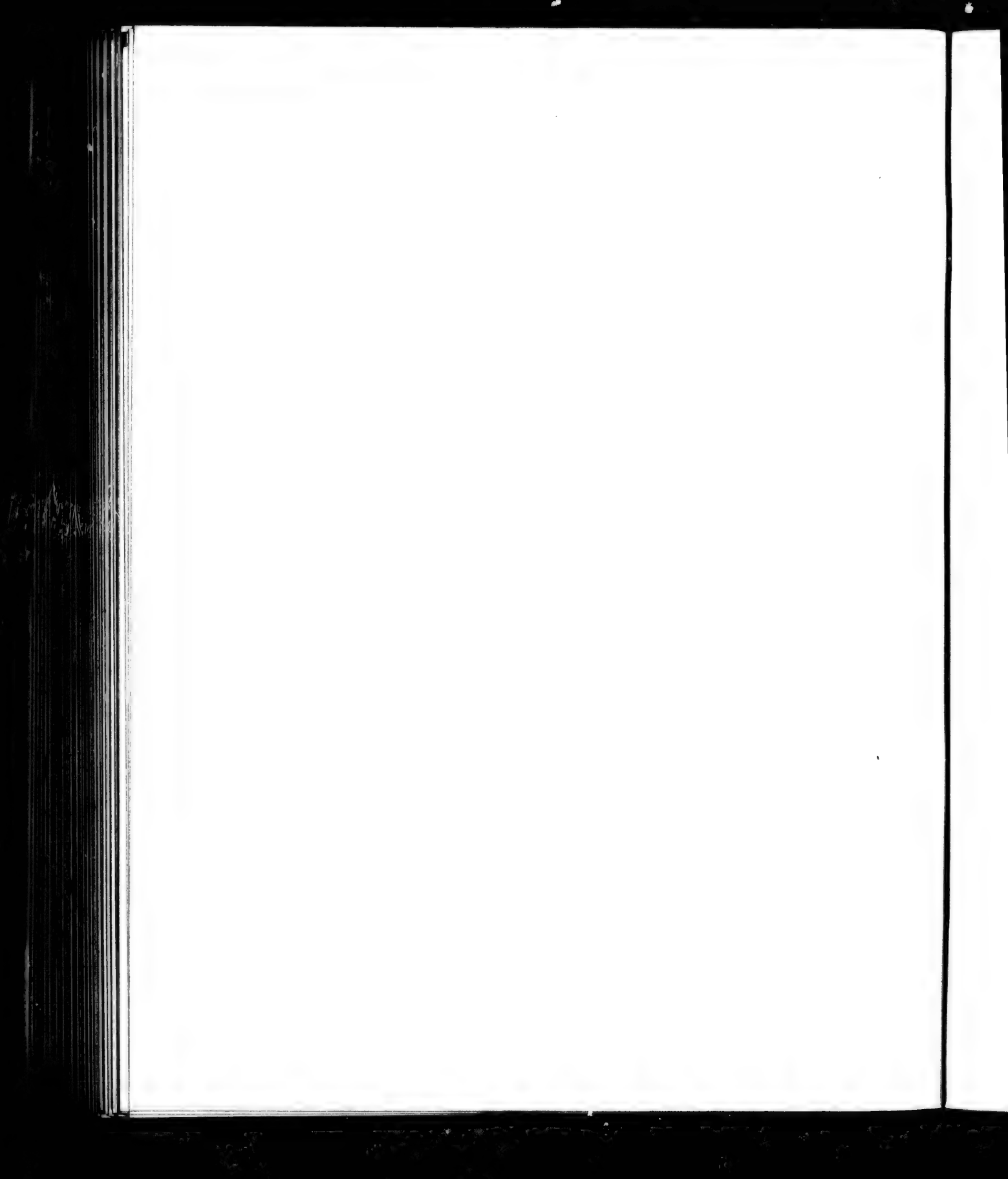
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REV. H. T. CROSSLEY.



CHAPTER XIII.

UNACCOUNTABLE EXPERIENCES.

MOST of the phenomena described in this volume have been easily classified, at least tentatively, under one of the various headings, in terms familiar to the student of mental science. There are other strange incidents and experiences in human life, however, which it is by no means easy to put in a distinct and recognized category. They reveal facts and forces so little known, as yet, that the human mind has not even theorized to any extent upon them and so far seem to defy all classification. Yet, they furnish most interesting facts for contemplation and serve to broaden our view of the powers and possibilities of this wonderful nature of ours which, as some author has declared, is "opened to the infinite and destined to the eternal."

Human nature is a vast realm, the margins of which only have been partially explored. "Know thyself," may be accepted as one of the wisest and most imperative of all counsels to the student, and yet life is altogether too short for the task assigned. And if he who fully knows the tiny flower, as the poet declares, knows nature and God as well; how much more truly can this be said of one who has learned, in any fair degree, this wonderful nature of ours?

Two things should characterize the student of human nature—faith and reverence. By faith we here mean a disposition to accept the facts and phenomena of human nature, even where we cannot hazard a guess at the solution. Overcredulity may be wisely guarded against, but it is not the chief danger in our study of human nature. We believe too little rather than too much. We are too apt to question powers in others which we do not possess, and to deny or limit those wonderful manifestations of human nature which we have not experienced or witnessed, or if we admit them in the few we are apt to deny them to the many.

Another thing necessary in the successful study of human nature is reverence. We are firmly convinced that he who studies aright our human nature will find within himself two growing convictions as he advances—a growing conception of the greatness of the human soul and a vivified conception of the immanence of God in nature, and especially in man's spiritual nature. No one but a devout student of man who has seen the achievements of the human spirit in history, art and literature, and its mysterious powers as revealed in psychology, can realize the force and beauty of the Apostle's words: "He is not far from any one of us."

"Earth's crammed with heaven,

And every common bush afire with God :
But only he who sees takes off his shoes."

To study psychology aright is to study theology ; man and God form one category, and when we have learned these we shall have learned all.

Nothing is, therefore, trivial or unimportant that throws a ray of light on the problem, "What am I?" For, solving this problem, we solve by sequence that related and oft-repeated problem, "What is my destiny?"

In this chapter we have collected a number of striking incidents and experiences, upon which we make no further comment and hazard no theory. They are fair samples, in their way, of very much current and interesting literature bearing upon the powers of the human soul. The reader who is not at least partially acquainted with the phenomena of hypnotism, clairvoyance and spiritism, will, doubtless, question the reality, perhaps the possibility, of some of these incidents. But if so, and he should consider the evidence alleged, or the authorities quoted, insufficient to establish the truth of the incidents here given, we feel assured that wider observation and reading will convince him that things equally strange are happening every day.

THE MYSTERIOUS VISITOR ON BOARD THE SHIP.

We take the following from the *Scottish American Journal* :

About thirty years ago a book was published with a somewhat strange title. It was called "Footfalls on the Boundaries of Another World." Its author was Robert Dale Owen, son of the celebrated Socialist, Robert Owen, who was well known fifty years ago. The author of the book was a man of some distinction, being American plenipotentiary to Denmark. In certain circles that book created considerable sensation at the time, from the strangeness of some of the things related in it. It was ably reviewed in the *Glasgow Herald* at the time. Many interesting things might be culled from this book, but I only give one from memory, for I lent and lost the book. It is as follows :

Once there was a ship at sea ; she had been on a long outward voyage, and had been at sea two months. The chief mate's name was Bruce, and he belonged to an old and highly respectable Scottish family of that name. He had been below taking log, and having made his entry, sung out to the captain, whom he supposed to be in his cabin : "Latitude so-and-so, longitude so-and-so. Does that agree with you, Sir?" He got no answer, and, supposing the captain had not heard him, he repeated the same thing, but again he got no answer. He turned and looked into the captain's cabin, and to his surprise saw a gentleman whom he had not seen on board before. The gentleman gave him a strange look, but never spoke ; he had the captain's slate in his hand, and seemed to be writing something upon it. Meanwhile Mr. Bruce asked who he was, and what he was doing there, and in a moment, what seemed to be the

gentleman, vanished. The mate then rushed up to the deck, and in a state of considerable excitement said: "Good heavens, Captain, I saw a gentleman below in your cabin, and when I made to speak to him he suddenly vanished." The captain said: "Come, come, Mr. Bruce, don't make a fool of yourself before the whole crew, and allow your imagination to get the better of you; you must be dreaming." "No, Captain, I am not dreaming; I was never more awake in my life, and may I never see my family, may I never find salvation, if I did not see a man in your cabin. He had a mournful cast of countenance, and wore a wine-colored coat, with light vest. I took in the whole at a glance." The captain replied: "Can any lubber have stowed himself away, and concealed himself all this time? Let us go below and search fore and aft." They did so, but they found no one. From the mate's terrible earnestness the captain got to think that there must have been something in it, and got somewhat interested and remarked: "You say the stranger appeared to be writing something on my slate; let us look and see." They did so, and found the words, "Steer to the nor'-west," written in a peculiar, cranky hand. The captain said: "Mr. Bruce, did you not write these words?" He answered: "No, Captain, I could not write like that if you were to make me owner of this ship." They did not know what to make of it, so the mate said: "We have had a prosperous voyage hitherto; we might alter our course for twenty-four hours and steer to the nor'-west, and see what will come out of it." They did so, and early next day sighted a ship in the last stage of distress; they bore down upon her, and in doing so forgot all about the mysterious visitor who had made his appearance in the cabin. They soon overhauled the ship, and on going aboard of her the captain was thanked by the crew for coming to their rescue, when he bluntly said: "No thanks are due; it is only what one British sailor should do to another." He further said: "I see you have one person on board, who, evidently, does not belong to your crew." "Yes, Sir," said the other; "he is a gentleman who had been in poor health and was recommended by his medical advisers to take a voyage." The captain then said: "I have a small favor to ask of him." And producing the slate with the writing made upon it, and turning up the reverse side, on which nothing was written, asked him if he would write the words, "Steer to the nor'-west," upon it. He smiled at the request, but did so. The captain and the mate then retired, and on comparing the two, found them almost identically the same. They then went back, and, showing the gentleman that side of the slate on which the words had been written the day before, asked him if he wrote these words. He, thinking that the words were those written a moment or so before, replied with some degree of surprise: "Why do you ask me; did you not see me write them?" They then turned up the other side and asked him if he also wrote these words. For a moment or two the gentleman was in a perfect

quandary; then his countenance lightened up, and putting his hand to his head, as if trying to recall thought, he said, "O, I see it all now. Yesterday about two o'clock noon (the time when Mr. Bruce saw the apparition), I fell asleep and had a pleasant dream, and in my dream I thought I was on board a barque in appearance in every way like this, and while in the captain's cabin I wrote upon the captain's slate: 'Steer to the nor'-west.' The captain of the rescued crew corroborated this testimony, and said that the gentleman 'came on deck after his sleep, and bade them all be of good cheer, for he had seen in a dream a barque coming to their relief.'"

The captain of that ship and his mate, Mr. Bruce, vouched for the accuracy of that story in every particular. "Yes, there are more things in heaven and earth than we dream of in our philosophy."

A STRANGE CONJUNCTION OF AN IMPERATIVE IMPRESSION AND AN
APPARITION PRECEDING DEATH.

Rev. Dr. J. S. Ross, pastor of the Wellington street Methodist church, Brantford, supplies the following incident as narrated by Nelson Howell, Esq., 36 William street, Brantford, and who has authorized Dr. Ross to publish it if considered suitable for "Glimpses of the Unseen."

"Mr. and Mrs. Nelson Howell, then living in Jerseyville, in the county of Wentworth, left their home on Saturday, April 27th, 1872, and drove to Richwood, in the county of Oxford, to visit Mrs. Howell's only sister, Mrs. Thomas Daniels. They left at home two little girls, one six and the other a little over four years of age. Mrs. Howell was their step-mother, and devotedly attached to them. On Sunday morning they went to church at Richwood, but immediately after dinner Mrs. Howell startled them all by declaring that she must return home immediately for she had seen something portentous in her cup at dinner table. 'It was tea grounds you saw,' replied her husband. The sister protested, and felt very hard over the proposal to return, as a visit of several days' duration had been intended and expected. The husband also strongly endeavored to persuade her to change her mind. But she replied, 'I'll go, if I have to walk.' On the way home on Sunday afternoon she said she had seen a little coffin in her cup, and felt certain something serious had happened, or shortly would happen. When they arrived home everything was all right, and the husband took occasion to remark that her fears were entirely groundless. Nothing transpired till Monday, after dinner. Mrs. Howell was very systematic, and always put the children to sleep at half-past one each day. These two little sisters (one of whom is still living, Mrs. D. W. Coyne, of St. Thomas, Ont.) were out playing and came in to ask their step-mother if it was time to lie down. 'No, you have fifteen minutes yet,' she replied. They went out, but almost immediately returned, saying, 'O, mamma, come and see the beautiful lady in white.' She

went out directly, but saw no one, and asked where they saw her. The answer was that she went up the lane towards the barn. No search was made, and they all returned to the house.

"The washwoman, in connection with her domestic work, had set a pail of hot water on the floor, when in some unaccountable way the younger child made a misstep, hit her heel against the pail, and fell backward into the hot water. This occurred in less than five minutes after the children said they had seen 'the beautiful lady in white.' The poor child never rallied from the shock, and after intense suffering died at ten o'clock that night. 'It was their own mother,' the neighbors said, 'whom the children saw, and who had come to take one of her little darlings home.'"

EXTRAORDINARY HYPNOTISM—ASTONISHING FEATS OF MYSTERIOUS HINDOOS.

The fakirs of India are much the same sort of people as the dervishes of Persia and Turkey; a species of medicant monks who have succeeded in bringing asceticism to a very effective system. Although in India there are to be found a large number of ascetic orders, the fakir order is the largest, it having been estimated to contain over a million believers. Some live the life of hermits—these are the highest in rank—while others assemble in large bodies and traverse the country begging and instructing the people in their duties to Brahma. The itinerant monks are armed with spears and battle-axes, and it is considered unsafe for a stranger to meet them alone in an isolated place. According to Hassan al Bassri, the fakir has the ten attributes of a dog: he is always hungry; he has no sure abiding place; he watches at night; he never abandons his master, even when ill-treated; he is satisfied with the lowest place, giving up even that to whoever asks it; he loves the hand that beats him; keeps still while others eat; accompanies his master whither he goes, and leaves no heritage after death. The signal for prayers is the clanking of his chains, when the followers of Brahma press around him, embrace his feet and listen to his counsel and precepts. He has recipes for the cure of paralysis, and makes a specialty of curing sterile women. The class or order of fakirs held in the highest esteem are the children of poor parents who spend their lives in seclusion in mosques, devoting their time to the study of the Koran and its laws until they are qualified for the degree of "mollahs" or doctors of theology. These fakirs often inflict upon themselves the severest penances. Some remain bent forward in the form of a right angle until they grow into that shape. Others place fire upon the crown of their heads until their scalps are burned to the bone. Fakirs have been known to fasten the wrist to the ankle, and in this painful position to perform journeys of many miles, rolling over the ground like a cartwheel. These penances are undergone to prove to the believing and unbelieving equally, the special protection Brahma is affording the sufferers in his name. The most

extraordinary feat performed by these ascetics is, undoubtedly, that of being buried alive, an account of which was published recently in a Vienna paper by Dr. Honigberger, former court physician to the Rajah of Lahore, and corroborated by Sir Claudius Wade, English envoy resident of Lahore. This feat of physical endurance throws the forty days' fasting of Dr. Tanner completely into the shade. The preparation made by these fakirs when about to subject themselves to the dangers of inhumation are thus described by the doctors:

The first duty consists in the construction of a tomb or cave from which the air and light can be wholly excluded, to be entered by a small door, which is walled up with clay as soon as the fakir enters. This cave is provided with a soft bed formed of sheepskins and cotton. In order to accustom himself to this abode, the experimentist begins by remaining here at first but a few hours every day, increasing the time to several days, or until he can almost wholly exist without air. During this preliminary inhabitation of his tomb, he passes his time in meditation upon the power of divinity, chanting his prayers and counting the Erahmanic chaplet until he is able to pronounce six thousand words in less than twelve hours. He also accustoms himself to positions in which the feet are elevated in the air and the head hanging down near to the earth, or the limbs bent, doubled and twisted into all sorts of contortions. After this practice with the hinges of the body comes the training of the respiratory organs. Beginning by holding his breath for five minutes, he soon succeeds in holding it twenty. He also practices the feat of inflating his lungs, allowing the air to escape by degrees, until the power he acquires in this direction is something marvelous. Then follows the weekly incisions of the under muscles of the tongue, twenty-four of which are made when this organ becomes susceptible of being curved so as to completely close the opening of the larynx. To accelerate this object the tongue is frequently treated with astringent oils, and rolled back and manipulated by the fingers for hours. In addition to these special preparations, the fakir observes the rules of his caste, notably that of abstaining from all animal food. After having eaten, to remove all particles adhering to the coatings of the stomach, he swallows, at regular intervals, a long, narrow strip of linen, which he soon withdraws from the mouth again. After the accomplishment of this severe course of training, which requires several months, the fakir is ready to undertake the trial of inhumation.

The most noted of the fakirs who had passed through this ceremony was Harides, whose burial was witnessed by Dr. Honigberger, and whose portrait is now in his possession.

On the day appointed, in the presence of the court and a large concourse of people, Harides appeared in their midst, and seating himself upon a white shroud, crossed his legs and turned his face towards the east. His countenance was serene, his expression exalted. Centring his eyes upon the extremity of

his nose, in a short space of time the magnetic catalepsy was produced. The eyes gradually closed, and the limbs became rigid. The servant of the fakir—Harides, being an ascetic of the highest order—hurried forward to close his eyes and plug the apertures of his nose with linen saturated with melted wax. Wrapping the body in its shroud he closed it over the fakir's head, tying the ends firmly, after which the body presented the appearance of a filled sack. This knot was sealed with the seal of the rajah, and the body, now inclosed in a wooden box, sealed in like manner, was placed in the cave, the door of which was closed, sealed, and walled in with clay. This tomb was guarded day and night, and thousands of pious Hindoos remained about the spot, glorifying the saint who was believed now to be enjoying the special favor of Brahma. It was a time of great religious exaltation.

When the day agreed upon for Harides' exhumation arrived the rajah and his court appeared at the tomb. Ordering the dried clay to be removed, and examining the seals of the door and finding them intact, he caused the cave to be opened. Nothing had been disturbed; everything remained as when the fakir entered upon his long sleep.

The doctor, upon touching the shroud, found it covered with moisture. Upon the servants removing the body from the box he allowed it to stand upright against the cover for some moments while he proceeded to pour warm water over the top of the sack. Upon the removal of the sack the doctor requested to be allowed to examine the body before any attempt was made at resuscitation. He found the legs and arms wrinkled and stiff, the head resting upon the right shoulder; no pulsation in the arms or legs was discernible, nor in the region of the heart. The whole body was cold, with the exception of the head, upon which the warm water had been poured. The servant was now hurriedly occupied in bathing the body, after which he vigorously rubbed the limbs, arms and body with coarse linen cloths. Applications of warm cataplasms were made upon the head, to be repeated as soon as cooled. The linen plugs were removed from the nostrils and the mouth opened, but the fakir still remained inanimate, and the doctor began to doubt the possibility of his resuscitation although repeatedly assured that such would be the case, Harides having several times before passed some time in a state of suspended animation. A knife was now brought, and the tongue unrolled and placed in its normal condition. It would not stay, and the servant was obliged to use force for a time to hold it in place. The eyelids were rubbed with oil, and the servant raised them. The eyes appeared glassy and staring. After several applications of the warm cataplasms were made upon the cranium the body was noticed to tremble slightly, the nostrils to dilate, the pulse to feebly move, and the limbs to become more pliable. Upon covering the tongue with oil or butter again, it was seen to move perceptibly, and the eyes to partially recover their brightness. The fakir was indeed returning to life. For

some moments he appeared engaged in collecting his wandering thoughts, which, when accomplished, he turned to the rajah and calmly inquired: "Do you believe in me now?"

The whole process of resuscitation had occupied somewhat more than an hour's time. Although weak and partially dazed in his perceptions, the fakir was carried to the residence of the rajah, where he was seated at the head of the royal table, clothed with a robe of honor, a chain of pearls placed about his neck, and gold bracelets encircled his wrists. For six weeks he had lain in his grave, and the feast was ordered in honor of his return of life.

This same fakir was buried by the Rajah of Lahore, in a grave dug in the earth, the soil pressed down around his coffin, a foot of soil covering it, which was afterwards sown with barley. At the end of four months he was taken out alive, to the surprise of the rajah himself.

Modern science has not been able to shed much light upon this phenomenon. It is evident, however, that the fakirs are hypnotized previous to their interment, at least such is claimed to be the case by the advocates of animal magnetism. It is well known that in the European hospitals cases of absolute lethargy occur, the suspension of animation lasting sometimes for several months; but how a human being, after being reduced to the minimum of his vital functions, can exist without air, nourishment or liquids is a question the students of physical science will find it hard to explain. The Hindoo may be able to solve the mystery for him, however.

THE MAGIC OF THE ZULUS.

"During the Zulu war I was in South Africa, travelling north through Zululand. In Dunn's reservation, 200 miles north from Durban, in Natal, I saw a witch doctor elevate the form of a young Zulu by waving a tuft of grass about his head, amid surroundings calculated to impress themselves deeply upon the most prosaic imagination.

"It was evening, and the witch doctor, who belonged to the class described more than once by Rider Haggard with great accuracy, was as revolting in his appearance as the high caste fakirs had been pleasing. A number of fakirs had gathered about our camp fire, and I had given them some illustrations of my own skill. They seemed puzzled, but were not specially curious. One of them stole away, and after some minutes returned with their own conjurer, the witch doctor in question.

"After considerable solicitation from the natives, the intricacies of which my knowledge of the Zulu language did not enable me quite to penetrate, the conjurer, who at first seemed reluctant to give his consent to an exhibition of his powers before me, took a knob kerry, or club, and fastened it at the end of a thong of rawhide about two feet long. The young native, tall and athletic, whose eyes appeared to be fixed on those of the conjurer, with an apprehensive stead-

fastness, took his own knob kerry and fastened it at the end of a similiar thong of hide. The two then stood about six feet apart, in the full glare of the fire, and began, all the while in silence, to whirl their knob kerries about their heads. I noticed that when the two clubs seemed in their swift flight almost to come in contact, a spark or flame passed, or seemed to pass, from one of them to the other. The third time this happened there was an explosion, the spark appeared to burst, the young man's knob kerry was shattered to pieces, and he fell to the ground apparently lifeless.

"The witch doctor turned to the high grass a few feet behind us and gathered a handful of stalks about three feet long. Standing in the shadow and away from the fire, he waved, with a swift motion, exactly similar to that of the clubs a few minutes before, the bunch of grass around the head of the young Zulu, who lay as dead in the firelight. In a moment or two the grass seemed to ignite in its flight, although the witch doctor was not standing within twenty feet of the fire, and burned slowly, crackling audibly. Approaching more closely the form of the native in the trance the conjurer waved the flaming grass gently over his figure, about a foot from the flesh. To my intense amazement the recumbent body slowly rose from the ground and floated upward in the air to a height of about three feet, remaining in suspension and moving up and down, according as the passes of the burning grass were slower or faster. As the grass burned out and dropped to the ground the body returned to its position on the ground, and after a few passes from the hands of the witch doctor the young Zulu leaped to his feet, apparently none the worse for his wonderful experience."—Prof. Kellar, in *North American Review*.

THE REVELATIONS OF A PSYCHIC—A STRANGE CASE.

(The following very strange story was told by the Rev. M. J. Savage in the *Arena* (1892) and is given almost entire here by kind permission of the publishers.)

The events here narrated occurred in the year 1864, and in a town not forty miles from Boston. The persons chiefly concerned are these: A Mrs. C., who had been three times married; a son, a young man, child of the first marriage (I shall speak of him by his first name, Charles); two sons by the second marriage, William and Joshua, aged respectively sixteen and thirteen; and Mrs. D., the one who played the principal part, and who tells the principal story. All these, together with the other witnesses, are still living, with the exception of the two boys William and Joshua, around whose fate the story revolves.

On March 25, 1864, Mrs. C. went into Boston for the day. Her son William had been at work in a wholesale drug house in Boston, but for some time preceding this date had been engaged with a similar firm in Portland, Me., during the refitting of the Boston store, which had been burned. On this day,

while his mother was absent, he came back from Portland, and was to return to his former position on the following Monday. This day, March 25, was a Friday. He reached home about two o'clock P.M. Not finding his mother, he, with his brother Joshua, started for the station, expecting to meet her as she came out on the five o'clock train. But the mother was delayed, and did not reach home till two hours later. She was met by a friend of the boys, who told her that William had got home from Portland. But when she reached the house the boys were not there. The last trace that was ever found of them alive was the fact that they had started for the station to meet their mother on the arrival of the five o'clock train.

At first the mother consoled herself by thinking that they must have met some friends, and had been detained by them. But when bedtime came and they did not return, she became very anxious, and passed a sleepless night. At this time her husband, the step-father to the boys, was in the army, and she had to rely on her own resources.

The next morning she and the elder son, Charles, began to make inquiries. They not only searched the town, but drove to neighboring towns, searching every place to which it seemed at all likely that they might have gone. Recruiting camps were visited, as it was thought possible that curiosity might have led them on some such expedition. But about five P.M. (this being Saturday) they returned, and reported to the neighbors that no trace had been found. The neighbors then offered their services, and started out in various directions, as their own ideas might guide them. But all efforts proved in vain. Then they came to the mother, and asked if she had anything else to suggest. She replied that, if her husband were at home, she should have the pond searched, for she felt sure that they must be somewhere where they could not get home, or they would not have stayed away so long.

But everybody thought it most unlikely that they were in the pond, and this for two reasons. In the first place they were timid about being on the water; and in the second place, being in March, it was too cold for them to think of any such thing as swimming or rowing. On Sunday evening, however, to satisfy the mother, and in order that nothing might be left untried, they began to search the pond, and kept on until the darkness compelled them to postpone their labors. On Monday morning early the engine and church bells were rung, and the citizens were called together to organize a systematic search of the pond. Grappling irons were used, and cannon were fired over all the places where it seemed possible that the bodies might be. Still no trace was discovered.

Such was the situation of affairs when, at about ten o'clock in the forenoon, Mrs. D., one of the neighbors, called on Mrs. C., the mother of the boys, to show her sympathy and ask if there was anything she could do. By this time every known resource had been exhausted. So, as a last resort, the mother

asked Mrs. D. if she would not go to Boston and consult a medium. It is important here to note that she was not a spiritualist, but was a believer in Evangelical Christianity, and had never had anything to do with spiritualism. She turned to this as a last desperate resource, because in despair of help from any other quarter.

It must also be noted that Mrs. D. had no faith in it, and had never consulted a medium in all her life. So, although she had offered her services as being willing to do anything she could, she tried to beg off from this, as being both a disagreeable and hopeless errand. But as Mrs. C. urged it so strongly, and said she wished her, and no one else, to go, she at last and most reluctantly consented.

She reached Boston at twelve o'clock noon. Meantime, and with more efficient grappling irons, the search of the pond was continued, but with no result. On arriving in town and not knowing which way to turn, since she was not acquainted with a single medium, she went (as some one had advised her to do) to the office of the *Banner of Light*, the spiritualist paper. They directed her to a place near Court Street. The medium here was engaged, and could not see her. But the man who answered the door sent her to another one in Dix Place. This one also was engaged, and could not see her. But here they told her to go to a Mrs. Y. on Washington Street near Common Street. By this time it was about three o'clock. A sitter was just leaving, and Mrs. Y. said she was too tired to give any more sittings that day. But when she found that her visitor was from out of town, and that the next day would be too late, she said that if she would wait long enough for her to take a little rest, she would see what she could do. Nothing was said that could give her the slightest clue. Indeed, nothing could be said, for no one had a clue, and it was a clue they all were in search of. It is important here to note another thing. Up to this time Mrs. Y., the medium, had never been in the town where the boys resided.

When the medium came again into the room, she walked directly to the fireplace and stood with her back to Mrs. D. Then, before either of them had spoken a word, by way of preliminary, she said: "They went east before they went west." The railroad station is east from the house in which they lived, and the pond is west. Then she added: "They saw the fire, and so went to the water." It was afterwards found that some men were burning brush near the lake. So knowing it would be some time before the next train, it is supposed that, boylike, they were attracted by the fire, and went to see what was going on. The medium then went on to speak of a boathouse with a hole in its side. This was not mind-reading, because Mrs. D. knew nothing of there being any boathouse or boat. She continued and described a boat—"a narrow boat, painted black." Then she cried out: "Oh, dear, it was never intended that more than one person should get into it at a time!" She told how the boys

went through the hole in the side of the boathouse, found the boat, got into it, and pulled it out onto the water. She said they had gone but a very little way before the younger brother fell overboard; then the older one, in trying to save him, also fell into the water. Then she added: "The place where they are is muddy, and they could not come to the surface. Why," said she, "it is not the main lake where they are, but the shallow part which connects with the main lake, and they are so near the shore that if it were not this time of the year (March) you could almost walk in and pick them up." She spoke of the citizens' interest in seeking for them, but said: "They will not find them; they go too far from the shore. They (the bodies) are on the left of the boathouse, a few feet from the land."

Mrs. D. then said: "If they are in the water, they will be found before I can reach home."

The medium replied: "No, they will not be found before you get there; you will have to go and tell them where I say they are, and then they will be found within five minutes after you reach the lake." Then she made Mrs. D. promise to go with them to the lake, and added: "They are very near together. After finding one, you will quickly find the other."

In spite of all that Mrs. Y. had said, Mrs. D. was still as incredulous as before. But she had undertaken to see it through, and so started for home. She arrived at five o'clock. By this time it was known on what sort of errand she had gone to Boston, and a crowd of the curious and interested was at the station. As she stepped on the platform, a gentleman asked, "What did the medium tell you?" She replied with the question: "Haven't you found them yet?" When they said they had not, she delivered her message. Immediately they took a carriage and started for the lake. As they came in sight of the place, Mrs. D. recognized the boathouse, with the hole in the side, as the medium had described it. The "narrow boat painted black" had also been found drifting in another part of the lake. So by this time, Mrs. D. began to wonder if the rest might be true. But no one in the crowd seemed to have any confidence in the medium's statements. They felt that they had thoroughly searched the pond, and that the matter was settled. But they went on, and prepared to follow Mrs. D.'s directions.

She stood on the shore while two boats put off in which were men with their grappling irons. In one boat was the elder brother, or half-brother, of the missing boys. He was holding one of the grappling irons; and after only three or four strokes of the oars, he exclaimed: "I have hold of something!" The boat was stopped, and he at once brought to the surface the body of the older boy, William. In a few minutes more, and close to the same place, the body of the other boy, Joshua, was found. The place was shallow and muddy, as the medium had said; and, held by the mud, the bodies had not risen to the sur-

face, as otherwise they might have done. The bodies were now placed together in a carriage, and before six o'clock they were in their mother's house.

At the close of the Boston interview, Mrs. D. asked the medium from what source she got her claimed information, and she said: "The boys' father told me." The boys' father was the second husband of Mrs. C., and had been "dead" for several years, while the mother was then living with her third husband.

Hère, then, is the story. I have in my possession the account as given by Mrs. D., who is still living and is a personal acquaintance. I have the account of her daughter, who well remembers it all. I have also the account of Mrs. C., the mother; of Mr. C., the step-father; of the elder brother, Charles; of the sister of Mrs. D.; of the lady who was at that time postmistress of the town; of a man who came into Boston after grappling irons with which to search the lake; and also of two or three other persons whose names, if given, would be recognized as connected with one of the distinguished men in American history.

One other item is of sufficient interest to make it worth mentioning. The step-father of the boys tells that one day, after his return from the army, the medium, Mrs. Y., visited the town for the first time in her life, and came to his house. She wished to visit the place where the bodies of the boys were found. When within a short distance of the lake, she asked him to fall back. She then became entranced; and picking up a stone, she stood with her eyes closed and back to the water. Then she threw the stone over her head, and landed it in the precise place from which the bodies were taken.

Mr. C., as well as his wife, was an Evangelical in his creed, and had never had anything to do with mediums.

Of the truth of these occurrences, as thus related, there can be no rational doubt. As an explanation, telepathy is excluded, for nobody living was aware of the facts. Clairvoyance seems to be excluded, for Mrs. D. did not tell the medium where she was from nor what she wanted to find out, and clairvoyance requires that the mind should be directed or sent on some definite errand to some particular place. What, then, is left? Will the reader decide?

MOLLIE FANCHER.

At the Psychical Congress held at the Columbian Exposition in Chicago in 1893, Judge James H. Dailey read an interesting paper on the case of the famous Mollie Fancher, of Brooklyn. The Judge has since published a most interesting volume giving a complete history of this remarkable woman and her wonderful psychic powers.

The paper was compiled from personal knowledge and observations, and from the testimony of persons of unquestionable integrity and intelligence. It said, in substance: "When a young girl Miss Fancher was twice injured in accidents.

The injuries caused spasmodic muscular action and spinal trouble, and in 1866 the loss of her eyesight. For a time she was deaf and dumb. For months she took no food. Her eyesight never came back, but her hearing and speech returned. Then her power of clairvoyance developed, and for the last twenty-seven years she has been able to discern objects, despite the fact that she is blind. At times her vision penetrates hundreds of miles of spaces, and solid walls and partitions are no hindrance to her view.

"She has, time and again, described the actions of people many miles away, and subsequent investigation proved that at the stated time she had described exactly what they were doing. She has repeatedly read sealed letters without even touching them. Skeptical physicians sent Dr. E. E. Wright, the famous English oculist, to examine her eyes. Dr. Wright said her eyes were sightless. In concluding his report he said :

" ' In an inner coat pocket I had a score or more of assorted colored skeins of wool yarn. Gathering one at a time in my closed hand, still in my pocket, I asked her to name that color. This she readily did with marked promptness for primary colors, but for the shades and tints she was less prompt, but always correct. I did not know the color until after the test was made and I had looked at it. At random I covered a newspaper paragraph. She told the main points of the article. I read the paragraph and found she was correct.' "

"In 1866 she went into a trance which lasted a month. She has no recollection of what occurred during the following nine years. She has lain in bed for twenty-seven years. Time and again she has gone into trances and has seemingly visited friends many miles away. She would tell exactly what they were doing while she was in the trance.

"Miss Fancher possesses sextuple consciousness—six different personalities in the same person—five of whom appear every twenty-four hours. She will have nothing to do with spiritualists and their teachings."

As the volume above referred to proves conclusively that Miss Fancher possessed at least, at times, the power of sight, whilst her eyes are sightless, her vision being at times apparently through her temples, and at other times through her hands, we give below a clipping from the *Duluth Herald* of February 13th, 1897, concerning a similar case, which may be accepted for what it is worth :

"Ethel Gilliam, a young girl living with her parents some ten miles east of Palouse, is at present the subject of close attention on the part of doctors and others as the result of remarkable powers developed since her equally as remarkable resuscitation from supposed death, says the *Portland Oregonian*.

"Late last fall Ethel was taken seriously ill. At that time she was an apparently strong, robust, healthy girl, with every faculty alert. After a long illness she died, so it was thought. The body was cold and clammy and soon became rigid. She was mourned as dead, and arrangements were made to bury her on

the third day. The little body was placed in a casket and all arrangements made to consign the remains to the earth.

"A glass case was over the face of the child, and about an hour before the services, while the heart-broken mother was taking her last look at the dear face, she saw the eyes open as if from a deep sleep. The cover was only laid on the casket. The mother removed it and the child at once sat up, and in a pained voice said: 'Oh, mamma, I wish you had not recalled me. But why is everything so black? Why do you not light the lamp?'

"An examination then showed that the child was totally blind, though every other faculty was perfect. Although blind she seemed endowed with a wonderful power that enabled her to read and see by the sense of touch alone.

"She told her parents that she had been in heaven and had seen Jesus and the angels and many friends who had gone before.

"Although blind, this girl can read by passing her fingers over the printed or written page, and can describe persons whose pictures were handed to her. The latter power was first discovered by J. B. Cawthorn, a photographer, whose mother lives in Walla Walla. He told the marvellous story to a Sunday-school in Palouse city, and Mr. Gray and wife, hearing it, drove out to the home of the girl to see for themselves. Mr. Gray first handed the sick girl his watch, and she told him it was a gold watch, and the time of day by passing her fingers over the glass.

"To make sure that her power was genuine a paper was held between her face and a photograph that Mr. Gray handed to her, and she described the picture perfectly as that of an old gentleman with gray whiskers, wearing a dark suit and a cravat. She read from books and papers handed to her, by the use of her fingers. Mr. and Mrs. Gray tell many other wonderful things in relation to this child. She has now been ill ten days, and has not been able to digest any food."

SCHLATTER: THE MIRACLE-WORKER—A SKETCH OF THE "DIVINE HEALER"
OF DENVER WHEN AT THE HEIGHT OF HIS POWER.

We clip the following editorial notice of this unique character from a recent issue of the *Ram's Horn*. Following this we give a portrait of Schlatter, followed by a personal testimony from a clergyman of Denver, who writes of what he has seen and known of the "divine healer."

Two years ago a remarkable figure appeared on the western horizon. An ignorant Denver shoemaker named Francis Schlatter suddenly became transformed into a miracle-worker. In obedience to "silent" voices he gave away his tools and began a pilgrimage, bare-headed and bare-footed, to the Pacific Coast. After walking the entire distance he returned to New Mexico and performed many wonderful cures among the Indians near Albuquerque. After

fasting forty days and forty nights he appeared in Denver, where he stood, with uncovered head in all kinds of weather, from nine o'clock A.M. to four o'clock P.M., giving the "miraculous touch" to thousands who passed by in single file. It was at this time when all the world was ringing with wonder at his deeds, that the following article was written by a well-known Denver pastor, who was intimately acquainted with Schlatter. The healer, being summoned to appear as a witness against some fakirs accused of selling handkerchiefs he had blessed, disappeared as suddenly as he had come. Months afterwards he was seen travelling on the desert of New Mexico. The latest intelligence brings the sad news of the finding of his bones among the foothills of Mexico, where he had probably starved to death.

You have asked me to write the impression made on me by Mr. Francis Schlatter, and I comply. He reminds me of the peasants of Oberammergau who were actors in Passion Play. He is simple, serious and direct. There is not a trace of affectation in speech or manner, no sign of vanity or pride. Most men who begin by being with God, end by fancying that God is with them. In this weakness of the average Puritan, Mr. Schlatter has no share. He accepts no money and no thanks. He says: "Thank the Father," and grasps the next hand that is offered. He is not curious to know the kind of infirmity that is presented. He asks no questions. He looks to me to be naturally a strong man of a tough physical make-up. His seriousness is not of a sullen, sulky kind. He is a cheerful man, with a sense of humor, and laughs when there is anything to laugh at.

He is childlike—not in a childish way—but in a strong way. I have discovered nothing weak in him.

For some six weeks this man has stood in the sun, and rain and snow, bare-headed, six hours a day, and ministered to the people who pass him single file in continuous procession, at the rate of six a minute. After four o'clock P.M., he waits upon the helpless who have been brought in carriages, and then going into the house he works late into the night answering letters which he has received literally by the wagon load. He seems to be growing stronger day by day, more able to be and to do, more assured and more cheerful.

Of my own personal knowledge I can say that people have been cured by the power that flows through this man, and many more have been benefited. The moral effect of simply seeing this man at his unselfish work is marked. People go to see him in a careless noisy fashion, and come away silent and serious. He has done, and is doing, the city good. Men are beginning to think that possibly and probably there is "Some One not ourselves" at work in the world.

Understand that Mr. Schlatter does not assume to cure anybody. It will be as the Father wills. He is a mere channel. The power flows through him.

He simply does not obstruct this free current by any self-will. He has cast himself out that God might come in.

"He that loseth his life shall find it." He has obeyed the command, and taken up his cross, and, in a literal way, followed Jesus Christ. He has fulfilled the conditions of power as set forth in the New Testament.

Your space will hardly permit me to set forth in detail the cases of cure that I have kept track of. I will mention two. One, the case of a locomotive engineer employed on the Atlantic & Pacific R.R. This man's eyes were failing. He could not tell at a distance, lime rock from trees. A quarter of a mile seemed, to his eyes, to be three or four miles. On his eyes depended his trade, his living and the living of his family. A locomotive engineer must have capable eyes. This man went to Mr. Schlatter with a kind of desperate faith, and when I saw him a few days ago he could tell me the time of day by looking at the face of a watch held forty feet away.

Case two, is that of a girl aged 11, who was paralyzed in one side, and is now, by the testimony of two reputable physicians, made whole.

Mr. Schlatter is a Roman Catholic, and is tolerant of all sincere religion. In politics, as might be expected, he is a radical. He looks for a great change to come in this country, and in the world, and soon, before this generation passes.

He reads the prophecies of Isaiah, and seems to interpret them. He speaks of his work as Malachi spoke of his. "The burden of Malachi." He says: "I had to go to California. I had to walk. I had to go barefooted. I had to fast." He said to me that no dog had assaulted him but once, and then he had on a pair of new and fine trousers—much too new and fine—and the dog made them ragged enough to correspond with his coat.

At present Mr. Schlatter is meeting with little harsh criticism among us. Even the clergy of Denver are, at least, silent. Here is a man who seems to have passed the novitiate. It is a lonesome trail across the Mohave desert, and it is cold on the mountains. Out of loneliness, and cold, and hunger, and manifold trial and temptation, this man has come to our city, and here he stands willing to be used according to our needs and according to the loving-kindness of our God. It is the most remarkable thing that has ever met me. I would gladly write on, but, perhaps, this is enough.

Mr. Schlatter was a shoemaker in an obscure shop in Denver. He sat at his mechanical work and made and mended shoes, and thought of other things. He says that he debated long with himself. Should he listen to the Father and go, or listen to his own will and wish, and stay? Should he mend shoes, or men? One day he took off his apron and "went out, not knowing whither he went." I suppose he will soon go away. Where to, I do not know. Wherever the Father tells him to go I am confident he will go. Whatever the Father tells him to do I am confident he will do until it is finished. Your comrade,

Denver, Col.

MYRON W. REED.

A SPIRITUAL VISITATION.

The account of the following experience of spiritual visitation was prepared for his private use by a comparatively young minister of the ——— Conference of the Methodist Church, with whom many of our readers are acquainted, but who prefers for the present to withhold his name:

"From the middle of August to the middle of November, 1894, I was in Clifton Springs, N.Y., at the Sanitarium, trying to regain my health. After suffering nervous exhaustion more or less for years I had been compelled to quit work and to take rest. While there I became acquainted with several missionaries from the east, and became more deeply interested in their work. On returning home I found myself again and again drawn out in prayer for the prosperity of missions in Eastern lands till the thought occurred to me that genuine prayer for any particular object involves a going forth of sympathy toward that object, that such going forth of sympathy involves a drain upon the nervous energies, and that in my frail condition of health I had better not burden my sympathies too much with the woes of the heathen world. Thus, without intending it, without even thinking of it, I had been fulfilling the conditions on which special spiritual manifestations are given. This brings me up to December 31st, 1894.

"On the evening of that day an irresistible influence came upon me and brought me into a condition of mind which is best described by the word 'ecstasy,' the word used, you will remember, by St. Luke in Acts x., 10, when speaking of Peter and his vision of the 'great sheet let down from heaven.' I continued in this condition forty days and forty nights. Throughout that period I ate very little, had little desire for food. I slept an hour about midday, and sometimes an hour in the latter part of the night, but many a time I lay awake the entire night, the most wonderful things passing through my mind through every hour. I had very little to say to anybody, had no desire for human society. If I had not seen a single human face, not even the face of my wife, through all this period of nearly six weeks, I should have been just as well pleased. The wilderness would have been a congenial place to me for I was in rapt communion with God.

"On the evening stated there began to come to me the most beautiful, felicitous, and forceful language, expressive of divine compassion for all the lonely and betrayed, the oppressed and heavy laden of the world, and of divine wrath and judgment against all betrayers and oppressors. It was suggestive of St. Paul's experience when 'caught up into Paradise,' and listening to 'unspeakable words.' This continued three or four days and nights, after which I was filled with boundless assurance and joy. For a long time my highest earthly ambition and hope had been to be a faithful pastor on a country circuit, now I believed that my bodily strength would be restored and that I should yet preach

glad tidings and denounce social injustice before multitudes of men. The effect of all this upon me was like that of listening to the most powerful and magnetic oratory. I was swept and swayed like the river plant in a torrent. Again and again in the day time and through the nights my heart would palpitate under the influence of overpowering emotion, my body would be bathed in perspiration, and in four or five days I was reduced almost to skeleton. I can readily believe, indeed, that 'no man can see the divine face (the full manifestation of the divine character) and live.'

"Then, in God's mercy, came an abatement for two or three days during which I ate very heartily, slept a good deal, and seemed to be supernaturally restored. I began then to look into the Scriptures and noticed that 'forty days and forty nights' was a frequent period of spiritual manifestation, as in the case of Noah in the Ark, Moses in the Mount, Elijah in the wilderness, our Saviour in the wilderness, and the disciples between the resurrection and the ascension, Acts i. 3 (and possibly Paul as recorded in II. Cor. xii. 1-3), and I said to my wife: 'I shall take note of how long this experience continues with me.'

"Again the ecstasy came on, and for days and nights together the meaning of the Scriptures was unfolded to me in a manner that astonished me. I thought of the statement: 'Then opened He their understanding that they might understand the Scriptures. A simple and beautiful analysis which I had never read nor thought of before, of the Sermon on the Mount 'came to me' one night, then followed the meaning of the Parables, of the discourse in John xiv.-xv.-xvi., and of many other passages, including even portions of Revelation. Then I saw the cycles of history, the methods of God in Providence, the advancing stages in the ethical education of the race, and the condition of society at the present time as never before, and I came out of that ecstatic condition on February 9th, 1895, with the assurance that I had been divinely illuminated and anointed to teach the doctrines of the spiritual life and to advocate social and economic reform; but I was again in a condition of utter physical prostration. Dan. x. 8, and viii. 27.

"Once or twice during the overwhelming emotions of this period the question came to me 'am I sane,' but a moment's consideration compelled me to dismiss it. This experience had many characteristics of a divine visitation among which were the following: The period of its duration, its method-madness gambols from the point, but this followed the order given in Gal. v. 22-23, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, moderation, and again, its perfect harmony with that peculiar discipline of solitary suffering and of seeming failure which I had been bearing through the years.

"Although that ecstatic condition passed away at the end of forty days, my mind, naturally enough, was excessively active for a long time afterwards in

ruminating over all that I had learned, and my restoration to physical health was, in consequence, very slow; in fact it was only after many months that I calmed down to a normal condition. But this too was in perfect harmony with St. Paul's statement that 'God has not given us the spirit of fear, but of power and love and of a sound mind.' The word for 'sound mind' in the original signifying 'a sobering' and referring to that intoxication of influence which accompanies a great spiritual visitation."

ANECDOTE OF SIR JOHN THOMPSON—A CURIOUS EXPERIENCE
RELATED BY FAITH FENTON.

Sir John Thompson was never given to much speaking. He lacked the small coin of gossip and light badinage in a marked degree. His words were few and thoughtful. His attitude was that of the onlooker rather than the participant. Yet when time for speech arrived he was always ready.

This was noticeable in the House. When one of those breezes of disagreement so common in parliamentary debate sprang up between member and member, or party and party, Sir John—who usually sat in that atmosphere of absolute quietism which seemed in itself a strength to his followers—waited until the matter had gone far enough or threatened the dignity of the House, then he arose and spoke the few wise, judicial words that made instantly for peace.

In debate it was the same. His was always the final utterance upon any subject; not because of his official position, but because his few words summed up the entire matter. He was judicial always, and his impartial attitude won recognition and favor upon both sides of the House.

In private life he was much the same, speaking little but always a kindly observer; and nothing was more attractive to those privileged to meet him socially than his attitude of readiness to be interested and pleased.

"I know I am not a talker; but I am pleased to hear you talk, and ready to listen," his quiet look and bearing said to all who approached him. And because of these abiding qualities of strong sympathy, and a thoughtfulness that was not secretive, wrapped in an atmosphere of quietism, Sir John was a prince of listeners.

Yet he enjoyed fun, as most quiet people do, and when in the privacy of a friendly circle the merry talk went round, he—the usually silent listener—would frequently arouse himself to contribute something—an opinion, mayhap, or an incident out of high official experience—that was well worth the hearing.

It was on such an occasion, and only a few months before his death, that he related in the presence of the writer one of those curious experiences that, doubtless, occur to all men of high official position, who become naturally a mark for cranks and faddists.

That it relates very closely to the Old Chieftain, and has hitherto been known only to some three or four of Sir John's associates, will render it of interest to Canadians everywhere :

" It was an August afternoon of that last summer of Sir John Thompson's life, and in the company of his family and two or three friends he sat on the deck of a certain pretty yacht as it rippled its way across the waters of Lake Rosseau. The Premier had been silent, as was his wont, lying back in his chair with closed eyes, with only an occasional smile, showing that he heard the conversation carried on about him.

Presently the talk turned on hypnotism. Sir Mackenzie Bowell, who was an adept at the art in his young days, related certain stirring experiences of his personal explorations into the misty land of psychology ; and urged on by the joking skepticism of Senator Sanford, offered to give practical illustration of his power on the spot.

Sir John roused suddenly into a decisive veto against the half-jesting proposal.

' The thing is all nonsense, of course, but we mustn't have anyone tampered with,' he said ; and as the conversation drifted on naturally to the subject of clairvoyance and dreams, he related the following incident :

I had been premier something less than a year, and Sir John Macdonald had been dead, as you will remember,———years, when one morning my private secretary came into my office and said that a young man wanted to see me, but would give neither his name nor his business.

As on enquiry he appeared to be respectable and well-mannered, I gave orders that he should be admitted.

On finding himself alone with me, he told me frankly that he was afraid I would be surprised at his errand.

' What do you want ? ' I said.

' I have a message for you from Sir John Macdonald,' he answered.

I looked him over keenly ; but he was evidently in earnest, and moreover seemed conscious of his position.

I enquired quietly what the message was, and in what manner he received it.

Sir John Macdonald had appeared to him distinctly on several recent occasions, he said, urging him to bring a certain message directly to me ; and so strong was the influence exerted, that he felt impelled to relieve himself of responsibility in the matter by complying with what he believed to be a request from a departed spirit.

The message related to certain private funds that belonged to Miss Mary Macdonald, and which her father—so the young man asserted—desired to be transferred and otherwise invested.

After the young man departed I made a few enquiries concerning him. He

came from Nova Scotia, and was engaged in temporary work at Ottawa in the Buildings. He belonged to a thoroughly respectable family, and up to the present bore no reputation for erraticism of any kind.

I mentioned the matter to the lawyer entrusted with the Earnsliffe interests, and he confessed himself at a loss to understand how the private affairs involved in the 'message' could have come to the young man's knowledge since they were known only to himself. But he admitted that the course indicated concerning the funds in question might be sound business advice.

The matter had almost passed from my memory, when one day, several months later, the young man presented himself again with a second 'message' from the same source, this time for myself. Sir John Macdonald was earnestly desirous that certain changes should be made in the Cabinet.

I took the young fellow in hand and questioned him closely. As far as I could discover he was honest, and apparently an unwilling bearer of these peremptory messages.

Why they were given to him, he said, he did not know; but after they were given he had no peace from the nightly appearance of Sir John Macdonald reiterating his commands until they were fulfilled.

Sir John Thompson's quiet face broke into a smile of amused remembrance at this point in his story.

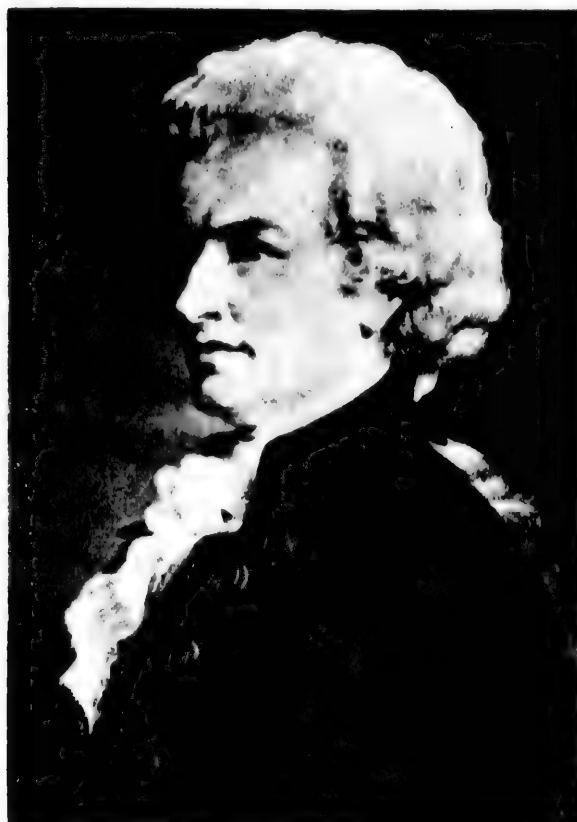
You would need to understand Sir John's well-known penchant for planning Cabinet changes, he said, in order to appreciate the effect of this last 'message' upon my colleagues, whom I took into confidence in the matter.

They listened in silence; but it was Sir Adolphe Caron who voiced their thought in one expressive sentence:

'Good Lord!' he exclaimed, 'is the old man at it again?'

'What were the proposed changes, Sir John?' queried one of his listeners when the laugh subsided.

Ah, that is another story, he said, smiling. But again the curious fact is that they were excellent suggestions, and just such changes as I should like to have made myself had it been practicable. Yet this young man knew nothing of politics—much less of the inner workings of the Cabinet."



MOZART

CHAPTER XIV.

HUMAN PRODIGIES.

MOST of the gold of earth is hidden from human sight in the depths of the rocks. It is not easily approached, and he who would possess it must pierce the rock and bend his back to continued toil. Yet sufficient of the precious metal comes into view to fascinate the eye and tempt men to toil for hidden treasure.

So our human nature displays not on the surface the inherent greatness of the human soul. Here and there a genius, rising it may be out of obscurity, shines upon the world for an hour. Now and then, in ordinary life, a prodigy appears, displaying powers of mind or soul that astound his fellow-men. These are but the outcropping of precious metal beneath. They are a promise and a prophecy of what man will be. They are a declaration of man's inherent greatness and wonderful destiny. They tell us what all men may become and do under more favorable circumstances and in a sunnier clime. So there is a place and a work, even in this busy world and utilitarian age, for the human prodigy, and "Blind Tom" has a mission to fulfil, if it be only to reveal to humanity the possession of powers and possibilities in human nature but little known and heeded.

Most men are wont to regard "Blind Tom," and other men of transcendent genius, as more than human, as belonging to a class by themselves entirely distinct from the "common herd." But surely this is a great error in reasoning, for what race do these men represent but the human? And what do their wonderful powers declare but the greatness of our common human nature? Every race and every class in nature is measured by its greatest productions—showing what the class or race is capable of under the most favorable conditions. The lesser productions in race and class illustrate the power of hindrances. And so, if we ask the measure of man's intellect, it is fair and logical to mention an Aristotle and a Newton. If we ask the measure of man's memory, we may point to the phenomenal memories of Macaulay and "Blind Tom." If we ask the measure of man's imagination, Homer, and Dante, and Milton, and Shakespeare illustrate it. If we are asked the measure of man's spiritual power, Paul, Knox, Wesley and Moody answer for us. We append a brief outline of a few men whose wonderful powers have attracted world-wide attention.

ZERAH COLBURN, THE MATHEMATICAL PRODIGY.

Zerah Colburn was one of the most remarkable mathematical prodigies on record.

The following account of his early career, published when he was yet under eight years of age, is taken from the *Annual Register* of 1812, an English publication, and will serve to illustrate the proposition :

The attention of the philosophical world has been lately attracted by the most singular phenomenon in the history of human mind that, perhaps, ever existed. It is a case of a child, under eight years of age, who, without any previous knowledge of the common rules of arithmetic, or even of the use and power of the Arabic numerals, and without having given any attention to the subject, possesses, as if by intuition, the singular faculty of solving a great variety of arithmetical questions by the mere operation of the mind and without the usual assistance of any visible symbol or contrivance.

The name of the child is Zerah Colburn, who was born at Cabot (a town lying at the head of the Onion River, in Vermont, in the United States of America), on the 1st of September, 1804. About two years ago, August 1810, although at that time not six years of age, he first began to show these wonderful powers of calculation which have since so much attracted the attention and elicited the astonishment of every person who has witnessed his extraordinary abilities. The discovery was made by accident. His father, who had not given him any other instruction than such as was to be obtained at a small school established in that unfrequented and remote part of the country, and which did not include either writing or ciphering, was much surprised one day to hear him repeating the products of several numbers. Struck with amazement at the circumstance, he proposed a variety of arithmetical questions to him, all of which the child solved with remarkable facility and correctness. The news of the infant prodigy was soon circulated through the neighborhood, and many persons came from distant parts to witness so singular a circumstance. The father, encouraged by the unanimous opinion of all who came to see him, was induced to undertake with his child the tour of the United States. They were everywhere received with the most flattering expressions, and in several towns which they visited, various plans were suggested to educate and bring up the child free from all expense to his family. Yielding, however, to the pressing solicitations of his friends, and urged by the most respectable and powerful recommendations, as well as by a view to his son's more complete education, the father has brought the child to this country, where they arrived on the 12th of May, last; and the inhabitants of this metropolis have for the last three months had an opportunity of seeing and examining this wonderful phenomenon and verifying the reports that have been circulated respecting him. Many persons of the first eminence for their knowledge in mathematics, and well known for their philosophical inquiries, have made a point of seeing and conversing with him, and they have all been struck with astonishment at his extraordinary powers. It is correctly true, as stated of him, that he will not

only determine with the greatest facility and despatch the exact number of minutes or seconds in any given period of time, but will also solve any other question of similar kind. He will tell the exact product arising from the multiplication of any number consisting of two, three or four figures by any other number consisting of the like number of figures; or any number consisting of six or seven places of figures being proposed, he will determine with equal expedition and ease all the factors of which it is composed. This singular faculty consequently extends, not only to the raising of powers, but to the extraction of the square and cube roots of the number proposed, and, likewise, to the means of determining whether it is a prime number (or a number incapable of division by any other number), for which case there does not exist at present any general rule amongst mathematicians. All these, and a variety of other questions connected therewith, are answered by this child with such promptness and accuracy (and in the midst of his juvenile pursuits) as to astonish every person who has visited him.

At a meeting of his friends, which was held for the purpose of concerting the best methods of promoting the views of the father, this child undertook, and completely succeeded in, raising the number 8 progressively up to the sixteenth power. And in naming the last result, viz.: 281, 474, 976, 710, 656, he was right in every figure. He was then tried as to other numbers consisting of one figure, all of which he raised (by actual multiplication, and not by memory) as high as the tenth power, with so much facility and despatch that the person appointed to take down the results was obliged to enjoin him not to be so rapid. With respect to numbers consisting of two figures, he would raise some of them to the sixth, seventh and eighth power, but not always with equal facility, for the larger the products became, the more difficult he found it to proceed. He was asked the square root of 106,929, and before the number could be written down, he immediately answered, 327. He was then required to name the cube root of 268,336,125, and with equal facility and promptness he replied, 645. Various other questions of a similar nature, respecting the roots and powers of very high numbers, were proposed by several of the gentlemen present, to all of which he answered in a similar manner. One of the party requested him to name the factors which produced the number 247,483: this he immediately did by mentioning the numbers 941 and 263—which, indeed, are the only two numbers that will produce it. Another of them proposed 171,395, and he named the following factors as the only ones, viz.: $5 \times 34,279$, $7 \times 24,485$, 59×2905 , 83×2065 , $35 \times 4,897$, 295×581 and 413×415 . He was then asked to give the factors of 36,083, but he immediately replied that it had none—which, in fact, was the case, as 36,083 is a prime number. Other numbers were indiscriminately proposed to him, and he always succeeded in giving the correct factors, except in a case of prime numbers, which he discovered

almost as soon as proposed. One of the gentlemen asked him how many minutes there were in forty-eight years; and before the question could be written down, he replied 25,228,800; and instantly added that the number of seconds in the same period was 1,513,728,000. Various questions of the like kind were put to him, and to all of them he answered with equal facility and promptitude, so as to astonish everyone present, and to excite a desire that so extraordinary a faculty should, if possible, be rendered more extensive and useful. It was a wish of the gentlemen present to obtain a knowledge of the method by which the child was enabled to answer with so much facility and correctness the questions thus put to him; but to all their enquiries on the subject (and he was closely examined on this point), he was unable to give them any information. He persistently declared (and every observation that was made seemed to justify the assertion), that he did not know how the answer came into his mind. In the act of multiplying two numbers together, and in the raising of powers, it was evident, not only from the motion of his lips, but also from some singular facts which will be hereafter mentioned, that some operations were going forward in his mind, yet that operation could not, from the readiness with which the answers were furnished, be at all allied to the usual mode of proceeding with such subjects, and moreover, he is entirely ignorant of the common rules of arithmetic, and cannot perform upon paper a simple sum in multiplication or division. But in the extraction of roots and in mentioning the factors of high numbers, it does not appear that any operation can take place, since he will give the answer immediately, or in a very few seconds, where it would require, according to the ordinary method of solution, a very difficult and laborious calculation; and, moreover, the knowledge of a prime number cannot be obtained by any other rule.

"It must be evident, from what has here been stated, that the singular faculty which this child possesses is not altogether dependent on his memory. In the multiplication of numbers and in the raising of powers, he is doubtless considerably assisted by that remarkable quality of the mind; and in this respect he might be considered as bearing some resemblance (if the difference of age did not prevent the justness of the comparison) to the celebrated Jedidiah Buxton, and other persons of similar note. But in the extraction of the roots of numbers and in determining their factors (if any), it is clear to all those who have witnessed the astonished quickness and accuracy of this child that the memory has nothing to do with the process, and in this particular point consists the remarkable difference between the present and all former instances of an apparently similar kind."

"BLIND TOM," THE NEGRO PIANIST.

One of the most noted of the human prodigies of our age is "Blind Tom," the negro pianist, whose surprising powers of memory, technique, and

improvisation are the wonder of the world. Though now no longer on the stage, it may be said that for twenty years he has captivated audiences of the elite in Europe and America by his wonderful musical genius which has enabled him to reproduce the longest and most difficult musical compositions after a single hearing, and in most cases with absolute correctness. He has produced some of the most startlingly original compositions of an imitative kind the musical world has ever heard. He is not only blind but idiotic, and in all respects below the average intelligence of the uneducated slave class to which he belonged, his parents being ordinary field hands in Georgia. The editor heard "Blind Tom" in the town of Cobourg, in 1872, and inserts here an article written for the press at that time descriptive of "Blind Tom":

"His sole gift is music. Apart from this, he is to all appearance an idiot. Yet 'Blind Tom' has already attained a world-wide reputation for his incomprehensible powers of imitation—having performed to crowded audiences in the largest halls of London and Paris. He imitates perfectly any sound he hears—whether rain, wind, thunder, railroad cars, cannon, or any musical instrument—such as the bag-pipes, organ, music-box, melodeon and harp—and all upon the piano. He is untaught. Music with him appears to be an overflowing of genius. He knows nothing of it as a science—could not answer the first scientific enquiry, and yet the art within him is perfect.

"The evening of the 19th found the Victoria Hall filled at the hour announced for the concert. Precisely at eight o'clock, Dr. Howard and his protege entered the hall and found their way behind the screen. Tom's outer garments were soon thrown off, and he commenced jumping, hopping, skipping about as if possessed, putting himself into all sorts of shapes, and going through all kinds of strange movements.

"The doctor soon introduced Tom, who gave his first performance from memory. Another and another followed from the first musical performers. Next came "Rocked in the Cradle of the Deep," sung in a deep bass, yet very musical voice. The doctor then called for some one of the audience to come and play a piece of music for the first time in Tom's hearing, promising a very faithful imitation; Miss Jones was persuaded to play a piece of her own composition, and hence unknown to Tom and the audience. During her performance, Tom stood upon one corner of the stage, with his back to the audience, going through a thousand strange gyrations,—turning, twisting, shaking, trembling, bowing, etc.

"When the lady was through and escorted from the stage, Tom sat down and played it through perfectly. This is marvellous and yet true! He composes music of the highest order. Two compositions of his own were rendered—one published under the title of 'Blind Tom's Rain Storm,' was composed at the age of five years, and called by himself, 'What the wind and rain said to me,' hence its name. In this he imitates the wind, thunder, and falling torrents of rain so

perfectly, that did the hearer but close his eyes, he might very easily imagine himself in the midst of a terrific storm. Another called 'The Battle of Manassas,' was composed by Tom while his guardian was stopping for a few days at Savannah. Tom was permitted to listen to the various newspaper accounts of the battle read by gentlemen at the hotel where they stopped. On going to Tom's room a few days after, he heard Tom going through a new piece of music of wonderful sublimity, which Tom was pleased to call 'My Battle of Manassas.' In this, he imitates the Northern army leaving for the scene of conflict. The fife and drum playing 'Dixie' is so perfect that a person would really suppose (if he could not see), a fife and drum were used. Next the Southern army starting—the fife and drum playing 'The girl I left behind me,' at first low and soft, as a sound heard in the distance, then louder and clearer, until they, too, reach the scene of conflict. Then comes a soft melody entitled the 'Eve of preparation,' and immediately after the conflict opens—musketry and cannon—then the din of battle—then in the very midst of the conflict, a train of cars approaching—whistle blowing—brakes, etc., all imitated perfectly. Tom executes some of the most difficult pieces of Beethoven, Mendelssohn, Bach, Gottschalk, Thalberg and others, and these *he learnt by hearing them played*. As he is blind, what he learns of music must be through the ear. Blind Tom, otherwise Thomas Green Bethune (his parents having taken for him and themselves the name of their former owner) was born within a few miles of Columbus, State of Georgia, on the 25th of May, 1849, and is therefore in his twenty-fourth year. He is the son of ordinary field hands and *pure negro*. Wonderful Tom! Well does he deserve the title, 'the great incomprehensible musical prodigy.' As a musician he has no living peer. He is trained of God,—untaught, unschooled, above teaching, above schooling—one of nature's musicians."

HANDEL, BACH, MOZART AND MENDELSSOHN.

The following sketches of the great musical prodigies mentioned above, whose names are familiar to every musician and who will shine as stars of the first magnitude in the musical firmament forever, were kindly prepared for this work by one of the foremost teachers of the art divine, St. John Hyttenrauch, Esq., Ex-President of the Ontario Music Teachers' Association and for the past sixteen years Professor of Music in Alma Ladies' College, St. Thomas, Ont.

George Friedrich Handel, born at Halle, in Saxony, 1685, showed, at a very early age, remarkable musical ability. His father, a surgeon, does all that he can to oppose the development of his son's remarkable proclivities for music. Still the boy by some means or other, most likely by the connivance of his mother, succeeds in smuggling a *clavichord* into the attic where he sleeps, and here in the dark and with strings of his instrument muffled that his stern father may not hear a sound, he practises, and at the age of seven he is already

a player; about this time the father goes on a visit to his elder son, who is in the service of the Duke of Saxony. Little George Friedrich runs after the carriage in which the father is travelling and is, of course, scolded, but after a great deal of begging is allowed to go with papa. This trip becomes the turning point in his life; one day after divine services in the chapel a desire comes over the boy to try the organ. He steals to it and begins to improvise; the Duke, who has not left the chapel yet, at once hears and knows it is not his organist that is playing. He makes inquiries, the boy is found at the organ and is brought to the Duke, who encourages him, and the secret is revealed by the Duke, who takes the father in hand, telling him that it is an actual crime against humanity to prevent such genius as the boy has shown, from development, and gets a promise from the father that the lad's musical education shall be attended to. The father after their return home allows him the best musical instruction that Halle can afford, and four years later, when only eleven years old, he is sent to Berlin. He is here received as a prodigy. While here, the following is told of him: One, Bonoucini, a composer of some reputation, and also of a jealous disposition, got tired of continually hearing of the boy's great performances on the harpsichord, and wrote a composition for this instrument full of the greatest difficulties. He was well convinced that nobody could play it without study, but the poor man was very much deceived, for the boy played it at sight with the greatest of ease.

G. F. Handel was also a composer at this age. There remains of compositions from this period, according to Sölcher, one of his biographers, "six trio-sonatas for two hautboys and a bassoon." All know what wonderful immortal works of art in after years fell from the man, George Friedrich Handel.

Johann Sebastian Bach, the direct descendant of five generations of musicians of note, was, like Handel, a Saxon, born a month later than his great compatriot of Eisenach. He also at an early age gives evidence of great talent and genius in music, so much so that an elder brother with whom he lived, his father having died, and who gave him his musical education, actually becomes jealous of his progress in the art. When fifteen years old he left his brother's house and went to Luncenburg, where he, on account of his great proficiency on the violin and the clavichord, and also on account of his fine voice, got a place in the select Matin choir.

In 1703, now eighteen years old, he becomes organist at Armstadt with a salary three times as high as his predecessor's, who had been dismissed as soon as the authorities had heard Bach play. He, like Handel, became one of the great masters of the art, in some of the forms perhaps the greatest.

In Johann Chrysostom Wolfgang Amadenz, son of Leopold Mozart and Anna Bertlineo, who was born at Salzburg on the 27th of January, 1756, we meet with one of the most remarkable prodigies in the divine art that the world has

seen. When three years old he began to show a fondness for music. He would strike chords and find out other kinds of intervals. At four he could retain in his memory music that he had heard, and now his father, who was a musician of great reputation, began to instruct him. According to Holmes, one of his biographers, he was also a composer at this age.

When six years old he plays at the courts of Bavaria and of Austria. Besides the clavier he now also plays the violin. It is related that at a court concert in Munich he played a violin concerto, making extempore cadences. At Heidelberg he played the organ—only imagine a boy between six and seven years old playing the organ, pedals and all—and he plays so splendidly that the dean orders his name inscribed on the organ as an eternal remembrance. Mozart is now taken to Paris by his father, where he astonishes the people. Here his first works are published, namely: two sets of sonatas for clavier and violin. The father writes home that "the people are all crazy about my children." It must be explained that a sister four and a half years older, who was the greatest female performer on the clavier at the time, was with them. Grim, in a letter, relates the following fact: A lady asks Mozart to accompany her in an Italian cavatina but she has no music. At the first trial he was not quite correct. He had never heard the melody, and he requested her to repeat it. He had now mastered it, and not only does he repeat it once but ten times, and at each repetition with a different accompaniment. In a letter from this period the father writes to a friend: "The high and mighty Wolfgang, though only eight years old, possesses the acquirements of a man of forty." His first greater orchestral work, a symphony, is written on a visit to London. When ten years old (1766) he composes an oratorio; operas and masses are also produced. In 1770, after the usual trial of skill, he had to set an antiphona for four voices, which he did to the astonishment of all present, in about half an hour. He was elected a member of the Accademia Filarmonica in Bologna. Mozart died in 1791, only a little more than thirty-five years old, having enriched the world with an immense number of works of art, "works that will remain," as Holmes, one of his biographers, so aptly says, "the star-y-pointing pyramid of one who excelled in every species of composition, from the impassioned elevations of the tragic opera to the familiar melody of the birth-day song; nor will they cease to command universal admiration while music retains its power as the exponent of sentiment and passion."

Felix Mendelssohn-Bartholdy was born at Hamburg the 11th of April, 1809, of Jewish extraction, but baptized in the Lutheran Church and brought up a Protestant. His father was Abraham Mendelssohn, a banker; the mother, Leah Salomon, a lady highly educated. Felix early showed musical aptitude. In 1818 he performed for the first time in public. In 1820 he is already a composer; several compositions dating from this are preserved. Next year he spent

a fortnight on a visit to Goethe, who is very much interested in the boy and shows great affection for him. Felix must play for him every day. In 1824, on the fifteenth birthday of Felix, his teacher, Zelter, said to him: "From this day, dear boy, thou art no longer an apprentice, but an independent member of the brotherhood of musicians. I proclaim thine independence in the names of Hayden, Mozart, and of old Father Bach." Moscheles paid a visit to Berlin that year, and was requested to give Felix piano lessons, but declined on the ground that the boy did not need instruction, but he consents to give him advice. In his (Moscheles) diary he writes: "To-day, from two to three, I gave Felix his first lesson; but not for a moment could I disguise from myself the fact that I was with my master, not with my pupil." In 1826 we have from him that master work, the overture to "A Midsummer Night's Dream," inspired by the reading of Shakespeare's faerie work. Mendelssohn died in Leipzig on the 4th of November, 1849. He left 119 opera, besides a number of works not marked with any opus number.

JACQUES INAUDI, A MATHEMATICAL PRODIGY.

By Alfred Binet.

The following account of this remarkable prodigy is from *Revue des Deux Mondes*, translated for the *Chautauquan*:

Mathematicians, physicians, and philosophers have had lately a remarkable opportunity of studying a new prodigy. He is a young man of twenty-four years of age, named Jacques Inaudi. Last February M. Darboux introduced him at a meeting of the French Academy of Sciences, where he executed with a surprising rapidity mathematical operations requiring a great number of figures.

Jacques Inaudi was born October 13, 1867, in Piedmont. He is of a poor family, his parents yet living in very modest circumstances. One of his brothers is a waiter in a coffee-house; another is a shoemaker. Jacques passed his early years in tending sheep. He was about six years old when he first manifested his passion for figures. While watching his flock, he combined numbers in his head. Very different from other known calculators, he did not try to give his computations any material form, such as counting upon his fingers or using pebbles, as did young Mondeux and Ampère. Every operation with him was mental and was made by the use of words. He represented numbers to himself by their names which his older brother taught him. Neither he nor his brother at that time knew how to read. He learned by ear the names of numbers up to one hundred, and he began his calculations with this knowledge. He does not remember that his brother ever taught him the multiplication table. These circumstances of his early life probably exercised over his methods a particular influence which we shall notice later.

Thanks to his continual exercise, but more to his prodigious talent, the

young reckoner made rapid progress. At seven years of age, he says he was able to execute mentally multiplications of numbers containing as many as five figures.

Soon after this the young Piedmontese shepherd abandoned his native country in order to make with his brother a vagabond trip in Provence. The brother played a hand organ; Jacques exhibited a marmot and held out his hand for pennies. In order to increase the small income, he proposed to the people whom he met to execute for them his mathematical operations. While strolling he aided the country people in their accounts. He also entered *cafes*, and resolved with great rapidity all the arithmetical calculations which were given him. A showman obtained possession of him and gave exhibitions with him in the large cities.

He came for the first time to Paris in 1880, and was there discovered by Dr. Broca, who presented him to the Anthropological Society. "The youth," wrote Broca in 1880, "is very intelligent, his glance is quick, his face animated. He has no timidity. He does not know how to read or write or how to make the figures which he holds in his head." He then reported the calculations which Inaudi made for him and the time required for their solution, and even attempted to explain the process employed. Unfortunately the boy was still too young at that time to make himself understood, which fact will explain the errors Dr. Broca made concerning him.

Since then Inaudi has made great progress. He has learned to read and write, and of course his sphere of operations is greatly increased. His instruction remains rudimentary in many points, but he has an open intelligence and a curious mind; his character is amiable and modest. As a child he was very frolicsome. He talks agreeably, with good sense, sometimes using irony. He is very skilful in playing cards and billiards. It is a great mistake to conceive of him in any way as simply a calculating machine.

He is of small stature, but has the robust look of a countryman. His head is very large; his features are calm and regular, and surmounted by a full forehead, as high as it is broad; the nose is fine and straight; the mouth small; the facial angle very marked, almost a right angle. At the Salpêtrière under the direction of Mr. Charcot, he submitted to a long anthropometric examination, the full result of which showed that he presented some few unimportant signs of degeneration.

The operations which Inaudi executes are made in addition, subtraction, multiplication, division, and extraction of roots; he resolves also by arithmetic problems corresponding to equations of the first degree. All of these are for him mental calculations, that is, they are made entirely in his head without any reading or writing of figures, or the employment of any device as an aid to memory. The following method is the one he always employs. When a

problem is given to him orally, he repeats it to himself, articulating distinctly, as if he were stamping it upon his mind; if he does not understand it, he asks to have it repeated. Problems can be given him in writing, but he prefers to receive them by means of the voice; if he accepts them in a written form he always reads them in an audible tone. When he has grasped the question he says, "I am ready," and begins to whisper low and very rapidly; in this indistinct murmur a listener can occasionally catch the names of figures. Nothing can distract his mind from its quest; he carries on the most complex operations in the midst of the tumult of public exhibitions. More than this, he can talk with others while performing this mental work; he responds correctly to questions, will even sustain a regular conversation, without disturbing his mathematical work; the only difference to be observed under these circumstances is that the result is not reached so rapidly. During the solution he occasionally puts his hand to his forehead, or shuts his fists, or traces imaginary lines with the index finger of his right upon the palm of his left hand. Then, always at the end of a very short time, he announces, "I have it," and gives the solution, and, for his personal satisfaction, proves it.

In his exercises of mental calculation, Mr. Inaudi is remarkable in two particulars, the complexity of his work and the rapidity with which he completes it. The greater number of questions given to him contain many figures. He will add in his head two numbers consisting of twelve figures each; he will multiply two numbers composed of eight figures; he will tell how many seconds there are in any promiscuously chosen number of years, months, days, and hours. These operations demand that he shall hold in his memory the exact problem and the partial solutions up to the time when the complete result is found. For such a considerable work as this, Mr. Inaudi gives an extremely short time, so short, indeed, as sometimes to produce the illusion of instantaneity. The following paragraph has been published concerning him. "He adds in a few seconds seven numbers of eight or ten figures each; he subtracts one number from another each composed of twenty-one figures in less than a minute; he finds as rapidly the square root or the cube root of numbers consisting of from eight to twelve figures, if these numbers are perfect squares or cubes; it takes a little longer for the last-named work if there is a remainder necessitating a fractional part to the answer. He finds with incredible celerity the sixth or the seventh root of large numbers. He will multiply or divide in less time than it takes him to announce the results."

As an example of what has been said, we give the following: He was asked the number of seconds in 18 years, 7 months, 21 days and 3 hours. The response was given in thirteen seconds. It is proper to say here that he knew beforehand the number of seconds in a year, in a month, and a day.

However, rapid as Mr. Inaudi is in his reckoning, he does not much surpass



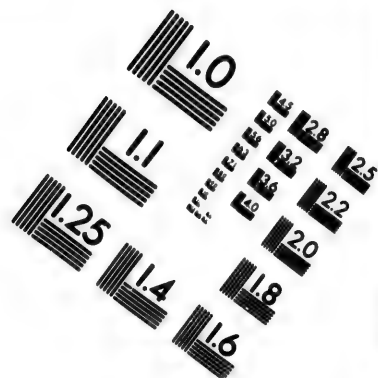
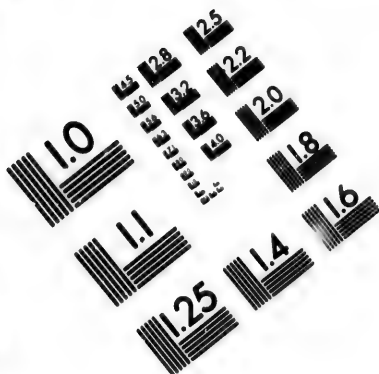
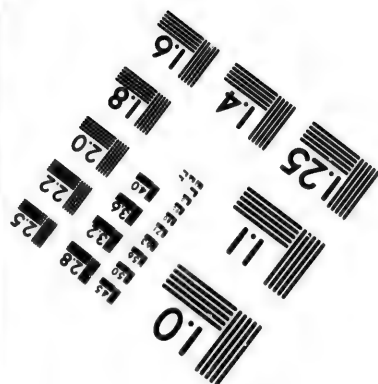
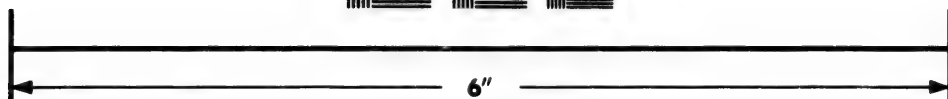
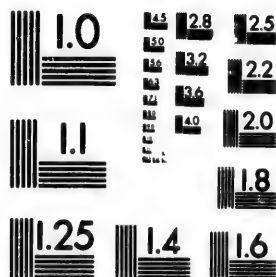


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in this particular the professional calculator who is permitted to do his work on paper. The merit of Inaudi is that he holds all of his operations in his memory.

He has an original, a distinctively personal method in his work. Although he has learned the ordinary methods of calculating, he does not use them. Mr. Charcot had him perform at the Salpêtrière two divisions equally difficult, one upon paper by the common method, the other in his head after his own method. The latter required of him only one quarter as much time as the former. He remains faithful to the processes he used as a child; he has developed, enlarged, perfected them, but he has not changed their nature. Mr. Darboux has justly said that he has never had a master.

The basis of all his calculations is multiplication; even when divisions and root extraction are required he multiplies. In division, for instance, it is by groping his way that he finds the quotient; seeking the number which multiplied by the divisor will give the dividend. These successive gropings were ingeniously compared by Broca to seeking a word in the dictionary.

In affecting a multiplication he follows a method of his own. He decomposes a complex multiplication into a series of simple ones. The following figures will illustrate the process. The number 325 is to be multiplied by 638. He calculates thus :

$$\begin{array}{rcl} 300 \times 600 & = & 180,000. \\ 25 \times 600 & = & 15,000. \\ 300 \times 30 & = & 9,000. \\ 300 \times 8 & = & 2,400. \\ 25 \times 30 & = & 750. \\ 25 \times 8 & = & 200. \end{array}$$

In fact he makes six multiplications instead of one. He begins at the left, consequently with the greater numbers. In other cases he completely alters the problem given him. For instance, instead of multiplying by 587, he multiplies by 600, then by 13, and subtracts the second product from the first. It is impossible to enter more into details; what has been said will suffice to give an idea of his work in general.

A study of Mr. Inaudi lends new evidence to the theory of partial memories. It is the custom to employ the term memory to express the ability possessed by all thinking beings of preserving and reproducing impressions received. But psychological analysis and a great number of facts regarding mental diseases show that memory depends upon many different operations. There exist numerous partial memories, special, local; each one of which has its own proper field, and which possesses such an independence that it alone may become enfeebled and disappear, or, on the contrary, be excessively developed at the expense of the others. On this subject Taine cites the cases of painters, sculptors, and designers, who having attentively considered a model, are able to reproduce it from memory. Gustave Doré and Horace Vernet had this faculty. As an ex-

ample of musical memory there stands out the well-known fact that Mozart reproduced the written music of the *Miserere*, having heard it twice in the Sistine Chapel. The study of great calculators presents another aspect of the same question. With them it is the memory of figures which has acquired an abnormal extension.

At the French Academy the examiners sought to take an approximate measure of the different kinds of memory of Mr. Inaudi. It was found that in numbers only he gave surprising results.

This inequality of development in memories assumes an astonishing character, when one compares two forms so nearly identical as the memory of figures and the memory of letters. It is hard to understand why Inaudi, who repeats readily twenty-four figures, cannot repeat twenty-four letters. But he cannot; he hesitates and loses all assurance in attempting even seven or eight. If one repeats to him two lines of French he cannot reproduce them exactly after one hearing. What better example of the distinction of partial memories could one desire? One hearing is sufficient to fasten in Inaudi's mind a long series of figures or a complicated problem. He only asks in such cases that the work be pronounced slowly.

He is able to preserve the memory of the figures an extremely long time. At the end of an examination he is accustomed to repeat all the numbers which have been given him during the time. One of these experiments, which I saw him make at the Salpêtrière, gave results truly incredible. There had been given him during the afternoon a great number of problems, which had been taken down and preserved in writing so that their exact repetition could be verified. The total number of figures which he repeated at the close was two hundred and forty-two. It is said that at a trial made since at the Sorbonne he repeated four hundred. It must be remembered though that he had learned and had retained these figures in groups probably not exceeding twenty-four, and not as one series. Between the different groups the memory had had short intervals of repose, and these intervals have facilitated the retaining of the total mass.

The Academic investigation into the case of Mr. Inaudi revealed another surprising fact. Other prodigies in figures have taken as the base of their mental operations the visual memory. At the moment when a problem is given to them they have an interior vision of the numbers contained in it, and during their solution the numbers remain on their mind as if written on a slate. This method of visualization was that followed by Mondeux, by Colburn, and by all those who have explained themselves clearly. When the commission questioned Inaudi closely upon this point he affirmed without hesitation that he had no visible representation of the figures whatever. "I hear the figures," he said emphatically, "and it is my ear which retains them; I hear them resounding after I have repeated them, and this interior sensation remains for a long time." Some

time later in replying to a new question put by Charcot he renewed his assertion. "Sight serves me nothing. I have much more difficulty in remembering numbers when they are given to me in writing than when they are repeated. In the former case I am put under a great restraint. Neither do I like any better to write the figures myself; the writing does not help me at all to recall them."

It is important to know the attitude he takes towards his exercises. As has been said, when the problems are given to him by the voice he repeats them; when in writing he reads them aloud, so that he really puts himself in the same condition as when they are dictated. When he begins his solution, he turns his eyes away from the written figures, the sight of them serving to embarrass his calculation. Regarding this he recently made a just remark. "You ask me," he said, "if I see the figures. It is scarcely four years that I have known their written form, and long before that time I was making my calculations."

It has been stated that, while he works, his lips are not completely closed, and there escape from them occasional murmurs. Charcot sought the effect if this should be prevented, so he besought Inaudi to carry on his work keeping his mouth open. But this did not completely hinder the movements of articulation which continued to manifest themselves. Another method seemed preferable to me; so I asked him to sing in one tone during his work. If the sound of the vowel used for this purpose preserved its purity, it would be quite certain that he was not articulating the figures. This experiment caused him much annoyance. He still preserved the power of calculating, but it took him four or five times longer than in his normal condition; and then the voice betrayed the fact that he was articulating. This shows that he employs both hearing and articulation in his work. Which predominates it would be hard to say. He himself thinks he is guided by the sound.

Another interesting question to be considered is this: under the influence of what conditions did this little Piedmontese shepherd boy become one of the first calculators of the century? Rejecting the chimerical idea of seeking an explanation for genius, we can note comparisons between like prodigies to see if their mental or anthropological development presents common characters.

The study of them all reveals three things: the precocity of the subjects; the absorbing, impulsive character of their passion for calculation; and the illiterate, sometimes miserable condition under which they have developed themselves. The history of all presents several traits in common. Most have been born of poor parents and have grown up without instruction. Such was Mangiamele, the little Sicilian shepherd; such was Mondeux, the Toulousian shepherd; such Inaudi. It is in their earliest years that they are seized with a passion for reckoning; Mangiamele at ten years, Mondeux from six to ten, Ampère at from three to five, Gauss at three. This is the time when most children live in the illusions of plays and of stories. Seemingly without any exterior provocation,

outside of the influence of parents or of teachers, these prodigies begin to combine numbers in their minds.

As they grow up they divide themselves into two distinct categories. All begin by calculating, but some go much further; the genius of mathematics is awakened in them. To this class belong Gauss and Ampère. Others are less aspiring, and remain always simply marvellous calculators. We do not know whether this distinction holds in the nature of things, or is due simply to the chances of existence. A common opinion is that there is a certain relation between the faculty of calculating and the mathematical mind, and that careful education would develop one into the other. But experiment has not yet demonstrated this. As for Inaudi the future will decide, but he seems at present little disposed to school himself in mathematics; he seemingly prefers simply to preserve and develop his natural gifts.

What is the influence of heredity upon these geniuses? A delicate question which has not yet been elucidated. In the case of Inaudi nothing remarkable has been discovered in his ancestors, not even any marked peculiarities of character. No known relative has shown any aptitude for computation; his brothers have tried to evolve it, but without success. Neither as to his own individual history is there anything peculiar; he has never been sick; his growth in all particulars has been quite normal and regular. The Academic investigators have acknowledged a negative result to their inquest.

Their study, however, has been a fruitful one for psychology. It has given a remarkable confirmation to the theory of partial memories; it has made familiar a new form of mental calculation, the hearing form. Perhaps, also, this investigation has taught something else. We have just established the possibility of certain faculties, such as memory, increasing their power many times beyond their normal condition. This important fact allows us to see to what a large measure of perfectibility the human mind is yet capable.

CHAPTER XV.

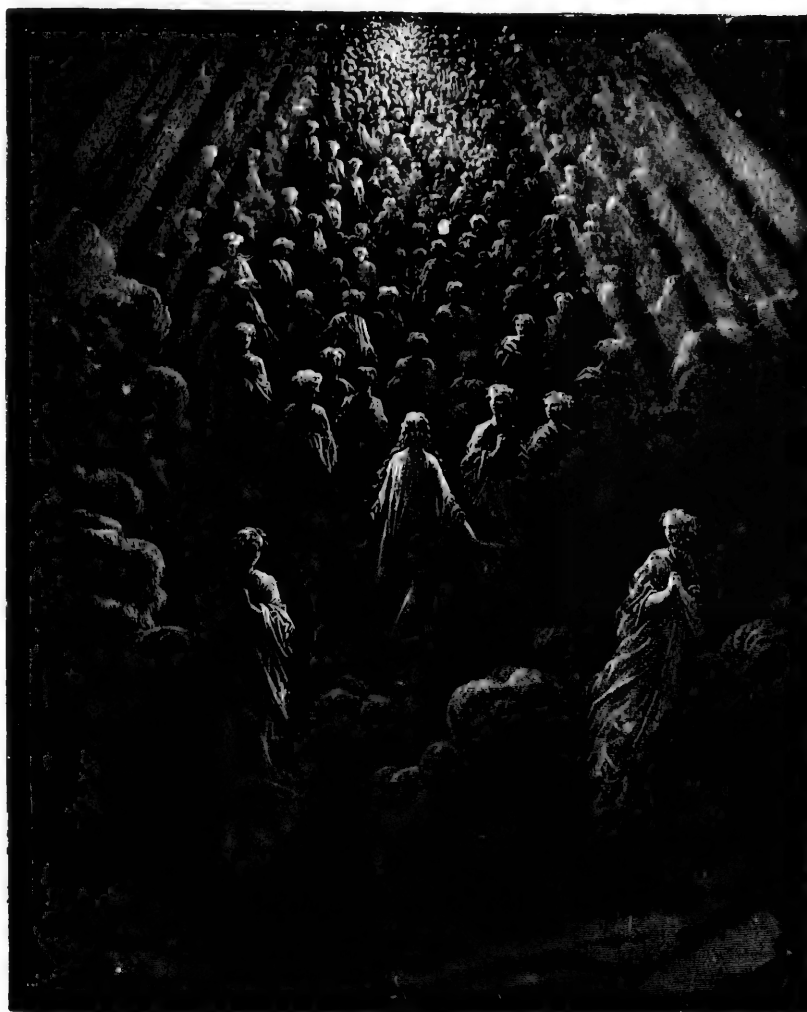
SPIRITUALISM.

SPIRITUALISM in philosophy implies the opposite of materialism. In a more restricted sense it is used to express the belief that the spiritual world manifests itself by producing in the physical world effects inexplicable by the known laws of nature. This belief has probably existed as long as the belief in the existence of spirits apart from human bodies. In 1848, however, a peculiar form of it, modern Spiritualism, arose in America, based professedly on abundant experimental evidence, and spread very rapidly over America and, in fact, over all the civilized world. It began in a single family. "In 1848 a Mr. and Mrs. Fox and their two daughters, living in Hydeville, N.Y., were much disturbed by unexplained knockings. At length Kate Fox discovered that the cause of the sounds was intelligent and would make raps as requested, and communication being established, the rapper professed to be the spirit of a murdered pedlar. An investigation into the matter seemed to show that none of the Fox family were concerned in producing the rapping; but the evidence that they were not concerned is insufficient, although similar noises had been noticed occasionally in the house before they lived there. It was, however, at Rochester, where the two Fox girls went to live with a married sister (Mrs. Fish), that modern Spiritualism assumed its present form, and that communication was, as it was believed, established with lost relatives and deceased eminent men. The presence of certain 'mediums' was required to form the link between the worlds of the living and the dead, and Kate Fox and her sister were the first mediums. Spiritualists as yet do not claim to know what special qualities in mediums enable spirits thus to make use of them. The earliest communications were carried on by raps or, as Mr. Crookes calls them, percussive sounds. One rap meant 'no;' three, 'yes;' while more complicated messages were and are obtained in other ways, such as calling over or pointing to letters of the alphabet, when raps occur at the required letters. . . .

'Spirit circles' were formed in several families and other mediums discovered, exhibiting phenomena of various kinds. . . . Information about other worlds and from higher intelligences was thought to be obtained from persons who could be put into the sleep-waking state, of whom Andrew Jackson Davis was, in America, the most prominent example. His work, 'Nature's Divine Revelations,' was alleged to have been dictated in 'clairvoyant' trance. Many reputed clairvoyants developed into mediums. The movement spread like an epidemic.

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ARE THEY NOT ALL MINISTERING SPIRITS

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Those who sat with the Fox's were often found to become 'mediums' themselves, and then developed mediumship in others. The mere reading about seances developed a peculiar susceptibility in some persons, while others, who became mediums ultimately, do so only after prolonged and patient waiting."

There was little practical interest in Spiritualism in Europe until 1852, when a Mrs. Hayden, a professional medium from Boston, went over. The movement spread like wildfire within a few months of her arrival, its first development being table-turning, which prevailed all over Europe in 1853. Daniel Douglas Home, the next medium of importance to go over, appeared in London in 1855. It was, however, at Keighley, in Yorkshire, that Spiritualism made its first mark in England, and there the first English spiritualistic periodical, *The Yorkshire Spiritual Telegraph*, was started in 1855. It is very difficult to estimate the present number of spiritualists. To show how widely authorities differ, it may be stated that as early as 1867 one authority claimed 11,000,000 in America, and another was content with 3,000,000. Two periodicals advocate Spiritualism in England, one of which recently contained advertisements of Sunday meetings in sixty different towns. About thirty publications in America, fifteen in France, six in Germany and several in Australia, advocate Spiritualism.

The phenomena of Spiritualism may be divided into the physical and the automatic. The first class, if due neither to conscious or unconscious trickery, seems to demonstrate the existence of a force hitherto unknown to science. In this class of phenomena, vouched for by many witnesses, we may reckon the percussive sounds; the appearance of lights; quasi-human voices; musical sounds produced without instruments; "materializations," or the presence in material form of what seem to be human hands and faces, and ultimately of complete figures, alleged to be not those of any person present, and sometimes claimed by witnesses as deceased relatives; "psychography," or direct writing or drawing asserted to be done without human intervention; spirit-photography," or photographing of human and other forms invisible to all but seers, and the passage of solids through solids without disintegration.

The second class of phenomena consists of table-tilting and turning, with contact; writing, drawing, etc., through the medium's hand; convulsive movements and involuntary dancing; entrancement, trance-speaking and personation by the medium of deceased persons, attributed to the temporary "possession;" seeing spirits and visions and hearing phantom voices.

In a third class may be placed the cure of diseases by healing mediums.

The automatic phenomena may be explained by the "unconscious cerebration" of Carpenter. It is about the matter communicated by these means that the controversy turns. Spiritualists maintain that true information is thus given, probably unknown to the medium or other persons present, or, at least, expressed in a way obviously beyond their powers to originate. Another view, now

gaining ground, is that the information does not come from the mind of the medium, but is due to the influence wrought on his mind by that of other persons.

The physical manifestations of Spiritualism have met with much criticism and many explanations. Much fraud has been detected in regard to these manifestations. Yet it is stoutly maintained that unmistakably genuine phenomena are of constant occurrence. Some allege that collective hallucination will explain what a company profess to have seen and heard. This view is now discarded, inasmuch as physical effects abide to testify to the reality of the phenomena. Conjuring will explain a very large amount of the adduced phenomena. Many of the mediums prominently before the public have been convicted of fraud. Yet it must be admitted that it seems impossible to account, on a natural basis, for some of the experiments conducted by Mr. Crookes, the scientist, with D. D. Home, such as the alterations in the weight of a partially suspended board.

In regard to the communications received, it has been found that it cannot always be relied upon, yet it is maintained by Spiritualists that by the exercise of reason and judgment, by prolonged acquaintance with particular communicating intelligences, and by proofs of identity with persons known to have been trustworthy on earth, it is possible to obtain valuable information from beings not infallible, but with the knowledge of spirit life superadded to their earthly experience.

It would be impossible to unite Spiritualists in any one creed, which, beside the generally accepted belief in God and immortality, should postulate more than the progress of the spirit after death and the power of some of the dead to communicate with the living by means of mediums.

The explanation of spiritualistic phenomena made by Thomson Jay Hudson is given in a preceding chapter. We content ourselves by presenting the preceding outline of the rise of modern Spiritualism, a brief summary of the main objections to Spiritualism, and a paper in its favor by one of its most distinguished advocates in America, Mrs. Cora L. V. Richmond, and leave the subject with the reader's own judgment for settlement.

SUMMARY OF OBJECTIONS TO SPIRITUALISM.

In stating, as I now shall, the main objections current to modern Spiritualism, I desire it to be understood that the writer does not assume the truth of all the facts alleged or the correctness of all the reasoning by which conclusions adverse to Spiritualism are reached. He desires merely to summarize the popular objections without assuming personal responsibility for the same.

1. It is said that what is new in modern Spiritualism is not true, and what is true is not new.

It is denied that Spiritualism is in any true sense a revelation. It furnishes no new truth. So far as intercourse with departed spirits is concerned, it is said

1. That this doctrine has prevailed in many lands and from the earliest times.

2. It is said that a new religion, such as many of its followers believe Spiritualism to be, would never be introduced into the world by the type of men represented by the average medium. It must be admitted by both friends and foes that Spiritualism has suffered severely from the character of the men who were professed and acknowledged mediums. Many of these have been convicted of fraud, and while some of the phenomena are undoubtedly genuine, the fraudulent character of many mediums has become the scandal of Spiritualism.

3. Many contend that the character of the messages received through mediums furnishes the strongest proof of its purely earthly source. It is said that this information is not only inaccurate—as is admitted in many cases—but puerile, and altogether below the type we should expect from beings who have superadded the heavenly to their earthly experience.

4. Another very popular objection to Spiritualism is the dark "seance." Why, it is asked, should the production of this phenomena require the absence of light? Does not this very fact suggest fraud and trickery? If not, does it not suggest the co-operation of the "*powers of darkness*?"

5. Some there are who admit the phenomena of Spiritualism and the reality of intercourse with spirits, but believe that all this intercourse is but commerce with evil spirits. They believe that evil spirits, lying and deceiving spirits, "throng the air and darken heaven," and that the Spiritualism is full of deadly dangers and spiritual peril.

6. Many are the arguments against Spiritualism from its real or supposed effects. It is said to unduly excite the nervous system, and by inflaming the imagination to lead to insanity. A preacher whose fame is as wide as the civilized world, has declared that Spiritualism is filling the asylums of the country. How far this may be true, the writer has not at present any means of determining. It is very probable there is some foundation for the charge. But, if true, it must be admitted Spiritualism is not alone in this regard, every form of religion being responsible as the indirect cause of a certain amount of insanity. It is also charged that Spiritualism fosters free love and other doctrines subversive of society. It is only fair, however, to say that while certain bodies of spiritualists have taught such doctrines, they have been repudiated by the great mass of spiritualists.

We now insert a paper said to have been arranged "by the guides" of Mrs. Cora L. V. Richmond for the World's Parliament of Religions at Chicago, October, 1893.

PRESENTATION OF SPIRITUALISM.

National Spiritualists Association, 600 Pennsylvania Avenue S. E., Washington, D.C.

"God is spirit, and they who worship Him must worship in spirit and in truth."—Jesus.

"Now, brethren, concerning spiritual gifts, I would not have you ignorant."
—St. Paul.

"Millions of spiritual beings walk the earth both when we wake and when we sleep."—Milton, Hesiod.

"A little cloud is rising in the west not larger than a man's hand, which will one day overspread the earth: that cloud is Spiritualism."—Lord Brougham.

"I have not had time in the midst of a busy life, while solving the problem of human freedom, to investigate the phenomena of Spiritualism, nevertheless, I believe its philosophy and phenomena are true, and that Spiritualism will be the religion of the future."—Theodore Parker.

"Sooner than we imagine the day will dawn when a godless science will be an unscientific absurdity."—Giles B. Stebbins.

General Statements.

Spiritualism, as a name, is synonymous with all that relates to the spirit:

1. The universal spirit pervading and governing the universe as Universal Intelligence.

2. The individual spirit whether expressed in the earthly environment or in the larger freedom of the higher realm.

Specifically, the name applies to the religious, philosophical and phenomenal aspects of a movement that had its modern beginnings in a series of manifestations spiritual, mental and physical, forty-five years ago.

This movement and these manifestations came unsought by those in mortal life; they appeared almost simultaneously in the different portions of this country, and very soon after in different parts of the world.

The manifestations and the name Spiritualism, in fact, the movement as a whole and in its several parts, were the result of impelling intelligences outside of and manifestly beyond human beings in the earthly state.

For convenience only, and without any intention of dividing any portion of the subject from the whole, and without forgetting that the name in its entirety signifies all that has ever been expressed from the realm of spirits to those in mortal life, and all that has been unfolded by aspiration and inspiration from within the human spirit, the writer will divide the subject into three general headings, viz:

1. The Phenomenal Aspect.
2. The Philosophical Aspect.
3. The Religious Aspect.

The writer is convinced that this method of presentation will better represent all classes of minds who are interested in this stupendous movement either as a whole or through any one of these especial departments.

Part I.

In the presentation the writer will reverse the order by considering first

The Religious Aspect.

If, as Saint Paul declares, "faith is the substance of things hoped for, the evidence of things not seen," the most exalted faith must be synonymous with the most positive knowledge, and the word "faith" must have been misinterpreted in its essential meaning by most denominational religionists.

Those who accept Spiritualism as a new manifestation of, or a new religion (always using the word "religion" in the largest interpretation) do so upon the following basis :

1. The supreme Intelligence; the Mother-Father, God; the Over-Soul; the Divine Parent, or any other name or term that the individual may choose as synonymous with Infinite Good, the Love, and Wisdom.
2. The soul (or spirit) as an immortal entity, forever *en rapport* with the Eternal, Infinite Good, continuously seeking and receiving evidences of the loving All-Presence; as the sun is the light of the visible universe, so this Infinite Love and Wisdom is the light of all souls.
3. The recognition of the divine message from God to Man, either by direct perception awakened in man, or by inspiration from higher realms of spirits and angelic beings.
4. The recognition of the *Great Messianic Teacher* or *Teachers* as the voice of truth to the world.

Those who receive Spiritualism in its religious aspect are :

1. Christian Spiritualists, who accept the Christ life as impersonated in Jesus of Nazareth as the highest expression of religious revelation of truth, and who consider that without denominational or sectarian definitions, the life and works of Jesus are highest guidance, but who also recognize that every age has been blessed with spiritual teachers chosen to bear to earth the message of immortality and the love of God to man.

Most of these Christian Spiritualists are members of different Christian churches. There are to be found in every denominational church in Christendom those who accept spirit communion as taught by Spiritualists as a part of their religion.

2. Spiritualists who accept the word "religion" in the broadest possible interpretation of its meaning; who recognize the religions of every age as having their primal basis in inspiration, and who are willing and ready to accept the *truths* received in any and every form of faith; who consider that Zoroaster or Zardhust, Moses, Buddha, and Jesus were the interpreters of truth to the ages in which they lived; that the prophets, seers, and others endowed with spiritual gifts in every age have been the means of presenting spiritual truths to

man ; that spiritual gifts as witnessed to-day among the media for spiritual manifestations are similar (making due allowance for the difference in the general state of humanity) to those that have occurred in past times, especially those accompanying every new dispensation or manifestation of religious truth, and are particularly similar to those mentioned in Paul's epistle on spiritual gifts.

3. There are still others who believe Spiritualism to be a new dispensation of religion ; not only as a new statement of old revealments perpetuating the good in all past religions, but a new and living inspiration from the Infinite as the light of this day, and they believe that Spiritualism, in its entirety of phenomena, philosophy, and revelation, forms the basis of the new religion.

Spiritualists have no sectarian creed, articles of faith, or statement of belief, excepting the truth as perceived by the individual, each according to others the privilege of worshipping God according to the dictates of conscience.

There is a feeling of fellowship with all and they meet on the common ground of universal spiritual truth.

God as manifest in Infinite Love. Universal Fraternity of Souls.

Part II.—The Philosophical Aspect.

"There are more things in heaven and earth,
Horatio, than are dreamt of in your philosophy."—

Shakespeare in Hamlet.

"We all are parts of one stupendous whole,
Whose body Nature is and God the soul."—*Pope.*

As religion is love (love to God, human brotherhood).

As science is demonstrated *truth* or knowledge, so philosophy is *wisdom*.

The *philosophy of Spiritualism* is the inblending into the one perfect whole of all its parts : the union of its phenomena, and spirit, the meeting and merging of its body and soul.

To many, perhaps a greater number of thoughtful minds than most people are aware, the philosophical aspect of Spiritualism is its most enchanting, and, as it seems to them, its most comprehensive side. To the writer it is one side of the equilateral triangle of which the phenomenal portion is the base and religion the other side, which triangle solves the circle of immortality.

The logical perfection of the philosophy of Spiritualism is the primal statement.

Its harmony with the highest ethics in the undoubted elevation of purpose of the individual, and the whole human race by the substitution of individual growth and unfoldment into spiritual *perfectness* for any other method of attaining the highest good here and hereafter. Its propositions are :

1. That the present and continued existence of the conscious spirit, the *ego*, inheres in the soul, and is not a special bestowment of the Infinite, or the result of contact with the human organism.

2. That whatever may be the ideas of individuals or classes concerning a conscious, an *a priori* existence, or previous state of the individual intelligence embodied in each human life, there is but one philosophical conclusion, based on the phenomenal and intuitional evidence of Spiritualism, *i.e.*, that the change called death (or separation from the body) is not only a natural change (inherent in all organisms), but that it is the next step in the existence of the spirit, releasing or setting free its activities in the next state or realm, and as perfectly in accordance with the Divine plan as is the birth into the human form.

In fact, that the next step or state is the legitimate sequence of existence here, and that each human spirit takes up its line of active individual life in spirit existence, just where, as an individual spirit, the thread seems broken or disturbed at death.

3. That the spirit realm includes whatever spirits are, or need, in that state of existence, as the earth state includes whatever is needed for earthly expression.

4. That the fixed states of happiness or misery are not possible in any state of the spirit expression, but that each spirit, according to growth, continues the individual activities and unfoldments, and all advance from lower to higher conditions by gradual states of progression through unending cycles.

5. That no Spirit or Angel is too exalted or holy to reach and assist those who are beneath, and none too low to be aided by those above.

Cycle on cycle must the ages move,
Onward and upward must all spirits tend,
Seen in the perfect light of perfect love,
All in one supreme purpose ever blend.

6. That the various states in which spirits find themselves after their release from the environment of the sensuous organism, the relative and absolute principles governing those states, the interblending of spirits in more perfect, with those in less perfect conditions of unfoldment; the communion with and ministration to those in earthly existence; in fact, that the principles governing the spiritual realm and the wisdom by which that realm pervades, encircles and governs the whole of life are made known.

The *Philosophy of Spiritualism* is the *Philosophy of Life*.

Material science has claimed to prove the indestructibility of the primal atom, or whatever is the ultimate term for matter.

Spiritualism does prove the immortality of individual soul by bases, deductions and proofs as undeniable as the principles of mathematics.

In its final definition, it is the Philosophy of Philosophies, as it is the Religion of Religions, and (if need be) the Science of Sciences.

It includes the primal and final statements of matter, the primal and final terms for mind, the primal and final principles of spirit in the eternal entity, the soul and all that relates to states and conditions, degrees, and stages of

expression, all that relates to being, and includes every portion and factor in its statement of the whole.

Part III.—The Phenomenal Aspect.

This phase of the subject is sometimes designated scientific, although the writer does not think, individually, that the words *science* and *scientific*, as usually understood, can be applied to the investigation of even the phenomenal phases of Spiritualism.

Forty-five years ago, scientific men like Professor Robert Hare, of Philadelphia; James J. Mapes, of New York; and, later, Alfred R. Wallace, Professor Crooks and Mr. Varley, of England; Camille Flammarion, of France; Professor Zollner, of Germany, and scores of other scientists of note, investigated the physical phenomena of Spiritualism and have uniformly declared that there is no law of material science with which they are familiar that can explain these phenomena; and that they have recourse only to the solution always claimed by the manifesting intelligence, viz.: that the source of the phenomena is disembodied spirits working through means and methods entirely unknown in any human science.

As the result of the experiment in investigating the phenomena of Spiritualism, made by so many eminent scientific men in all parts of the world, extending over the entire period of forty-five years in which Spiritualism as a name and manifestation has been in the world, from the small rappings near Rochester, N.Y., to the various and multitudinous phenomena of to-day, there has been but one conclusion among scientific men, viz.: that the cause of the phenomena is imminent in the phenomena, that both are demonstrated beyond the possibility of a cavil or a doubt; and that to investigate the physical, mental or intuitional phenomena of Spiritualism separately from the whole subject with a view of ascertaining another cause than that of the action of spirits, is as much a work of supererogation as to investigate the phenomena of the light of day with a view to finding another source of light than the sun.

The phenomena, philosophy and inspiration focalize around persons who are called "Mediums," and that being the name bestowed upon them by the manifesting intelligences, the spirits who act upon and through them. At the present writing there is no knowledge among Spiritualists as a body, or investigators within or outside of the ranks of Spiritualism as to what constitutes mediumship.

Mediums are chosen by the spirit intelligences desiring to manifest, from among all nationalities, races, classes and conditions of people. Although the particular gift or phase of mediumship may seem to depend upon, or be modified by the mental and physical or other states of the individual, the mediumship *per se* seems to be determined by the choice or action of the spirit intelligences governing the manifestations.

The difficulties to be met in approaching this investigation from a purely scientific standpoint are very clear, even if the word "scientific" shall be made to mean every kind of investigation.

These difficulties we briefly state. Physical phenomena are usually the basis of scientific investigation, and, naturally, along that line the investigation must be from effect to cause; therefore, from the first the investigation must be confined to results merely. Sometimes science arrives at a perfect knowledge of results, usually only approximately at causes. With the phenomena as well as all other phases of Spiritualism the cause is imminent from the first, and science has nothing to do but to make a statement.

This may be illustrated thus: If one hears a rap at the door of his room or dwelling, and on opening the door he finds a friend, or any person or thing whatsoever, as the cause of the sounds, he at once loses interest in the phenomena of the sounds and is occupied by the larger interest of receiving his friend. There is nothing to be solved. If, however, he repeatedly hears the sounds and on going to the door, discovers no person or thing that could have produced them, he commences his investigation to discover the cause.

From the very first manifestation of the phenomena of Spiritualism to the last, the cause or source of the phenomena has been as manifest as the phenomena.

By as intelligent methods as language, signals, or any established system of communication between mind and mind in human states, these spiritual intelligences have been recognized. Invariably they have declared themselves to be individual spirits who once lived in earth forms, accompanying the declaration by evidences of personal identity entirely separated from and independent of any individual in the earth form at the time of the manifestation.

The cause of the phenomena is, therefore, so clearly identical with the results as to make a scientific investigation, on the basis of discovering a new cause, entirely impertinent. To ignore the knowledge already gained is totally unscientific as well as illogical. Therefore, all investigations of Spiritualism *de novo*, claiming, *a priori*, that the source of the manifestations is still unknown, is equivalent to ignoring the whole subject.

Doubtless the methods of communion between the two states of conscious existence, the one preceding and the other following the change called death, will be formed into an interesting branch in the future study of Spiritualism, or will be revealed from the same realm by the same intelligences from whence the movement as a whole has been impelled into mortal life. Possibly that study may lead to scientific data upon which to predicate knowledge of the methods by which disembodied spirits communicate with those in the human environment.

Thus far there has been no formulation of facts, because none was needed, each particular manifestation being given for the specific purpose of conveying

the intelligence desired from disembodied spirits to those in human life; and since the philosophy, or *rationale*, of the whole subject includes both cause and result, and since these resolve themselves into the one word Spiritualism, the subject in its entirety is before the world, and the subdivisions may be open to study.

The conclusions are invariably the same, whether arrived at from the supposed scientific method or the result of philosophical deductions, or revealed by distinct inspiration, viz. : individual human intelligences existing beyond human states (and presumably immortal) do manifest under conditions not known by those existing in human life. The demonstration of this and what it naturally leads to in all that pertains to the relation of spirits, embodied and disembodied, to each other and the whole universe, constitutes the realm of Spiritualism.

That there is no solution for the phenomena, physical, mental, or spiritual, in the known realm of science; and that, while the methods of communion between the two states are still unknown, the evidence of the existence of disembodied spirits, and of their communion with this world, is demonstrated.

Spiritualists are by no means tenacious as to terms, and the writer is perfectly willing to state that to those who pursue the investigation along the lines of exact science there is the fullest appreciation of their work; but the majority of Spiritualists, in viewing the whole subject, consider that the whole subject is beyond the realm of exact science and within the realm of revealed or intuitional knowledge.

Whatever view may be taken of scientific investigation, of the whole subject or of its physical phenomena only, it is the proper place here to state that all scientific minds who have investigated the phenomenal phases of this movement readily admit, and many of them openly declare that Spiritualism will compel a restatement of science, either by the readjustment or re-creation of scientific bases and terms; in the recognition of a vast unexplored realm between the realm of spirit and the heretofore recognized domain of science, whether that realm shall include a "fourth dimension of space," as suggested by Professor Zöllner, or whether it will be found to be a realm of occult forces impinging on the material and spiritual states, and interblending with each, or whether the results will prove the methods of communion to be simply the setting free of individual volition. The final adoption of either of these methods, or of any other not named, must be determined by future revealments, and in any case the new statement will be incorporated into Spiritualism as a portion of its entire statement.

Scientific minds in Spiritualism epitomize the whole subject as follows: 1st, the existence of the individual human spirit; the continued conscious existence of the individual spirit; the continued conscious existence of the individual spirit after the change called death; the intercommunion of the two

states by the voluntary action of individual disembodied spirits to and through those existing in human form ; by automatic action upon the brain or any part of the human organism without the conscious concurrence of the individual acted upon. 2nd, by action upon sentient or non-sentient objects without the intervention of any human being, excepting that these manifestations usually occur in the presence of a medium who does not voluntarily aid in their production. 3rd, by action upon all bodies and substances upon the earth or in its atmosphere, without the intervention of any human agency, and by methods not known in any existing science.

The scientific statement is the *knowledge of a future life, demonstrated truth of immortality.*

Part IV.—A Résumé of its Work and Influence.

In a movement wholly impelled from the realm of spirit and borne forward on the wave of inspiration, although intelligently met and aided from the first by many among the ablest minds of the earth, it is utterly impossible to name or number all those whom it has reached.

Societies have been organized in every state in the Union, and in all parts of the world as centres for those who have had individual experiences, and to receive the manifestations and ministrations from the spirit world, but Spiritualism has spread rather by individual experiences than by organized effort.

As early as 1860, the late Archbishop Hughes, of New York, estimated that there were ten millions of Spiritualists in the United States alone ; *pro rata* there should now be thirty millions. Spiritualists claim no definite number, and numbers are unimportant in a statement of truth. If its principles and its manifestations be perceived by but one, all the world must follow.

The organization of Spiritualists into local societies and now into a National Association is rather for the purpose of fellowship and mutual protection than for any sectarian purpose, and also for the purpose of making available the manifestations and ministrations, as well as the spiritual teachings given through the media.

As a whole movement, the scope of its influence is measureless. Its manifestations extend into every department of human thought ; its presence in the world has changed the entire attitude of thoughtful minds concerning the problems of death and the after life, and their relation to human states, at the same time opening up for investigation a vast inter-realm, including the latent possibilities of the human spirit while in the earthly environment.

It has reached the man of science in his laboratory, or study, and within its rare Alembic, has re-wrought the demonstration of immortality.

It has walked into the churches of all denominations, religions and tongues ;

has stood beside the clergyman or priest or ministrant, and has whispered the message of immortal life, saying: "Are they not all ministering spirits?"

It has proved itself a solvent of all religions and philosophies by correcting erroneous ideas born of imperfect, human interpretations concerning a future life, and substituting knowledge.

It has restored spiritual gifts and made them a portion of the recognized opinions of the human race.

It has made thousands and hundreds of thousands to acknowledge by name within and without the churches; within and without established schools of philosophy; within and without the walks of science, by knowledge alone; and thousands of others to accept its evidence in the form of belief based upon testimony of others.

Its sources of inspiration are the invisible hosts.

Its teachers and messengers are the great, the wise, and the loved ones who have passed on.

It has opened a royal or inner way to knowledge for many who are its chosen instruments, by touching child minds with facts and data, with scientific and philosophical knowledge, with wisdom far beyond their years, and with eloquence unknown to mortal art.

It not only has created a literature of its own, in hundreds of volumes of experience and philosophy, and scores of periodicals publishing its demonstrations and advocating its propositions, but it has pervaded the best literature of the age, touching and illumining the minds of such writers as Dickens, Thackeray, Longfellow, Phelps, and scores of others with its living presence.

Its uplifting influence is felt in every life that accepts its truths, and in the whole world by making the aims of life here consistent with a continual existence, primary steps in the external pathway, and by making the basis of life *spiritual*, not material.

To a materialistic and unbelieving age, it has demonstrated the existence of the human spirit beyond the change called death.

To those who had "hope" and "faith" through any form of religious belief in a future life, it has added knowledge, and to both has opened the gateways that had not even been left "ajar" between the spiritual and material realms.

It has removed the fear of death, and what might come to the spirit after dissolution of the body by a knowledge of the states and conditions of those who have passed beyond that change as declared by the testimony of disembodied spirits, who must be in the very nature of the case the only authentic sources of information upon subjects pertaining to that future existence.

It has bridged the chasm, spanned the gulf between the two states of existence by the Iris archway of love.

Immortal messengers have brought the knowledge of their state of existence

and have announced in unmistakable ways the nearness of that so-called "undiscovered country."

Invisible hands have rekindled the fires upon the altars of inspiration that had long been desolate.

Angels and ministering spirits have anew attuned the voices of mortals to immortal songs.

And they have "rolled away the stone from the door of the sepulchre" of thousands of human hearts who thought their dead lived not.

Its authority is truth wherever found.

Its sacred books the inspirations of every age.

Its Oracles and Priests, those whom truth anoints and inspiration calls; its creed the unwritten law of knowledge, wisdom, truth and love.

Its ceremonials the service of a noble life.

Its communion is with kindred spirits and its fellowship with all.

Its altars, the human spirit; its temples, living souls.

It is the open door, the present light, the demonstration, philosophy and religion of the immortal soul.

Calm-browed and unafraid this mild-eyed, open-visioned Presence views the heretofore and the hereafter, the present and the future, with equal interest and courage born of perfect truth.

The "well-springs of eternal life" are hers, and she bids mortals drink fearlessly at their living fountains.

The "bread of life" is hers, and she bids all spirits partake freely from the all-bounteous store.

From the vintage of the spirit the wine of her everlasting kingdom is distilled in streams of living inspiration.

Poets quaff as this golden goblet is pressed to their lips, and sing the songs of the spheres.

Sages gather from its open treasure house the wisdom of the skies.

Seers and prophets, inspired anew, reveal again the forever old, forever new, immortal theme.

The mourner forgets her grief and dries her tears while listening to the messages of love.

The weary find rest in its all-reposeful and eternal ways.

The weak find strength in its unhindered helpfulness.

Crime, sin and all human imperfections and shadows fade gradually, yet surely, before its all-potent light.

The whole world touched, awakened, thrilled, aroused from the lethargy of material propositions and dogmatic assertions, from charnel houses of the senses, the tombs of death and despair, from sepulchres wherein their hope and faith and highest love were well nigh buried, turns toward this new day-dawn, saying: "Is not this the light that lighteth every man that cometh into the world?"

CHAPTER XVI.

GENIUS AND INSANITY.

THE close relation of genius to insanity has been a matter of observation and discussion from the earliest times. Hence inspiration was looked upon in the early days as a form of madness, and by common consent the prophet and poet were regarded as uttering the words of the Deity. It is a remarkable fact that the great poets and prophets have regarded the source of their utterances as extraneous to themselves. They have been sensible during the period of their inspiration that they were not in a normal condition—that thoughts and sentiments apparently new to themselves had taken possession of them and they were under some compulsion to utter truth thus confided to them. There can be no doubt that much of the thought and feeling experienced in these periods of inspiration is new to the present consciousness of the poet and prophet, yet it by no means follows necessarily that the source of this thought and feeling is outside himself. Nearly all our past thought and feeling is below the realm of present consciousness and, in the view of some, inspiration amounts to little more than an abnormal mental condition, which brings into the realm of consciousness what has long been in the "latent" memory. It is an uncapping of the hidden depths of the human mind, an unsealing of a fountain in which are stored all past experiences of the soul. This, taken along with the now generally recognized powers of telepathy and clairvoyance, will undoubtedly account for nearly all extraordinary utterances of the poet and prophet.

There can be no doubt that genius requires the use of stored experiences which are not ordinarily available, and of hidden faculties of the mind which are not generally in active exercise. This requires a large departure from the normal mental condition. And this departure, if of a very marked character, is often labelled under one or the other forms of insanity. Hence it frequently happens that phenomenal powers of mind seem to co-exist with a modicum of reason and common sense. The writer recalls one of the most brilliant of all the students of his college days, who was so destitute of good judgment and possessed so little common sense that he was always getting into the most absurd and foolish scrapes, and seemed incapable of learning by experience. He was noted for lack of "gumption," and yet in preparing a difficult lesson in Greek or German, could surpass all his college classmates.

The case recited in the preceding chapter of "Blind Tom," the negro pianist, is directly in point—an incomprehensible musical genius, and yet so destitute of reason and judgment as to require the presence of a legal guardian.

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R. M. BUCKE, M.D.

Again, we sometimes find childhood in possession of powers of mind which have an undoubted claim to be considered genius. Several of the world-renowned musicians displayed their wonderful genius in childhood. Zerah Colburn, before he was eight years old, performed mental calculations with figures which astounded the mathematicians of the old world and the new. These facts prove that genius is not dependent on education or the gradual development of the reasoning power, but shines forth with its own inherent glory, and may exist either with or without the objective reason. There seems, therefore, to be no reason, theoretically at least, why the light of genius might not shine brightly where Reason's lamp is entirely dimmed. And so we find very frequently among the insane, marvelous powers of memory, often a preternatural cunning, extraordinary flights of imagination, a perception, sometimes, of the fixed laws of nature, a heightened sensibility, and a genius for music and art which seems astounding under the circumstances.

Dr. Arthur Macdonald, Specialist in the Bureau of Education at Washington, in his very able work, "Abnormal Man," has a chapter entitled "Insanity and Genius," in which most interesting facts bearing directly upon our theme, are so concisely and intelligently summarized that we take the liberty of inserting the following extracts :

"As an introduction to the biographical study of genius, it will be interesting to give the opinions of the geniuses themselves.

Aristotle says that, under the influence of a congestion of the head, there are persons who become poets, prophets and sibyls. Plato affirms that delirium is not an evil but a great benefaction when it emanates from the divinity.

Democritus makes insanity an essential condition of poetry. Diderot says : 'Ah, how close the insane and the genius touch ; they are imprisoned and enchained, or statues are raised to them.' Voltaire says : 'Heaven, in forming us, mixed our life with reason and insanity, the elements of our imperfect being ; they compose every man, they form his essences.' Pascal says : 'Extreme mind is close to extreme insanity.' Mirabeau affirms that common sense is the absence of too vivid passion ; it marches by beaten paths, but genius never. Only men with great passion can be great. Cato said, before committing suicide : 'Since when have I shown signs of insanity?' Tasso said : 'I am compelled to believe that my insanity is caused by drunkenness and by love, for I know well that I drink too much.' Cicero speaks of the *furor poeticus* ; Horace of the *amabilis insania* ; Lamartine of the mental disease called genius. Newton, in a letter to Locke, says that he passed some months without having a 'consistency of mind.' Chateaubriand says that his chief fault is weariness, disgust of everything, and perpetual doubt. Dryden says : 'Great wit to madness sure is near allied.' Lord Beaconsfield says : 'I have sometimes half believed, although the suspicion is mortifying, that there is only a step between his state who deeply

indulges in imaginative meditation and insanity. I was not always sure of my identity or even existence, for I have found it necessary to shout aloud to be sure that I lived.' Schopenhauer confessed that when he composed his great work he carried himself strangely, and was taken for insane. He said that men of genius are often like the insane, given to continual agitation. Tolstoi acknowledges that philosophical scepticism had led him to a condition bordering on insanity. George Sand says of herself, that at about seventeen she became deeply melancholic; that later she was tempted to suicide; that this temptation was so vivid, sudden and bizarre that she considered it a species of insanity. Heine said that his disease may have given morbid character to his later compositions. However paradoxical such sayings may seem, a serious investigation will show striking resemblances between the highest mental activity and diseased mind. As a proof of this we will give a number of facts, to which many more might be added.

The difficulty of obtaining facts of an abnormal or pathological nature, and of other unfavorable data, is obvious. Authors have not only concealed such data, but have not deemed them important enough to record. It is due to the medical men, whose life brings them closest to abnormal reality, that such facts have been gathered. If it be said that the abnormal or exceptional must be taken with some caution, because it is natural for the mind to exaggerate striking characteristics, it must be remembered that such facts, when unfavorable to reputation, are concealed. In the study of any exceptional or abnormal individual, as the insane or the genius, one finds much more concealed than is known.

Socrates had hallucinations from his familiar genius or dæmon. Pausanias, the Lacedemonian, after killing a young slave, was tormented until his death by a spirit, which pursued him in all places, and which resembled his victim. Lucretius was attacked with intermittent mania. Bayle says his mania left him lucid intervals, during which he composed six books, *De rerum natura*. He was forty-five years of age when he put an end to his life. Charles V. had epileptic attacks during his youth. He stammered, he retreated to a monastery, where he had the singular phantasy of celebrating his own funeral rites in his own presence. His mother (Jane of Castile) was insane and deformed. His grandfather (Ferdinand of Aragon) died at the age of sixty-two, in a state of profound melancholia. Peter the Great, during infancy, was subject to nervous attacks which degenerated into epilepsy. One of his sons had hallucinations; another convulsions and pallid skin, and subject to headaches. Linné, a precocious genius, had a cranium hydrocephalic in form. He suffered from a stroke of paralysis. At the end of one attack he had forgotten his name. He died in a state of senile dementia. Raphael experienced temptations to suicide. He himself says: "I tied the fishermen's cords which I found in the boat eight times around her body and mine tightly as in a winding sheet. I raised her in my arms, which I had kept free in order to precipitate her with me into the

waves. At the moment I was to leap, to be swallowed forever with her, I felt her pallid head turn upon my shoulder like a dead weight, and the body sink down upon my knees."

Pascal, from birth till death, suffered from nervous troubles. When he was only a year old he fell into a languor, during which he could not see water without manifesting a great outburst of passion; and, still more peculiar, he could not bear to see his father and mother near each other. In 1627 he had paralysis from his waist down, so that he could not walk with crutches. This condition continued three months. During his last hours he was taken with terrible convulsions, in which he died. The autopsy showed peculiarities. His cranium appears to have no suture, unless, perhaps, the lambdoid or sagittal. A large quantity of the brain substance was very much condensed. Opposite the ventricles there were two impressions as of a finger in wax. These cavities were full of clotted and decayed blood, and there was, it is said, a gangrenous condition of the *dura mater*. Walter Scott, during his infancy, had precarious health, and before the age of two was paralyzed in his right limb. He had a stroke of apoplexy. He had this vision on hearing of the death of Byron: Coming into the dining-room he saw before him the image of his dead friend. On advancing toward it he recognized that the vision was due to drapery extended over the screen. Some men of genius, who have observed themselves, describe their inspiration as a gentle fever, during which their thoughts become rapid and involuntary. Dante says:

" . . . I' mi son un che quando.
Amore spira, noto ed in quel modo
Che delta dentro vo significando."

(I am so made that when love inspires me I attend, and according as it speaks to me I speak.)

Voltaire, like Cicero, Demosthenes, Newton and Walter Scott, was born under the saddest and most alarming conditions of health. His feebleness was such that he could not be taken to church to be christened. During his first years he manifested an extraordinary mind. In his old age he was like a bent shadow. He had an attack of apoplexy at the age of eighty-three. His autopsy showed a slight thickness of the bony walls of the cranium. In spite of his advanced age, there was an enormous development of the encephalon.

Michael Angelo, while painting "The Last Judgment," fell from his scaffold and received a painful injury in the leg. He shut himself up and would not see anyone. Bacco Rontini, a celebrated physician, came by accident to see him. He found all the doors closed. No one responding, he went to the cellar and came upstairs. He found Michael Angelo in his room resolved to die. His friend, the physician, would not leave him. He brought him out of the peculiar frame of mind into which he had fallen. The elder brother of Richelieu, the

Cardinal, was a singular man ; he committed suicide because of a rebuke from his parents. The sister of Richelieu was insane. Richelieu himself had attacks of insanity ; he would figure himself as a horse, but afterwards would have no recollection of it. Descartes, after a long retirement, was followed by an invisible person, who urged him to pursue his investigations after the truth. Goethe was sure of having perceived the image of himself coming to meet him. Goethe's mother died of an apoplectic attack. Cromwell, when at school, had an hallucination in his room ; suddenly the curtains opened and a woman of gigantic stature appeared to him, announcing his future greatness. In the days of his power he liked to recount this vision. Cromwell had violent attacks of melancholic humor ; he spoke of his hypochondria. His entire moral life was moulded by a sickly and neuropathical constitution, which he had at his birth. Rousseau was a type of the melancholic temperament, assuming sometimes the symptoms of a veritable pathetic insanity. He sought to realize his phantoms in the least susceptible circumstances ; he saw everywhere enemies and conspirators (frequent in the first stage of insanity). Once coming to his sailing vessel in England, he interpreted the unfavorable winds as a conspiracy against him ; then mounted an elevation and began to harangue the people, although they did not understand a word he said. In addition to his fixed ideas and deliriant convictions, Rousseau suffered from attacks of acute delirium, a sort of maniacal excitation. He died from an apoplectic attack. Jeanne d' Arc was a genius by her intrepid will ; she had faith in her visions ; her faith rested upon the unmovable foundation of numerous hallucinations having the force of moral and intellectual impulsions, making her superior to those around her. Science can pronounce as to her inspirations, but its judgment does not diminish in the least the merit of her heroism. Jeanne was of the peasant class and uneducated. According to her statement, she first heard supernatural voices when she was thirteen years old. Mohammed was epileptic. He persistently claimed to be a messenger of God, receiving his first revelation at the age of forty-two. He lost his father in infancy and his mother in childhood ; was a travelling merchant and married a wealthy widow, fifteen years older than himself. His revelations began with visions in sleep. He used to live alone in a cave. He had interviews with the angel Gabriel.

Henry Herne died of a chronic disease of the spinal column. Lotze was often melancholic. Molière suffered from convulsions ; delay or derangement could throw him into a convulsion.

Mozart's musical talent was revealed at three years of age. Between four and six he composed pieces with expertness. Mozart died at thirty-six, of cerebral hydropsy. He had a presentiment of his approaching end. He was subject to fainting fits before and during the composition of his famous "Requiem." Mozart always thought that the unknown person which presented itself to him was not an ordinary being, but surely had relations with another

world, and that he was sent to him to announce his end. Cuvier died of an affection of the nervous centres; the autopsy showed a voluminous brain. He lost all his children by a fever called "cerebral."

Condillac had frequent attacks of somnambulism; he sometimes found his work finished in the morning. Bossuet suffered from a disease from which he once lost speech, knowledge, and even the faculty of understanding. Dumas says, "Victor Hugo was dominated by the fixed idea to become a great poet, and the greatest man of all countries and times. For a certain time the glory of Napoleon haunted him." Chopin ordered—by will—that he be buried in a gala costume, white cravat, small shoes, and short trousers. He abandoned his wife, whom he loved, because she offered another person a seat before she offered it to him. Giordano Bruno considered himself enlightened by a superior light sent from God, who knows the essence of things. Comte considered himself the "Great Priest" of humanity. Madame de Stael died in a state of delirium which had lasted for several days; according to some authors, several months. The autopsy showed a large quantity of cerebral matter, and very thin cranium. Moreau, of Tours, said she had a nervous habit of rolling continually between her fingers small strips of paper, an ample provision of which was kept on her mantelpiece. She used opium immoderately. She had a singular idea during her whole life, she was afraid of being cold in the tomb; she desired that she be enveloped in fur before burial.

Englishmen of letters who have become insane, or have had hallucinations and peculiarities symptomatic of insanity, are Swift, Johnson, Cowper, Southey, Shelley, Byron, Goldsmith, Lamb, and Poe. Swift was also cruel in conduct, but he was hardly responsible, as his insanity was congenitive. His paternal uncle lost speech and memory, and died insane. Swift was somewhat erratic and wild as a university student. He suffered at times from giddiness, impaired eyesight, deafness, muscular twitchings, and paralysis of the muscles on the right side of the mouth. He had a bad temper, was called "mad person," actually feared insanity, saying once, on seeing a tree that had been struck by lightning, "I shall be like that tree; I shall die at the top." Later in life he became a violent maniac. The post-mortem examination showed a cerebral serous effusion and softening of the cortex. There were a number of cranial anomalies.

Shelley, when young, was strange and fond of musing alone, and was called "mad Shelley." He suffered from somnambulism and bad dreams, and was excitable and impetuous. These symptoms increased with age. At twenty-two he constantly took laudanum for his nervous conditions. He had hallucinations; he saw a child rise from the sea and clasp his hands, a vision which it was difficult to reason away. Much eccentricity existed in the immediate antecedents of Shelley. Charles Lamb was confined in an insane asylum. Johnson was hypochondriacal and apprehended insanity, fancying himself seized with it. He

had convulsions, cramps, and a paralytic seizure depriving him of speech. He had hallucinations of hearing. Carlyle considered Southey the most excitable man of his acquaintance. Southey's mind failed, and he became an imbecile, and died. A year before his death he was in a dreamy state, a little conscious of his surroundings. Southey wrote verses before he was eight years of age. His maternal uncle was an idiot, and died of apoplexy. The mother of Southey had paralysis. Cowper was attacked with melancholia at twenty, which continued a year. At another time it returned with greater force. He himself tells of his attempts at suicide; he bought laudanum, keeping it in his pocket, when later a feeling pressed him to carry it into execution, but soon another idea came to him, to go to France and enter a monastery. Then the suicidal impulse came again, to throw himself into the river (an inhibitory feeling from taking the laudanum), but he would have succeeded in hanging himself had not the thong to which the rope was fastened broken. After suicidal ideas left him he relapsed into religious melancholia, thinking he had committed the unpardonable sin. He was confined in an asylum eighteen months. Keats was an extremely emotional child, passing from laughter to tears. He was extremely passionate, using laudanum to calm himself. Sometimes he fell into despondency. He prophesied truly that he would never have any rest till he reached the grave. The attacks of critics agitated him almost to insanity. His nervousness was very susceptible, so that even "the glitter of the sun" or "the sight of a flower" made his nature tremble.

Coleridge was a precocious child, self-absorbed, weakly, and morbid in imagination; this morbidity was the cause of his running away from home when a child and from college when a student; he enlisted as a soldier and again went to Malta for no reason, permitting his family to depend upon charity. When thirty years of age, his physical suffering led him to use opium. Subsequently, he had a lateral curvature of the spine (De Quincey). There were many morbid symptoms in the family. Burns says: "My constitution and frame were *ab origine* blasted with a deep, incurable taint of melancholia, which poisons my existence. Dickens died from effusion of blood upon the brain; he was a sickly child, suffering from violent spasms; when a young man he had a slight nervousness which increased with his age, and finally was attacked with incipient paralysis. George Eliot suffered from melancholic moods, and from her thirtieth year had severe attacks of headache. As a child she was poor in health and extremely sensitive to terror in the night. She remained a "quivering fear" throughout her whole life. De Quincey, the opium eater, took opium as a relief from neuralgia and general nervous irritation. He was in bad health for a long time, dying at the age of seventy-four. Alfred de Musset had attacks of syncope; he died at forty-seven. George Sand described him in the forest of Fontainebleau in his neurotic terror, in his joy and despair, as manifesting a nervous

condition approaching delirium. He had a morbid cerebral sensibility, showing itself in hallucinations. He had a suicidal inclination. He was a dissipated gambler, passing from gaiety to depression. His keen disappointment in love in Italy was accompanied by brain fever. For some time after he could not speak of his chagrin without falling into syncope. He had an hallucination, and to distinguish it from real things he asked his brother. Wellington was subject to fainting fits; he had epilepsy and died from an attack of the disease. Warren Hastings was sickly during his whole life; in his later years he suffered from paralysis, giddiness and hallucinations of hearing. During the time of his paralysis he developed a taste for writing poetry.

Carlyle, the dyspeptic martyr, showed extreme irritability. He says in his diary: nerves all inflamed and torn up, body and mind in a hag-ridden condition. He suffered from a paralysis in his right hand, Carlyle's antecedents were conspicuously of a nervous kind. Bach died from a stroke of apoplexy; one of his numerous children was an idiot. His family suffered from nervous diseases. Handel was very irritable; at the age of fifty he was stricken with paralysis, which so affected his mind that he lived in retirement for a year.

Nisbet says: "Pathologically speaking, music is as fatal a gift to its possessor as the faculty for poetry or letters; the biographies of all the greatest musicians being a miserable chronicle of the ravages of the nerves, disorder extending, like the Mosaic curse, to the third and fourth generation." Newton, in the last years of his life, fell into a melancholia which deprived him of his power of thought. Newton himself, in a letter to Locke, says that he passed some months without having a consistency of mind. He was also subject to vertigo. From the manner of manifestation and the results following from this disease, Moreau goes so far as to say that it permits a certain degree of diagnosis and may be called acute dementia.

The insanity of Tasso is probable from the fact that, like Socrates, he believed he had a familiar genius which was pleased to talk with him and from whom he learned things never before heard of. Swift died insane. Chateaubriand during his youth had ideas of suicide, and attempted to kill himself. His father died of apoplexy; his brother had an eccentricity bordering on insanity; was given to all vices and died of paralysis. "My chief fault," says Chateaubriand, "is weariness, disgust of everything and perpetual doubt." Tacitus had a son who was an idiot. Beethoven was naturally bizarre and exceedingly irritable. He became deaf, and fell into a profound melancholia, in which he died. Alexander the Great had a neurosis of the muscles of the neck, attacking him from birth, and causing his head to incline constantly upon his shoulders. He died at the age of thirty-two, having all the symptoms of acute delirium tremens; his brother Arrchide was an idiot. His mother was a dissolute woman; his father was both dissolute and violent. DeBalzac (Honoré) died of hypertrophy

of the heart, a disease that can predispose one to cerebral congestion. The eccentricity of his ideas is well known. Lamartine says he had peculiar notions about everything; was in contradiction with the common-sense of "this low world." His father was as peculiar. Lord Chatham was from a family of original mental disproportions, of peculiarities almost approaching hallucination. Lord Chatham did not do things as others, he was high strung and violent, indolent and active, imperious and charming.

Pope was rickety. He had this hallucination: One day he seemed to see an arm come out from the wall, and he inquired of his physician what this arm could be. Lord Byron was scrofulous and rachitic and clubfooted. Sometimes he imagined that he was visited by a ghost; this he attributed to the over excitability of his brain. He was born in convulsions. Lord Dudley had the conviction that Byron was insane. The Duke of Wellington died of an apoplectic attack. Napoleon I. had a bent back; an involuntary movement of the right shoulder, and at the same time another movement of the mouth from left to right. When in anger, according to his own expression, he looked like a hurricane, and felt a vibration in the calf of his left leg. Having a very delicate head, he did not like new hats. He feared apoplexy. To a general in his room he said: "See up there." The general did not respond. "What," said Napoleon, "do you not discover it? It is before you, brilliant, becoming animated by degrees; it cried out that it would never abandon me; I see it on all great occasions; it says to me to advance, and it is for me a constant sign of fortune."

Originally it is very common, both to men of genius and the insane; but in the latter case it is generally without purpose. Lombroso goes so far as to make unconsciousness and spontaneity in genius resemble epileptic attacks. Hagen makes irresistible impulse one of the characteristics of genius, as Scholze does in insanity. Mozart avowed that his musical inventions came involuntary, like dreams, showing an unconsciousness and spontaneity which are also frequent in insanity. Socrates says that poets create, not by reflection, but by natural instinct. Voltaire said, in a letter to Diderot, that all manifestations of genius are effects of instinct, and that all the philosophers of the world together could not have given *Les animaux malades de la peste*, which La Fontaine composed without knowing even what he did.

From this same work by Dr. MacDonald we select a few passages bearing on Insanity and Genius, most of which express the author's sentiments, some, however, forming quotations from eminent authorities upon the subjects treated.

INSANITY.

Krafft-Ebing defines insanity, from the anatomical point of view, as a diffuse disease of the brain, accompanied with nutritive, inflammatory, and degenerative changes. The division between mental and brain diseases is purely a practical

one and not strictly scientific. Mental diseases are a special class of cerebral diseases and from a clinical standpoint are distinguished by psycho-functional disturbances. Insanity is not only a disease of the brain but also a diseased alteration of the personality. One difficulty in distinguishing between sanity and insanity is due to the fact that the manifestations of one can correspond exactly to those of the other. The first symptoms are not generally intellectual, but emotional; there is abnormal irritability. The fluctuating line between sanity and insanity, as frequently seen in public and private life, can, says Krafft-Ebing, oscillate between the extremes of genius and mental disease. Such men show peculiarities in thought, feeling and action; they are called strange or foolish, because the great majority of men feel or act otherwise. So their combinations of ideas are uncommon, new, striking and often interesting; yet they are not capable of making use of these new thoughts. Such individuals are not yet insane, but still they are not quite right; they form the passage over to insanity; they are on the threshold.

Clouston says there are a number of insane temperaments ranging from inspired idiots to inspired geniuses; that De Quincey, Cowper, Turner, Shelley, Tasso, Lamb and Goldsmith may be reckoned as having had, in some degree, the insane temperament. Some are original, but in the highest degree impracticable and unwise. Another form of this temperament is seen in thought-reading, clairvoyance and hypnotism.

Hammond says: "That the discrimination of the very highest flights of genius from insanity is a difficult and at times an impossible undertaking, for they exist in one and the same person." He mentions, as showing symptoms of insanity, or at the close of life passing into fatuity, Tasso, Burns, Swift, Mozart, Haydn, Walter Scott, Blake, and Poe.

According to Arndt our manner of knowing, feeling and willing is differently developed, and shows itself in feeble or strong constitutions as nervousness, weakness or insanity; or as gift, talent or genius. Every mental disease is a reaction of the nervous system impaired in its nutrition, especially the nutrition of the brain. Arndt's idea is that when a nervous condition appears occasionally in parents and grandparents it sooner or later passes over into mental disease, as seen in children of aged parents born late, or in children of parents with talent or genius. In the first case (in children born late) this nervous condition develops with the decrease of vital energy; in the second case it comes from the nature of the higher endowment or genius. This endowment or genius is an expression of a highly organized nervous system, more particularly that of the brain. Thus it is that all higher gifts, including genius, are very frequently subject to all kinds of diseased conditions, peculiarities, idiosyncrasies and perversities. Arndt mentions, as examples among poets, Tasso, Lenau, Heinrich, von Kleist, Hölderlin, Gutzkow; among artists, Robert Schumann, Carl Blechen;

among scientists, Pascal, Frederic Sauvages, John Müller, Robert von Meyer; among statesmen and generals, Tiberius and the Duke of Marlborough. A large number of geniuses were the last of their kind, as Democritus, Socrates, Plato, Aristotle, Cæsar, Augustus, Galenus, Paracelsus, Newton, Shakespeare, Leibnitz, Kant, Voltaire, Gustave Adolphus, Frederick the Great, Napoleon, Linné, Cuvier, Byron, Alexander von Humboldt. The family of Schiller have died out in their male members. This dying out of genius can only be explained according to Arndt by the weakness of their organizations and the resulting hyperæsthesia. This also is an explanation of the fact that the brothers and sisters of geniuses are often mediocre, and sometimes weak-minded.

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Moreau of Tours holds that genius is the highest expression, the *ne plus ultra* of intellectual activity, which is due to an over-excitation of the nervous system, and in this sense is neurotic; that disease of the nervous centers is a hereditary condition, favoring the development of the intellectual faculties. He maintains, on the basis of biographical facts, that among distinguished men one finds the largest number of insane; that the children of geniuses are inferior even to those of average men, owing to convulsions and cerebral diseases in infancy. Genius is always isolated, it is a *sumum* of nature's energy, after which her procreative forces are exhausted.

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Geniuses are inclined to misinterpret the acts of others and consider themselves persecuted. These are well-known tendencies of the insane. Boileau and Chateaubriand could not hear a person praised, even their shoemaker, without feeling a certain opposition. Schopenhaur became furious, refused to pay a bill, in which his name was written with a double "p." Unhealthy vanity is also common in the ambitions of monomaniacs.

* * * * *

Alienists hold in general that a large proportion of mental diseases are the result of degeneracy, that is to say, they are the offspring of drunken, insane, syphilitic and consumptive parents. The most frequent characteristics of mental diseases are: apathy, weakness or loss of normal sense, impulsiveness, propensity to doubt, verbosity or exaggerated acuteness, extreme vanity or eccentricity, excessive preoccupation with one's own personality, mystical interpretations of simple facts, hallucinations, abuse of symbols or special terms, sometimes suppressing every other form of expression, and a general physical disproportion through an excessive development of certain faculties, or by absence of others. The reader is particularly requested to note these physical symptoms of insanity, for almost all of them, as we have seen, are found in men of genius. If X were substituted for insanity and Y for genius, so as to dispel preconceived notions,

an impartial observer would be very liable to say that the characteristics of X and Y bring them under the same general category. Also some other physical characteristics of the insane are almost as frequent in geniuses; they are: asymmetry of face and head, irregularity in teeth, rachitism, face and head very small or very large.

In saying that genius manifests the symptoms of a neurosis or psychosis, we mean an excessive nervous or cerebral action. Many forms of insanity are also manifestations of similar excessive action. Such action in one individual can give rise to most wonderful, original, and brilliant ideas, and we call it genius; in another individual it produces also wonderful and original but highly absurd thoughts, and we call it insanity. But it appears that the fundamental cause in both genius and insanity is the same; *it is the excessive psychical or nervous energy.*

Some of the flights of genius are most brilliant and fascinating, yet they are none the less abnormal; and when this abnormality reaches a certain degree it can become pathological. Thus Don Quixote has wonderful ideas; he is an ardent soul with brilliant thoughts superior to the opinions of his contemporaries. Yet he renders no account of real things; he is in the air; he takes his imagination for realities, sees everything in his dream; he is without critical spirit and has little balance. Edgar Poe is full of phantasy, invention, original creations, extreme notions, regardless of critical spirit. Poe was somewhat dipsomaniac. While his writings are remarkable, yet they have elements similar to the wanderings of the insane.

Some characteristics of genius are originality, egotism, vanity, indiscretion, and lack of common sense; precocity, sterility, irritability, impetuosity, melancholy, and susceptibility to visions and dreams. These characteristics belong also to the insane. If it be said that it is cruel to compare much that we consider highest in the world with insanity, the reply is, that we might as well object to classing man among the bipeds because vultures are bipeds. Any analysis of genius that may show the closest relation to insanity cannot change genius itself. Faust and Hamlet remain Faust and Hamlet. Genius and great talent may be considered those forms of abnormality most beneficial to society.

CHAPTER XVII.

DIVINATION AND ASTROLOGY.

THE obtaining knowledge of secret or future things by revelation or from oracles or omens is known as divination. The origin of the word divination points to the supposed divine influence communicated to the soothsayer, as the equivalent Greek word *Mantike* refers to the utterances of the spiritually inspired or possessed seer or *Mantis*. Divination in Cicero's time included not only all revelations of oracles but also a variety of diviner's arts such as augury and astrology, on the ground that the signs were sent by the gods. The Stoics argued that if divination was a real art there must be gods who gave it to mankind. But to this it was replied that nature may give us signs of future events without any god, and there may be gods who give no indication of future events. Oracles were generally taken as revelations made directly by spiritual beings. Dreams were also regarded as revelations. The two may be looked upon, therefore, as *natural divination*. *Artificial divination* on the other hand, embraced haruspication, prodigies, lightning, augury, astrology and lots, and other forms of the art.

Artificial divination probably originated in an honest conviction that external nature sympathized with and frequently indicated the condition and prospects of mankind—a belief which was fostered by the accidental synchronism of natural phenomena with human catastrophies. When once this belief was established the supposed manifestations were infinitely multiplied, and hence arose numberless forms of imposture. Scarcely any possible event or appearance escaped being forced into the service of augury. When once the charm was uttered or the divination made, the flash of lightning, the thunder peal, the buzz of a bee or the flight of a bird would be accepted as an answer. A system commenced in fanaticism ended in deceit. Hence Cato's famous saying that it was strange how two augurs could meet without laughing in each other's faces.

The history of every nation and age bears testimony to the universal sway of divination in one or another of its numberless forms or varieties. The curiosity of mankind has devised almost numberless methods of discovering the arcana of nature and of the future. By a perversion and exaggeration of the sublime faith that sees God everywhere, men have laid everything with wonderful ingenuity under contribution, as a means of eliciting a divine answer: e. g., the portents of the sea and sky; the mysteries of the grave; the wonder of sleep and dreams; the phenomena of victims sacrificed (in which the gods were supposed to be specially interested); the motion and appearances of the animal



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creation (flight of birds); the prodiges of inanimate nature; ominous voices; and a long list of magic arts. In the Occult Sciences, by Patter, occur some thirty odd forms of divination, described under words ending in *mancy* or compounds of *manteia*, all branches of divination. Very probably, back of all this widespread belief lies, in the human heart, the conviction that in the absence of a direct guiding Providence the Deity allows his will to be known to men, partly by inspiring those who from purity of character or natural endowment are capable of receiving the divine afflatus, and partly by giving perpetual indications of the future which must be learned by experience and observation.

A writer in the "Encyclopædia Britannica" declares that the diviner's art has all but perished; but this conclusion, flattering as it might be to the intelligence of the age, can scarcely be accepted because of the mass of evidence as to the widespread belief in different forms of divination at the present time.

The Saturday Review of July 4, 1863, declares: "Without doubt there are a million of people who have some sort of confidence in Zadkiel; certainly there is ample encouragement to them in the countenance afforded Zadkiel by the great and wise and learned of the land." The same writer declares that "society believes in astrology." There is, it must be allowed, some good ground for the preceding allegations since Zadkiel's Almanac—published now for over forty consecutive years—sells more than one hundred and twenty thousand copies per annum, and it is a publication which ignorant persons could not understand, nor does it appeal to that class.

It seems to us wonderful at this day to contemplate the array of names of great men who have believed in and been influenced by some one or other form of divination or a belief in astrology. Goethe's autobiography begins thus: "On the 29th of August, 1749, at midday, as the clock struck 12, I came into the world, at Frankfort-on-the-Maine. My horoscope was propitious; the sun stood in the sign of the virgin and had culminated for the day; Jupiter and Venus looked on him with a friendly eye and Mercury not adversely, while Saturn and Mars kept themselves indifferent; the moon alone, just full, exerted the power of her reflection, all the more as she had then reached her planetary hour. She opposed herself, therefore, to my birth, which could not be accomplished till this hour was passed. These good aspects, which the astrologers managed subsequently to reckon very auspicious for me, may have been the causes of my preservation; for, through the unskilfulness of the midwife, I came into the world as dead, and only after various efforts was I enabled to see the light."

Scarcely an extraordinary character in antiquity did not believe in astrology. Hippocrates and Galen, Pythagoras, Democritus and Thales all believed in it. It was accepted in China, Persia, Egypt, Greece and Rome, and Chaldea was the centre of its power. Æschylus, Virgil, Horace, Homer, in loftiest poetical

strains, praised it. Roger Bacon; Duns Scotus; Baron Napier, the inventor of logarithms; Tycho Brahe; Francis Bacon; Flamstead, first Astronomer Royal; Sir Elias Ashmole, founder of the Ashmolean Museum, were all believers in astrology. Chaucer was a believer and wrote a treatise on the astrolabe. John Dryden, skilled in the theory, computed the nativities of his children, and foretold certain severe accidents to his son Charles. Our language and literature bear strong traces of this wide-spread belief in astrology. *Angur, augury, auspices, talisman, jovial, saturnine, mercurial, disaster, ill-starred*, are all derived from the belief, at one time current, in the power of the stars to affect human destiny. Shakespeare allows this belief to mould many of his beautiful lines:

"Comets, importing change of times and states,
Brandish your crystal tresses in the sky."

When Romeo and Juliet are married the prayer is:

"So smile the heavens upon this holy act,
That after hours with sorrow chide us not."

Byron's lines are often quoted by astrologers:

"Ye stars! which are the poetry of heaven,
If in your bright leaves we would read the fate
Of men and empires."

And Longfellow says:

"O child! a new born denizen
Of life's great city! On thy head
The glory of the morn is shed,
Like a celestial benison."

* * * * *

"By what astrology of fear or hope,
Dare I to cast thy horoscope?"

Divination very early became an engine of political power, and its support came in a large measure from those who were indebted to its power for political influence. It early fell into the hands of a priestly class (Gen. xli.: 8; Isa. xlvii.: 13; Jer. v.: 31) who made it subservient to their own purposes. Thus in Persia, Chardin says that the astrologers would make even the Shah rise at midnight and travel in the worst weather in obedience to their suggestions. While Chaldea was the centre of astrology, Egypt, mother of the arts and sciences, if not the mother of divination, very early gave it encouragement and support. At the time of the Exodus, it is well known, there were magicians in that country whose knowledge of the arcana of nature and dexterity in the art of divination, enabled them, in a limited degree, to equal the miracles of Moses. By what power or skill they changed rods into serpents, water into blood, is an enquiry that has puzzled many men of learning and piety.

It is probable that all the allusions to divination in the writings of Moses were such as he and the Israelites had seen practised in Egypt. Here the Israelites acquired that strong propensity to divination which followed them not only to Palestine but also into the captivity. The aborigines of Canaan and their Philistine neighbors were much given to practices of this kind and intercourse with these proved a great snare to Israel. In Chaldea divination, however, reached its zenith, and the captivity in Babylon spread more widely than ever a strong belief in this superstition. After the return from the captivity, enjoying no longer the gift of prophecy or access to the sacred oracles, they gradually abandoned themselves to all the prevailing forms of divination.

Superstition often goes hand in hand with infidelity, and accordingly we find in that general scepticism which prevailed throughout the Roman Empire in the time when our Lord appeared, imposture was rampant. Hence the lucrative trades of such men as Simon Magus (Acts viii.: 9), Bar-Jesus (Acts xiii.: 6, 8), the slave with the spirit of Python (Acts xvi.: 16), the vagabond Jews, exorcists as well as the notorious dealers in magical writings and the jugglers at Ephesus. These flagrant impostures had become very numerous, as Josephus testifies.

Against every species and degree of divination the sternest denunciations of the Mosaic law were directed, as tending to foster a love for unlawful knowledge and a prying into the future. The frequent denunciation of divination in the prophets seems to indicate that this was a sin to which Israel was especially prone. But God supplied his people with substitutes therefor which should have rendered it superfluous and would have left them in no doubt as to his will in circumstances of danger, had they continued faithful. It was only when they were unfaithful that this revelation was withdrawn (1 Sam. xxviii.: 6; 2 Sam. ii.: 1; v.: 23, etc.). According to the Rabbis the Urim and Thummim lasted till the Temple; the spirit of prophecy until Malachi; and the Bath-kol as the sole means of guidance from that time downwards.

How far Moses and the Prophets believed in the reality of necromancy, etc., as distinguished from various forms of imposture, is an unsettled question. Even if they did so believe we are not constrained to believe the same. Yet Bacon, Bishop Hall, Baxter, Sir Thos. Browne, Lavator, Glanville, Henry More and other eminent men held such an opinion. Another question oft discussed is whether the ancient tribe of diviners merely pretended to the powers they exercised or were assisted by demoniacal agency. Nearly all the church fathers, appealing to the language of Scripture, hold to demoniacal agency. They pointed to the achievements of Jannes and Jambres, to the divine law which prohibited the use of such agency and to the fact that mere pretensions on the part of these diviners in the interpretation of dreams and the various arts of divination is not sufficient to account for the faith in divination extending through so many centuries. Others hold that divination was simply impos-

ture and that only, and the Scriptures represent it as vain and powerless and incapable of doing anything beyond the ordinary powers of nature. (Isa. xlvii.: 11, 13; xlv.: 25; Jer. xiv.: 14; Jonah ii.: 8).

Among the forms of divination in frequent use among the Israelites, and which seem to have had the divine sanction or, at least, to have been permitted, we may mention :

1. Cleromancy, or divination by lot. This was used by the Hebrews in circumstances of the greatest importance, and with due solemnity and religious preparation. The land was divided by lot. Achan's sin was detected by lot. Saul was appointed king by lot. Matthias was chosen to the vacant apostleship by lot, and invocation was made for divine guidance of the lot (Prov. xvi.: 33; xviii.: 18; 1 Sam. x.: 20, 21; Acts i.: 26; Josh. vii.: 16, 19).

2. Oneiromancy, or interpretation of dreams. The interpretation of Pharaoh's dream by the divinely gifted Joseph (Gen. xli.: 25-32), and the recalling and interpretation of those of Nebuchadnezzar (Dan. ii.: 27; and again iv.: 19-28) are prominent cases in point. Dreams and visions are expressly mentioned as correlative revelations sanctioned by God (Num. xii.: 6).

3. The Urim and Thummim, which seems to have had the same relation in true divination that the Teraphim had in the idolatrous system (Num. xxvii.: 27).

4. Phonomancy, *i.e.* direct vocal communication (by means of the Bath-Kol, daughter of the voice) which God vouchsafed especially to Moses (Deut. xxxiv.: 10.) There were various concomitants of revelation, such as the rod-serpent, the leprous hand, the burning bush, the plagues and the cloud, but in most instances the revelation was without these.

5. The Oracles; first, of the Ark of the testimony (Exodus xxv.: 22); secondly, of the Tabernacles of the Congregation (Exodus xxix.: 42). The word "oracles" is applied in the New Testament to the Scriptures (Acts vii.: 38).

6. The Angelic Voice (Gen. xxii.: 15; Judges xiii.: 3).

7. The Prophetic Institution. This was the most illustrious and perfect means of divination, and was often accompanied by symbolic action. Under the head of prophecy we must, of course, include what the Jews call the inspiration of the Holy Spirit.

We come now to notice certain forms of divination expressly forbidden by the Scriptures (Deut. xviii.: 10-12).

(a) "Divining divinations." This seems to be a general description of various forms of the art.

(b) "Observer of times." This seems to be the assigning certain times to things, and distinguishing by astrology, or otherwise, lucky from unlucky days, and even months from months, and years from years (Job iii.: 5). The Romans and Greeks distinguished days in this way, some being *candidi*, and others *atri*.

(c) Enchantments—probably divination by means of cups, or as others think by the flight of birds, or as still others imagine by serpents.

(d) Magic, a kind of divination which drew together noxious creatures for purposes of sorcery.

(e) Consulting with familiar spirits. Most writers treat this kind of divination as necromancy, while some think the original verb refers to ventriloquism.

(f) "Seeking unto the dead,"—which the Vulgate renders *qui quaerit a mortuis veritatem*, who seek the truth from the dead.

In addition there are in Scripture a large number of cases of divination mentioned without any special approbation or condemnation.

All these forms of divination and many others are to be found among the different nations of Europe and Asia during their earlier history, and in heathen lands to-day numberless varieties of this art prevail.

Among some of the most important and prevalent of these modes of divination we may mention:—1. The planting of trees at the birth of children which shall by flourishing or withering, prophesy the health or sickness of the children.

2. Casting of lots—common not only among the Greeks and Romans, but even in modern times and among religious people (the Moravians having in recent times resorted to religious lots to determine important questions such as the choice of wives).

3. Cartomancy or fortune telling by means of cards, still too common even in Christian lands.

4. Scapulimancy or the Tatar mode, of divining by the cracks and lines of the shoulder blade, formerly known in England as "reading the speal-bone." Palmistry of modern times may be taken as a cognate form of divination.

5. Use of divining rod for finding hidden springs of water, a vein of ore or hidden treasure.

6. Interpretation of dreams, especially such interpretation as regards all objects dreamed about as symbolic.

7. Astrology—by which the stars rising at a child's birth are made in a horoscope to typify its destiny, and the planets and signs of the Zodiac become "influences" for good or ill in the child's life. Thus Mars has to do with soldiers, Venus with lovers, Mercury with prattlers, etc. The Solar man is grand and generous, the Lunar man unsteadfast and inclined to change his dwelling, the sign Leo presides over places where wild beasts abound, but Aries over pastures. In the courts of Asiatic monarchs the state astrologer still holds the place that his predecessors held in the ancient empires, but it is quite evident that the increasing civilization and enlightenment of this century has largely weakened his power over the human mind.

As a portion of the educated public is still in some degree interested in, and devoted to, astrology, a more particular description of this method of divination

may not be out of place. According to Zadkiel's "Grammar of Astrology," there are four branches of the art quite distinct from each other: Nativities, mundane astrology, atmospheric astrology, and horary astrology. The first comprises "the art of foreseeing from the figuring of the heavens at the moment of birth the future fate and character of the individuals." Mundane astrology is "the art of foreseeing by the position of the heavenly bodies at certain periods, the circumstances of nations, such as wars, pestilences, etc." Atmospheric astrology he defines as "the art of foreseeing, by the position of the planets at the period of the sun and moon being in mutual aspect, and some other circumstances, the quality of the weather at any required time or place."

Horary astrology is "the art of foreseeing by the position of the heavens at any period when an individual may be anxious about the matter, the result of any business or circumstance whatever." Some contend that the heavens merely exhibit signs of events, so that when these are properly interpreted the future can be foretold, and others hold that they are the courses of the events. The calculations are made by means of the sun, moon and planets, the signs of the Zodiac, and the various aspects and relations of the planets. To work the problems a figure of the heavens is drawn. In calculating a nativity the horoscope must be cast for the instant a child is born and the figure show exactly the state of the heavens at that instant as viewed from the place of birth; the signs of the Zodiac and the planets, with their latitudes, declinations, etc., have to be determined, and the figure, when completed, must exhibit all these.

The signs of the Zodiac affect, it is said, not only nations but individuals—Aries, for example, produces a spare and strong body; of stature, rather above the average; face, long; eyebrows, bushy; neck, long, etc. Whilst Taurus gives a middle stature, thick, well-set body, broad forehead, full face and prominent eyes, neck and lips thick, nose and mouth wide. Aries governs the head and face of man, Gemini governs the arms and shoulders.

The planets are divided into *malefics*, such as Mars, Saturn, and Uranus; and the *benefics*, such as Jupiter and Venus. A planet is *afflicted* whenever the *malefics* are in certain relations to it. In order to have great prosperity both the sun and the moon must be free from affliction. If the sun is in good aspect with Mars the child born will be very fortunate in war, surgery, and chemistry. But if it is afflicted by Saturn he is liable to consumption or paralysis; if by Mars, he will be cruel and bloodthirsty. Certain eminent fixed stars exert great influence, such as Aldeboran, Hercules, and Regulus.

To prove the truth of astrology an appeal is made to English history for the past six hundred years. Aries is the principal sign affecting England. Saturn is a malefic planet and astrologers assign various coincidences of misfortune to England when Saturn was in Aries. Among others mentioned we note: In 1290 a desperate war with the Scots in which Edward I. and the English

army were defeated at Roslin; in 1378 the rebellion of Wat Tyler; in 1555, Queen Mary's time, 277 persons burned at the stake; in 1643 civil war between Charles I. and his parliament. On the other hand Jupiter, a benefic, was in Aries in 896 when Alfred beat the Danes; also in 1215 when King John signed the Magna Charta, and in 1856 when peace was signed between the allies, and the Crimean war was ended; and in 1868 which was a time of great national prosperity.

Gemini rules the United States and it is pointed out by astrologers that the planet Uranus passed through Gemini when the American colonies rebelled; and again in 1859-1866 when the American civil war was raging.

Again it is claimed by astrologers that mental disease is likely to occur when Mars and Saturn are, at birth, in conjunction, quadrature or opposition with Mercury and the moon, but Mercury more particularly. Under this category it is pointed out that nine great princes notoriously insane or deficient in intellect were born when Mercury or the moon or both were afflicted by Mars, Saturn or Uranus. These are: Paul, of Russia; George III., of England; Gustavus IV., of Sweden; Ferdinand II., of Austria; Maria, of Portugal; Charlotte, Empress of Mexico; Charles II., of Spain; Murad V., of Turkey; and Constantine, of Russia. Another singular coincidence is this: Six persons of genius, born under the same configuration—Gerard de Nerval; Alfred Rethel, the painter of "Der Tod als Freund"; Agnes Bury, the actress; Julien; Paul Morphy, the chess player; and Pugin—became insane.

Again some predictions and their fulfilment appear remarkable as coincidences. The aspect of the heavens at the birth of Queen Victoria and the events of her career harmonize, it is claimed, with the teachings of astrology. It is said that Lilly predicted, in 1651, the Great Plague which occurred in London in 1665. By means of an astrological hieroglyphic Lilly also predicted, in 1651, the Great Fire which took place in London, September 3rd, 1666. Dr. Buckley in his able work, "Faith Healing, Christian Science and Kindred Phenomena," in a chapter on astrology from which we have gathered many of the facts here given, points out an extraordinary coincidence regarding America. It is this: In Zadkiel's Almanac for 1886 occurs the following prediction:

"Shocks of earthquake in the 77th degree of west longitude may be looked for. Great thunder storms and waves of intense heat will pass over the States. There will be great excitement in America."

Terrific shocks of earthquake visited Charleston, S.C.; Washington; Richmond; Augusta; Raleigh on the night of the 31st of August, many lives being lost. This took place in longitude 76 to 78 degrees west. Waves of intense heat passed over the States in July and August, the thermometer rising in St. Louis to 104 degrees in the shade.

THE EXPLANATION OF THE COINCIDENCES.

Striking as some of the coincidences mentioned may seem, and numerous as the examples and alleged proofs are, it will be found that they afford no real foundation for belief in astrology. It is not necessary to deny that certain predictions have been fulfilled, but only to consider the vastly greater number of unfulfilled predictions. The fact that a particular prediction was made before a particular event occurred by no means proves either that the event gave rise to the prediction, or that the prediction produced the event or was in any necessary way associated with it. Chance alone will account for a vast number of strange coincidences of events that might well seem on first sight to have some connection in the chain of causation. Dr. Buckley points out in the work above alluded to, a large number of coincidences in names, dates, events, among which we may mention :

Daniel Webster married Catherine Le Roy. Not very long ago in Boston, a suit was noticed, the parties to which were Daniel Webster and Catherine Le Roy. The first Unitarian Church in Boston was attended for more than forty years by a gentleman recently deceased. From that pulpit he heard discourses by Doctors Furness, Bellows, Sparks and Greenwood. Two were settled pastors, the others, eminent men who appeared on various occasions. In Guilford, Conn., till within a few years, the Second Congregational Church had had but three pastors in its entire history—Root, Wood and Chipman. This society resulted from a disturbance in the First Church, and when Mr. Root was about being installed, one of the members of the First Church with equal bitterness and wit, suggested a text : "And I saw the wicked taking root." Not long since the City of New York had attention drawn to the names of four noted criminals whose names contradicted their character : Charles Peace, murderer ; Angel, defaulting cashier ; John Hope, bank robber ; and Rev. John Love, criminal. On the day that the Hon. John P. Hale died, the schooner John P. Hale ran ashore on a reef called Norman's Woe. Since the time of William the Conqueror, thirty-three sovereigns have ascended the English throne—each month witnessing one or more coronations except May, which has had none. Although Friday is generally looked upon as an unlucky day, the *Norfolk Beacon* many years ago gave a list of fortunate events happening in early American history on Friday :

"On Friday, Aug. 3rd, 1492, Christopher Columbus sailed on his great voyage. On Friday, October 12th, 1492, he first discovered land. On Friday, Jan. 4th, 1493, he sailed on his return to Spain, which, if he had not reached in safety, the happy result would never have been known which led to the settlement of this vast continent. On Friday, March 15th, 1493, he arrived at Palos in safety. On Friday, November 22nd, 1493, he arrived at Hispaniola, on his second voyage to America. On Friday, June 13th, 1494, he, though unknown to him-

self, discovered the continent of America. On Friday, March 5th, 1496, Henry VIII. of England, gave to John Cabot his commission, which led to the discovery of North America. This is the first American State paper in England. On Friday, Sept. 7th, 1565, Melandez founded St. Augustine, the oldest town in the United States. On Friday, Nov. 10th, 1620, the Mayflower made the harbor of Provincetown, and on the same day was signed that august compact, the forerunner of our present glorious constitution. On Friday, Dec. 22nd, 1620, the Pilgrims made their final landing at Plymouth Rock. On Friday, Feb. 22nd, 1732, George Washington, the father of American freedom, was born. On Friday, June 16th, Bunker Hill was seized and fortified. On Friday, October 7th, 1777, the surrender of Saratoga was made, which had such power and influence in inducing France to declare for our cause. On Friday, September 22nd, 1780, the treason of Arnold was laid bare, which saved us from destruction. On Friday, October 19th, 1781, the surrender of Yorktown, the crowning glory of the American arms, occurred. On Friday, June 7th, 1776, the motion in Congress was made by John Adams, seconded by Richard Henry Lee, that the United Colonies were, and of right ought to be, free and independent. Thus, by numerous examples, we see that however it may be with foreign nations, Americans never need dread to begin on Friday any undertaking, however momentous it may be."

Instances are on record of clergymen stricken with paralysis in the pulpit whose last words or last texts were singularly appropriate to their tragic ending. In a certain church near New York, nearly fifty years ago, the pastor stood in the pulpit reading the stanza :

" Well, the delightful day will come
When my dear Lord shall take me home,
And I shall see His face."

At this point he was stricken with paralysis, and soon died. Thirty-three years after another pastor standing in the same pulpit and reading the same stanza was similarly smitten and removed to die. Now let the advocates and apologists of astrology compute if they can the chances in ordinary life for the occurrence of any such coincidence. Yet upon coincidences no more likely to happen by chance than these above mentioned they ask us to accept astrology as a science.

It is impossible to estimate the precise order in which the so-called "laws of chance" may operate. We may, it is true, determine theoretically that there is one chance in a thousand of a certain card being drawn from a bag, but this by no means gives us any indication as to whether that card may be the first, the five hundredth, or the thousandth in the drawing. Suppose that there are 2,000 drawings, the particular card may be the last in the first thousand and the first in the second, and so we may have two concurrent drawings of this card as

the only appearances in 2,000. So though there may be only one chance in a million that an astrologer predicting an earthquake in a given country at a given time may be correct. That coincidence may happen and in the vast multiplicity of human experiences these strange coincidences should not surprise us. So in the multitude of prophecies (a prophecy and its fulfilment) it should not be regarded in the relation of cause and effect. Mr. Proctor's work, "Chance and Luck," quotes from Steinmetz this fact:

In 1813, a Mr. Ogden wagered one thousand guineas to one that seven could not be thrown with a pair of dice ten successive times. The wager was accepted (though it was egregiously unfair); and, strange to say, his opponent threw seven nine times running. At this point, Mr. Ogden offered four hundred and seventy guineas to be off the bet. But his opponent declined, though the price offered was far beyond the real value of his chance. He cast yet once more and threw nine, so that Mr. Ogden won his guinea.

Commenting on this, Mr. Proctor says:

Now here we have an instance of a most remarkable series of throws, the like of which has never been recorded before or since. Before they had been made it might have been asserted that the throwing of nine successive sevens with a pair of dice was a circumstance which chance would never bring about; for experience was as much against such an event as it would seem to be against the turning up of a certain number ten successive times at roulette. Yet experience now shows that the thing is possible, and if we are to limit the action of chance we must assert that the throwing of seven, ten times in succession, is an event which will never happen.

THE LETTER M AND THE NAPOLEONS.

The following article was found by Dr. Buckley in an Italian newspaper while Louis Napoleon was in prison at Wilhelmshöhe. It illustrates the possibilities of chance and incidentally accounts for the coincidences alleged by astrologers as proofs of their art.

Marbœuf was the first to recognize the genius of Napoleon at the École Militaire, Marengo was the greatest battle gained by Bonaparte, and Melas opened to him the way into Italy. Mortier was one of his first generals, Moreau betrayed him, and Murat was the first martyr in his cause. Marie Louise partook of his highest destinies, Moscow was the abyss in which he was engulfed. Metternich conquered him on the field of diplomacy. Six marshals (Massena, Mortier, Marmont, Macdonald, Murat, Moncey) and twenty-six of his generals of divisions had names beginning with the letter M. Murat, Duke of Bassano, was the counsellor in whom he placed the greatest confidence; his first great battle was that of Montenotte, his last that of Mont-Saint-Jean. He gained the battles of Moscow, Montmirail, and Montereau. Then came the assault of

Montmartre. Milan was the first enemy's capital and Moscow the last in which he entered. He lost Egypt through the blunders of Menou, and employed Miollis to make Pius VII. prisoner. Malet conspired against him; afterward Marmont. His ministers were Maret, Montalivet, and Mollien. His first chamberlain was Montesquieu, his last sojourn Malmaison. He gave himself up to Captain Maitland. He had for his companion at St. Helena Monthorn, and for his valet Marchand.

If we examine the history of his nephew Napoleon III. we find that the same letter has no less influence, and we are assured that the captive of Wilhelmshöhe attaches still more importance to its mysterious influence than did his uncle. The Empress, his wife, is a Countess Montijo; his greatest friend was Morny; the taking of the Malakoff and of the Mamelouvert the principal exploits of the Crimean war,—exploits due chiefly to the French. His plan in the Italian war campaign was to give the first battle at Marengo, but this was not fought until after the engagement of Montebello at Magenta. McMahon received for the important services rendered by him in the battle the title of Duke of Magenta, as Pélissier received for a similar service that of Duke of Malakoff. Napoleon III. now made his entry into Milan and repulsed the Austrians at Melegnano.

After 1866 the letter M seems to have become for him a presage of misfortune. We pass over Mexico and Maximilian, and take the present war, in which he had founded a vain hope on three M's—Marshal McMahon, Montauban, and Mitrailleuse. Mayence was to have been the base of operations for the French army, but, repulsed on the Moselle, his fate was decided upon the Meuse at Sedan. Finally we have to mention the fall of Metz. All these disasters are due to another M, the enemy of Napoleon—and this is a capital M—Moltke.

Now a little attention to logical principles in drawing conclusions from coincidences would prevent hasty deduction and endorsement of arts that should be looked upon as relics of the unscientific ages. If for example two phenomena always coincide they may be taken as either cause and effect or common effects of one cause. But if they coincide rarely or occasionally we cannot conclude logically that the one is related to the other as cause is to effect. So we argue the striking coincidences between a series of events happening with a particular conjunction of the planets, and prosperous or adverse results which are supposed to result therefrom are but chance occurrences out of untold combinations of events. So also the chance occurrence of agreement between a prediction of astrology and a fact in history is no logical basis for a conclusion as to the truth of astrology. *Post hoc ergo propter hoc*, "after this, therefore on account of this," is a recognized form of fallacy and one frequently pressed into service as support to various forms of divination.

CHAPTER XVIII.

SOMNAMBULISM.

SOME of the most wonderful psychical phenomena are brought to view in that kind of waking sleep—if we may be allowed the expression—known as Somnambulism. Here is a realm of mental activity close on the border-land between sleeping and waking in which many weird and mystical phenomena are disclosed, and most intricate and perplexing problems are presented for solution. While some of the powers of the mind are eclipsed, others seem heightened in their activities and surpass all their ordinary exercise in the waking state. The somnambule is a sleeper dreaming and at the same time acting his dream. The condition of somnambulism is often induced by a comparatively trivial cause. It occurs frequently during sleep in the day time. It is often brought on by an undigested meal, a lingering mental excitement, a disturbance of slumber from without. Physiologists tell us that in the somnambulistic condition that certain end organs and the corresponding sensory-motor centres are partially awakened. Psychologists tell us this state is marked by a greater degree of coherence and activity in the sub-consciousness as compared with the waking state. Sleep talking is at first incoherent, but it may become in time, if cultivated, a gift of intelligent conversation. The writer has more than once been able to carry on something of a connected conversation with persons who were asleep. There is no doubt that the ability to converse in ordinary sleep and in somnambulism is one that is capable of development. One of the students of Elmira College, a remarkably talented young lady, who, when awake was unusually reticent and discreet, when dreaming could be skilfully led on by her room-mate to reveal all the occurrences of the day. Carpenter tells us of a young lady who, when in school, often talked in sleep, her ideas always running on the events of the previous day. If encouraged by leading questions, she would give a coherent account of these occurrences, provided the queries were pertinent; questions not pertinent were not answered, and to all other ordinary sounds she was quite insensible.

Somnambulism begins with a certain locomotive restlessness and in a more developed form becomes an ambulatory life of strange adventures, in which certain end organs are active and certain brain ganglia alert, the muscular system being meanwhile under control. Somnambulists wander through houses, climb roofs, stray abroad over the country and often perform actions with apparent safety which could not be performed by them in waking moments.

If the environment of the somnambulist is favorable to the development of



THE AUGUST SCENE AT THE CRUCIFIXION.

this habit, there is a sort of dual personality generated. A secondary sleep character is developed, with a new personality so far as thought, feeling and memory are concerned. All occurrences during former attacks of somnambulism are retained and woven into a perfect chain memory by the various periods of subconscious sleep life. Moreover, the somnambule holds in memory also the entire storehouse of waking experiences, so that he is richer in memory during the period of somnambulism than when waking. Sometimes he possesses the sense of sight—is "visual," but hears not—or he is "audile," that is, hears but sees not, or is "tactile," that is, has hypersensitive touch, and dispenses with both eyes and ears.

In the sleep-waking condition there is a non-ego as well as an ego, and the somnambulist may even perceive that he is another person than himself. He may even refer to his waking self as a third person. The thoughts centre seems shifted and a dual consciousness inaugurated.

Some mysterious powers—not possessed in the waking moments—manifest themselves in this condition and are at once the puzzle and the despair of psychologists and scientists. There is often a muscular activity quite beyond the ordinary waking condition, a capability of most noteworthy feats of skill and daring, sight with closed eyes, and a sense of touch entirely hypersensitive. Imagination is intensely vivid and the most astonishing creations of dreams may become actual performances. A young, ignorant girl may begin to preach, or recite poems with excellent pronunciation, rhetoric and elocution. The most intricate problems may be solved, the most difficult music performed. Thought transference and clairvoyance are also frequently manifested in this condition.

Somnambules if disturbed at all during their dream-acting must be gently aroused. A violent shock might prove fatal. In general the trance runs into ordinary sleep and on waking the patient remembers the sleep-acting only as a fading dream, if he remembers it at all. The somnambulist always wakes, however, wearied and exhausted, the action in sleep being much more exhaustive than mere dreaming.

Dr. Charles Van Norden contends in his work entitled "The Psychic Factor," that somnambulism presents, in reality, no new problems for solution—the old problems of dreaming and abnormal powers of the waking state being but reproduced, perhaps, with greater clearness and regularity in the somnambulistic stage. "The creative imaginings of somnambulism are no more wonderful than the splendid visions, correct impersonations, and elevated poems, and dramas of dreaming; only they are spoken and acted as well as conceived. The marvellous hypersensitiveness of the end organs is found occasionally in the waking condition of certain exceptionally gifted persons, whilst its thought transference and lucidity only multiply in number, intensity, and quality, experiences which many have been when in full possession of all their faculties. Mollie Fancher,

of Brooklyn, N.Y., who for over thirty years has been confined to her bed as an invalid, blind, helpless, and with her body twisted into most unnatural shape, her one arm being rigid above her head, so that to bring her hands together they had to be both above her head, was for nine years in a state of trance. In this condition she manifested extraordinary powers of mind, and often possessed clairvoyant power. She has shown during her long illness the most wonderful skill in fancy work and designing. She fashions in wax beautiful designs—windows filled with flowers and vines, and butterflies, bouquets, crosses and anchors. Once, when asked how she was able to do all this, she answered: "O, I see the leaves and then make others like them." All this was done with one hand held rigidly back of the head.

She was accustomed to hold the work in one hand and ply the needle with the other. Even if she had eyesight, which physicians declare was fully gone, it would have been impossible for her to see the work in the position in which she was compelled to hold it. She works monograms of her own fancy into the silk handkerchiefs of her gentlemen friends, and puts butterflies, and leaves and birds upon them with rare taste and skill. One of the most beautiful of her wax work productions, an exquisite and delicate bower of roses and creepers, adorns the parlor of Prof. West's Brooklyn Heights Seminary, 126 Montague Street. She has declared that at times she saw through her forehead, at others that the top of her head was full of light, and occasionally that it was hard for her to see at all. She used to put sealed letters under her pillow and read them, sometimes she read by rubbing her hand over the letter, and Mrs. Sarah E. Townsend, of New York city, declares, "I have seen her read books in a similar way." Mr. George F. Sargent, of Brooklyn, declares: "I am fully satisfied, from seeing the experiments tried, that she can see, when blindfolded, what is transpiring in and around the room. Usually her eyes are closed and she does fine sewing and embroidering when they are closed."

Miss Crosby, her aunt, who has had the care of her during all these years (her mother being dead), testifies some of the remarkable things which she, Miss Fancher, has done during her sickness are the following: "She could tell the exact time by merely passing her hand over the crystal of a watch, also tell the exact time across a room; she could tell the approach of a thunderstorm some hours in advance, she could also tell the fire bells were going to ring five minutes in advance. She could recognize parties ringing the door bell before they had entered the house.

A peculiar form of somnambulism is Hypnosis, which may be called induced somnambulism. The sleep, the dreaming, and the acting are all induced by suggestion. Hypnosis is a widespread possibility. Its range is as extensive as the possession of brains. Even in low forms of animal existence there is a realm of the sub-conscious and hence a possibility of induced somnambulism or

hypnosis. The shrimp, crab, lobster, cod, brill and torpedo fish, tadpole, frog lizard, crocodile, serpent, tortoise, some birds, Guinea pig and rabbit are all capable of hypnosis. Nearly every human being is subject to hypnosis. The common impression that a weak will, incapacity to fix attention, and hysteric temperament are predisposed to hypnosis is now declared a mistake by the best authorities. In fact, these qualities render their possessor less amenable to suggestion. The best sensitives are vigorous in mind and body.

Hypnosis is produced by any method that fixes the attention and arouses expectation of its occurrence. Passes or other manipulation, causing the sensitive to gaze fixedly on any bright object, a sudden flash of light, a violent noise, a word of command, etc., may suffice to give the suggestion. In well-trained cases a simple direction by letter, by telegraph or by telephone will do ; and a mental command working by thought transference over miles of distance, has been known repeatedly to succeed. A lady actually hypnotized a girl—an entire stranger—whom she met in a railroad station, and whose face she simply stroked in sympathy. Esdaile succeeded with a blind colored man by gazing silently upon him over the wall, as the patient was engaged eating his dinner ; the laborer gradually ceased to eat and in a quarter of an hour was perfectly entranced and cataleptic. This was repeated at untimely seasons and, when the operator's presence could not have been known, always with like results. The "Evil Eye," of ancient superstition, in this experiment was probably realized. A gentleman hypnotized his babe by playfully shaking his finger at it. Narcotics hasten or intensify hypnosis because they affect the conscious personality and leave the subconscious largely, if not wholly, awake.

There are different degrees of hypnosis or induced somnambulism—some sensitives retaining throughout a measure of personal consciousness and a decided power to resist absurd, disagreeable or immoral suggestions. Most sensitives, however, are only subconscious and passively obedient.

Hypnosis really presents three stages, though not in any fixed order—lethargy, catalepsy and somnambulism. Lethargy or deep hypnotic sleep can be produced by firmly closing the eyes, if the entranced patient knows that such result is expected thereby. The whole body can be stiffened by pressure at particular parts and rendered entirely insensible to pain. This state has been and is now used as a substitute by physicians for the use of anæsthetics, and the most elaborate cuttings have been carried on with an insensibility as complete as that conferred by chloroform.

Catalepsy or hypnotic dreaming is produced by simply opening the eyes of the lethargic patient. There is now a state of impersonal consciousness which replaces the coma of lethargy.

In this condition an attitude or a movement may be impressed from without on the patient, who will retain the attitude or complete the movement.

The patient is now sensitive to only one suggestion at a time—the dreams being suggested and guided by the will of another—a perfect automaton. If she is a devout Catholic and you ring the gong to imitate the church bell she at once assumes an attitude of prayer. Insert a red glass between her staring eyes and the light and she at once sees a conflagration and poor wretches struggling in the flames, and wrings her hands in horror. Whistle a waltz and she will dance. The two sides of the brain may be treated separately—a suggestion of fear being given to one and of mirth to the other, and one side of the face is wreathed in smiles and the other agonized with terror.

In hypnotic somnambulism the sensitive is sleep-talking and sleep-walking, and knows her own dreams. The subconscious activity is highly acute and the sleep personality is emphatic. Sensibility to pain is restored in this condition, and speech returns.

In this induced somnambulism there are certain peculiar and marked features.

The subject is curiously *en rapport* with the operator, the sleep personality of the patient seeming in a sense identical with the personality of the operator. There is not only the most implicit trust, confidence, and devotion on the part of the sensitive, but also the existence of such common sensations and feelings that a touch of salt or pepper on the operator's tongue is tasted by the patient instantly. Thought transference becomes an easy channel of communication and commands are made and executed by silent volition. Any statement of the operator, no matter how absurd, ridiculous or impossible, is accepted as uncontrovertible fact and, in addition, a suggestion being given the sensitive's imagination at once elaborates, with most astounding credulity, any suggestion given by the operator. For example, a file bitten is pronounced good chocolate because it is so declared by the operator. The patient is asked if she hears the bird singing and at once begins to descant upon the richness and variety of the music. A man is transformed at a word into a block of ice, an Englishman into a Chinese. She is bidden sleep a specified time and awakes at the moment—or until a man's hat is removed and she awakes at the removal of the hat. Or she is told a man in the room does not exist and she cannot see him—though she may see a hat afterwards placed on his head and watch in amazement the hat moving about the room on the head of the man she cannot see. Again the operator may not only inhibit the exercise of the senses or of any activity, but also increase the ordinary activity and accuracy of one of the senses. At his command the sensitive cannot pronounce the letter A, may be made even to forget the very existence of the letter. She may become blind, deaf, dumb, without taste or smell. Or on the contrary any sense may become preternaturally acute. She can now detect a particular quarter of a dollar from twenty such, simply by weight, poising them on her finger. She can see things micro-

scopically small—or through opaque substances—or behold her own image in a piece of paper which she is told is a mirror. Tell her a picture is on a blank card and she at once perceives it, stranger still she can detect this card out of a hundred similar ones. Stranger still she can see the reflection of this imaginary picture in a mirror.

One of the most perplexing questions in regard to somnambulism is the "Sleep Personality," and its relations to the personality of the waking state. As we have before noted, the renewals of somnambulistic experience all connect themselves in our mnemonic chain so that the patient in this condition recalls perfectly all the experiences of her former somnambulism. The memory in the waking state, however, knows nothing of these experiences in the somnambulistic condition. Facts acquired in the sleep are not available for the waking moments and cannot be obtained except by some indirect method which appeals to the coherent subconsciousness. For example, let us suppose the patient to have been aroused from the somnambulistic condition in which she has acquired experiences or information which it is desirable to obtain. Give the aroused patient a planchette and the needed information will be forthcoming. Mr. Gurney describes a large number of experiments in arithmetical problems given the patient when in the somnambulistic condition, the answers having been duly written out by planchette in the normal condition, when the latter was wholly unaware of what he was doing. Dr. Proust describes a person who falls asleep himself, without outside suggestion and without warning, who for short periods exists in an entirely anomalous life; he is a veritable Dr. Jekyll, only his Mr. Hyde is not at all a demon. On May 11th, 1889, he was breakfasting at a restaurant in Paris, and two days later found himself at Troyes. Of what had happened during the interval he could remember nothing; he recalled, however, that before losing his primary consciousness he had worn a great coat, containing in its pockets 226 francs.

He was hypnotized, and at once gave a lucid account of his somnambulism, of his visit to Troyes, of friends dined with there, and where he left the overcoat and purse. These statements were all verified, and the coat and purse, with the exact amount of money, recovered. The preceding facts illustrate the gradual rise of the second personality, which is indeed only an intensified form of the sleep personality. In cases where the character is rather weak this "new creature" may become the strongest member of the firm. (See the life of Mollie Fancher, by Judge Dailey; the account of Mr. Moses of Blanch Witt and Marceline R——, in the Proceedings of the Society for Psychical Research, Vol. XV., pp. 216-220.)

Another very peculiar fact is this: It is possible by hypnotic treatment not only to develop a secondary personality from the ordinary personality (which shall know not only all the ordinary personality knows but also, in addition,

those experiences peculiar to itself) but also from this secondary personality to develop a third, and from the third a fourth, each knowing all the experiences of the preceding personalities. Prof. Janet has a favorite sensitive, Leonie B——, who falls asleep at a word, or by volition exerted over a great distance. She has an extensive mnemonic chain and a distinct character peculiar to her condition. When hypnotized she calls herself Leontine, and is, as such, vivacious, saucy, and not over truthful. One day Janet received a note from Leonie written in a serious and respectful style, and declaring that she was ill. Over the page began another epistle in quite a different style. "My dear good sir: I must tell you that B—— really makes me suffer very much; she cannot sleep, she spits blood, she hurts me, and I am going to demolish her, she loves me, I am ill also. This from your devoted Leontine." Madame B—— knew nothing of this second letter when closely questioned. These duplex letters became common. Madame B—— would write Leontine's postscripts automatically in a fit of abstraction and if, on arousing herself, she discovered what she had done she would tear up the missive. Hence Leontine hit upon a plan of placing them in a photographic album, into which Leonie could not look without falling into catalepsy. Janet has succeeded from this secondary personality (Leontine) in developing in mesmeric trance another who calls herself Leonore, and who, in addition to all the memories of Leonie B—— and Leontine, has memories peculiar to herself.

This duplication of the personality is one of the astounding facts disclosed to us by hypnotic experiment, and has furnished a curious puzzle to the psychologists. Mr. F. W. H. Meyers of the Society for Psychical Research has broached a theory in possible explanation of these astounding facts. He assumes that every cell in our bodies has its own personality and its own memory, and that every combination of cells in or associated with limbs or organs, develop composite associations with associate memories. "These do not deserve the title of separate personalities and their memories may never come into the human consciousness at all. Above these rises the immense nervous apparatus, which correspond to the human mind; and of this apparatus we habitually use only such proportion as our English vocabulary bears to all possible combinations of the alphabet. The letters of our inward alphabet will shape themselves into many other dialects; and many other personalities as distinct as those we assume to be ourselves, can be made out of our mental material. Each of the personalities within us is itself the summation of many narrow and inferior memories. It is conceivable there may be for each man a yet more comprehensive personality, which correlates and comprises all known and unknown phases of his being." Prof. Seymour in his work on hypnotism says:—

There is another phase of hypnotism which has often been demonstrated

both in public and private exhibitions, viz., Somnambulism and Somniloquism—sleep walking and sleep talking. It is not an uncommon thing for a "Hypnotist" to so control his subjects as to render them unconscious of what is going on around them, and even unconscious of their own actions, yet in this—what I may term semi-conscious state—semi-conscious because conscious of what is said by the operator—they at once comply with the directions of the hypnotizer. They will answer questions, deliver an address, go out into the streets and perform feats of manual dexterity and acrobatic agility such as in their normal state it would seem impossible for them to accomplish. The impressions made upon the mind while in this trance condition remain with some subjects long after being aroused to full consciousness, while with others their conduct is an entire blank in their experience.

A few weeks since, while giving an exhibition in one of the public halls of this city, I controlled a young lady who became unconscious of what she was doing. I asked her if she had her pocket-book with her. She answered "I have." I said, "will you let me see it?" She at once took out her pocket-book and showed it to me. I said, "that is not yours; it belongs to that lady back there!"—referring to a lady back in the audience. The lady was an entire stranger to the one "hypnotized," yet the subject immediately went back and insisted upon her taking the pocket-book and returned to the stage without it. I at once aroused the subject to consciousness and asked her if she had her pocket-book in her pocket. She put her hand into her pocket, looked surprised, and said "I have not!" I asked her if she knew where it was. She said, "I do not!" I told her that I would give her five dollars if she would go and get her pocket-book. Her reply was "I would like to get my pocket-book and would gladly get the five dollars, but I do not know where to go and find it!" I said, "have you no recollection of giving it to anyone?" Her reply was, "I do not remember anything about it!" I again put her into the unconscious state and told her to go at once and get her pocket-book. She went directly to the lady in the audience and asked her for her pocket-book.

Many instances of similar character have come under my notice in the practice of hypnotism. At one time in giving an exhibition in the City of Reading, Pa., I sent a man out to a baker shop to steal a loaf of bread. I told him that he should not mind what the proprietor of the store said to him but get the bread and bring it to me as soon as possible. The man went to the store, took the bread and was walking out when the proprietor noticed him, and not knowing the man was hypnotized he at once ran after him, calling "stop thief," but the subject ran too fast and got to the hall with the bread, when in a minute afterwards the baker came rushing to the door, but when he discovered the man was hypnotized considered it a good joke. The man who was hypnotized was a very conscientious man, and probably could not be induced to perform such an act—

under any circumstances—while in his normal state. I simply gave the exhibition to show the possibility of what might be done under this hypnotic influence.

Another instance of Somnambulism, and one which proves that the ideas conveyed to the mind of a subject may have a lasting impression upon his consciousness:—At one time while giving a parlor entertainment I made a young man forget his own identity and believe he was some one else. The young man's right name was Boyer. But under the hallucination he supposed himself to be called Gibson. I told him that Boyer was sick and that at two o'clock in the morning he—Gibson who in reality was Boyer—would be called upon to go for the doctor. When the entertainment was over Boyer went home and went to bed. But exactly at two o'clock, he got up in his sleep and under the delusion that he was still Gibson, dressed himself and went for the family physician; aroused him out of bed and told him that Boyer was very sick, and that his services were requested at once to the Boyer residence. The physician realizing the fact that the young man talking to him was the identical person whom he was describing as being home in bed, supposed that there must be something wrong, and went to the home of the Boyers and found the young man in bed fast asleep, and when he was aroused from his sleep he had no recollection of having been for the physician or of leaving his bed from the first time he had entered it, which was before midnight.

During his wakeful moments Mr. B. had lost all consciousness of the impressions made upon his memory while in the trance or hypnotic condition, but as soon as he became again unconscious of his external surroundings by falling asleep, he at once became impressed with the ideas which he had when in a similar state—being hypnotized. Dr. Hammond, in his book on insanity, cites a case which is very similar to the one we have just given, although under very different circumstance: A servant while in a state of intoxication, carried a package with which he had been entrusted, to the wrong house. Having become sober he could not remember the place, and the package was supposed to be lost, but after he got drunk again he remembered the place, and went there and recovered the package. This is not an unfrequent occurrence in the experience of drunkards, which goes to prove that drunkenness is a state of somnambulism or hypnotism; or in other words a state of insanity, which virtually means the same thing.

Beaunis, of France, cites a case which proves that the impressions made upon the consciousness during the somnambulist state may be carried into the normal or wakeful state. He said to Miss E., whom he had hypnotized, "When you awake you will say to Mrs. A., 'I should very much like to have some cherries!'" A while after waking she went to her friend, Mrs. A., and whispered something to her. B. then said: "I know what you whispered; that you longed for cherries!" "How do you know that?" she said, quite

astonished. On the following day she bought some cherries to satisfy her violent longing for them.

One time at Rochester, N.Y., I hypnotized a young man who was strongly accustomed to the use of tobacco. I impressed him while in the hypnotic state that tobacco would be distasteful to him when in his normal state. On the next morning, as was his custom, he filled his pipe and was about to smoke, but when he had lit his tobacco and commenced, it was so distasteful to him that he could not smoke. Thus we see—and this is but one case out of many in my experience—that the impressions made upon the mind during the conscious or unconscious state may be carried from one to the other.

Another phase of impressions made upon the consciousness of subjects while in the hypnotic trance is that where the impressions are made so lasting as to be carried into effect, weeks, months, and sometimes for years afterwards. Dr. Bjornstrom, in his work on hypnotism, published by the Humboldt Publishing Company, quotes a case from Bernheim, in which he says: "Miss G. was given the suggestion that five days later, at the doctor's regular call, she would complain of a headache." That came true. Another day he said to her: "In six days, in the night, between Thursday and Friday, you will see the nurse come to your bed and pour cold water over your legs." On the following Friday she loudly complained that the nurse had poured cold water on her legs during the night. The nurse was called, but, naturally, denied it. He then said to the patient: "It was a dream, for you know how I make you have dreams; the nurse has done nothing." She emphatically declared that it was no dream, for she had clearly seen it, felt the water, and become wet.

He cites another case which was of longer duration. In August, B. said to the somnambulist S., formerly a sergeant: "What day of the first week in October will you be at leisure?" "On Wednesday." "Well, on the first Wednesday of October you will go to Dr. Liebault; at his house you will meet the President of the Republic, who will give you a medal and a pension." "I will go there." Upon waking he did not remember anything of it. B. met him several times and gave him other suggestions in the meantime, but did not speak any more of this one. On the 3rd of October, sixty-three days after the suggestion, B. received from Liebault a letter with contents as follows: "The somnambulist S. was here to-day at ten minutes before eleven. Upon entering, after he had bowed to M.F., who was in his way, he turned to the left to my library, bowed respectfully in a direction where there was nobody, uttered the word 'Excellency,' stretched out his hand and said: 'I thank your Excellency!' I asked to whom he talked. 'To the President of the Republic.' No one was there. Once more he turned in the same direction, bowed respectfully, and went away. Those who saw him asked me if the man was insane. I assured them that he was as sane as they or I, but that another person acted through him."

CHAPTER XIX.

WITCHCRAFT.

WEBSTER defines a witch as a person, especially a woman, who is given to the black art; one regarded as possessing supernatural or magical power by compact with evil spirits; a sorcerer or sorceress—now applied only to women. A belief in evil spirits and in their nearness to mankind, and power to enter into commerce with the human race lies at the back of a belief in witchcraft. In short, witchcraft implies demonology. The word demon is employed in classic Greek literature in the sense of deity, and also in the more specific sense of disembodied spirits. Among the most interesting passages of the *Iliad* are those in which Homer makes Hesiod tell him how the men of the Golden Race became after death demons, guardians, or watchers over mortals, and where the doctrines of Empedocles, Plato, and other philosophers are set forth showing how the demons came to be defined as good and evil, and occupying an intermediate place between men and gods. The religions of the world generally recognize an order of spiritual beings below the rank of the governing deities and distinguished from nature-spirits, and having a special concern with living men and their affairs; these beings (often looked upon as the ghosts of dead men) are the demons of ordinary belief so frequently referred to in the language and literature of the nations. In the Christian theology we find the idea of good demon and guardian genius merged in the conception of good angels, while the term demon was appropriated solely to evil spirits.

Among races of low culture the conception of a ghost soul was made to account for the phenomena of life, and this readily led to a corresponding theory of morbid states of the body and the mind. As man's soul by its presence in the body causes the normal functions while its absence produces sleep, trance or death, so the abnormal phenomena of disease have a sufficient explanation at hand in the idea that some other soul or soul-like spirit is acting upon or has entered into the patient. Among the cases most readily suggesting this are hysteria, epilepsy and madness, where the manifestations may well seem to by-standers like the acts of some other being in temporary possession of the body. Savage races generally apply the theory of demoniacal possession to explain disease. As a result of this savage theory of demoniacal possession we have its natural result: the practice of exorcism. Our literature bears evidence of the belief in demoniacal possession: a fit being styled, epilepsy or a "seizure" (by whom?). The New Testament, from the very explicit way in which the various affections are described, shows clearly this view, in cases where the

person afflicted declared the name of the spirit possessing him and answering in his name when addressed. Among the early Christians the demoniacs or energumens formed a special class under the control of a clerical order of exorcists, and a mass of evidence drawn from such men as Cyril, Tertullian, Chrysostom and Minutius Felix shows that the symptoms of those possessed were such as modern physicians would class under hysteria, epilepsy, lunacy. Some theologians, in deference to advanced medical knowledge, hold that diseases such as we have described are not produced in our day by demons, but strenuously argue that the same symptoms were really caused by demoniacal possession in the first century. The subject is too long and too difficult for full discussion here. Exorcism is still practised in savage lands, and occasionally one hears of solemn religious services, in some corner of Europe, for drawing out some evil spirit who has, according to popular view, gained temporary possession of a human body. One of the last notable instances of this kind in England was that of George Lukins, of Tattin, a knavish epileptic, out of whom seven devils were exorcised by seven clergymen, at the Temple Church, at Bristol, on June 13th, 1788.

Though the functions ascribed to demons in savage philosophy are especially connected with disease, they are by no means exclusively so. The presence of this swarming host is called on to account for any event which seems to happen by some unseen or controlling influence. Unfavorable events in life are looked upon as resulting from hostile demons, but favorable events are to be traced to the intervention of some kindly spirit and especially to a guardian or patron demon. The belief in this guardian demon or angel is very wide spread. The Jews firmly held to this belief. In Greek literature the idea is best exemplified by the lines of Menander on the good demon whom every man has from birth as his guide through the mysteries of life; the most popularly known example being that of the "demon" of Socrates, though he himself did not give such personal definiteness to the divine or demonic influence which warned him by what he described as a "voice" or "sign." The primitive idea of a patron spirit is carried out in the Roman genius, whose name indicates that it is born with the person whom it accompanies through life. There are places in France at the present time, where a peasant meeting another salutes not only the man but his "companion," the guardian angel who is supposed to be, though invisible, at his side.

Among attendant and patron demons recognized in the general belief of mankind, a specially important class, in the current belief, is the familiar spirits who accompany sorcerers, giving them mysterious knowledge, uttering responses through their voices, enabling them to perform wonderful feats, bringing them treasure, or injuring their enemies and doing other spiritual services for them. From the descriptions of sorcerers among the lower nations, it is at once evident

that their supposed intercourse with demons is closely connected with the symptoms of disease—possession. In the witch trials a favorite accusation was that of having a familiar demon. This familiar demon might be—according to the prevalent belief—a human ghost or some other demon. In the case of “possession” or “obsession” this familiar controlled the body from the inside or from the outside. Sir Walter Scott’s “*Demonology and Witchcraft*” contains, among other cases, that of Bessie Dunlop, whose familiar was the ghost of one Thome Reid, killed at the battle of Pinkie (1547), who enabled her to give answers to such as consulted her about the ailment of human beings or cattle, or the recovery of things lost or stolen. This miserable woman, chiefly on her own confession, was, as usual, “convict and burnt.” Here the imagined demon was a human soul; but other spirits thus attended sorcerers and diviners, such as the spirit called Hudhart, who enabled a certain Highland woman to prophesy as to the conspiracy to murder James I. of Scotland. Magical books are largely made up of dissertations on the art of invoking demons for the sorcerer’s service, giving even the actual charms and ceremonies to be used. In 1807 appeared a tenth edition of Sibly’s “*Illustration of the Occult Sciences*.” To show how real all this appeared to our fathers a few generations back, it is only necessary to note that a statute of James I. enacted “that all persons invoking any evil spirit, or consulting, covenanting with, entertaining, employing, feeding or rewarding any evil spirit, should be guilty of felony and suffer death.” This was not repeated until the reign of George II. Educated public opinion now rises far above this level, but popular credulity is imposed on still by much the same means as in former days.

It is very interesting to note the position assumed by the law in various lands and various ages towards a crime which was considered not only possible but also specially noxious. It is a long period between the “*Twelve Tables*,” of Roman history, and the “*Bill of Rights*,” of English history, and yet the lawyers of the latter age accepted the existence of witchcraft with a faith as unquestioning as those of the former, and comparatively few, whether lawyers or laymen, dared in the interval to raise their voices against the prevailing superstition. And if the statement of the Rev. Dr. Buckley, a high authority, be accepted, that a majority of the people of the United States now believe in witchcraft, we see how slowly we get rid of superstition. The writings of Shakespeare and other Elizabethan dramatists are sufficient of themselves to show the almost universal belief in witchcraft. Especially is this true if we use the term to include any claim of power to produce effects by other than natural causes, whether the effects are the result of witchcraft, conjuration, sorcery, incantation, or divination. The legal effects attaching to the exercise of any of these forms of witchcraft were one and the same.

The “*Twelve Tables*” of the Roman law provided that no one should remove

his neighbor's crops to another field by incantation or conjure away his corn. The exercise of magical and diabolical arts rendered the magicians themselves liable to be burned alive, and those who consulted them to crucifixion. Even the possession of magical books was criminal. To administer a love potion was punished by labor in the mines or relegation and fine in the case of persons of rank. One title of the Code of Justinian is entirely taken up with this subject. Sorcery was punished by Constantine with banishment or death by burning; and an accusation of witchcraft, as of treason, rendered every one, whatever his rank, liable to torture. To teach or to learn magic art was equally criminal. The only exceptions allowed (and these were afterwards removed by Leo), were magic remedies for disease, and for drought, storms and other natural phenomena injurious to agriculture.

The Church followed and amplified Roman law. The graver forms of witchcraft constituted heresy, and jurisdiction over such offences was claimed by the church even to a late date. This authorization by the Church of a belief in witchcraft was based partly on well-known texts of the Mosaic law, especially Exodus xxii: 18; partly on peculiar construction of other parts of Scripture, such as I. Cor. xi: 10, where the words "because of the angels," were supposed to prove the reality of the class of demons called *incubi*.

The earliest ecclesiastical decree was that of Ancyra, 315 A.D., condemning soothsayers to five years' penance. The Canon law subjected them to excommunication as idolaters and the enemies of Christ, and the Bishops were enjoined to use all the means in their power to put down the practice of divination. A priest who sought to recover stolen goods by inspection of an astrolabe might be suspended from his office. In the fourteenth century, John XXII. published a bull against witchcraft and Innocent VIII. in 1484 another. Under the authority of this bull inquisitors were appointed and five years later they published the famous work "*Malleus Maleficarum*," or Hexenhammer, the great text book on procedure in witchcraft cases, especially in Germany. Witnesses incompetent in other cases were, by the practice here laid down, admissible on account of the gravity of the offence, against but not for the accused. An alleged witch was to be conjured by the tears of our Saviour and of our Lady to weep, which she could not do if she were guilty. The authors explain why witchcraft is more natural to women than to men, on account of the inherent wickedness of their hearts. In the Roman and Greek Church the form of Exorcism still survives, and was acknowledged by the Church of England as late as 1603. The 72nd Canon of that year forbade attempts at casting out devils by fasting and prayer, unless by special license from the Bishop. On one occasion in 1612, punishment of the exorcised demons was attempted. The Bishop of Beauvoir, in a document which Garinet has preserved, pronounced sentence of excommunication against five such demons.

In England, as in other lands, ecclesiastical law claimed cognisance of witchcraft as a crime against God. Yet while the writings of the church fathers are full of condemnations of magic divinations, diabolical incantations, love philtres, etc., an exception was made in favor of incantation by a priest by means of the Lord's Prayer or the Creed. Commissions were issued empowering bishops to search out sorcerers. Penance and fine were inflicted by the Church and in graver offences the secular power acted as Executive. Sir Edward Coke tells us that many persons guilty of sorcery were burned on authority of the king's writ *de hæretico Comburendo* after condemnation in the ecclesiastical courts. A distinction more curious than important was drawn between conjurors, witches and sorcerers. Conjurors by force of magic words endeavored to raise the devil and compel him to execute their commands. Witches by way of a friendly conference bargained with an evil spirit that he would do what they desired. Sorcerers or charmers, by the use of superstitious forms of words or by means of images or other representations of persons or things, produced strange effects above the ordinary course of nature. Legislation in England on this subject began before the days of the conquest. Thus the laws of Ethelred banished witches, soothsayers and magicians. By Act 5., Eliz. c. 16, conjuration and invocation of evil spirits and the practice of sorceries, enchantments, charms and witchcrafts, whereby death ensued, were made felonies without benefit of clergy, and punishable with death. At the accession of James I., perhaps in compliment to the king's position as an expert and specialist in the matter, was passed Jac. 1, c. 12, which continued law for more than a century. The strange verbiage of one portion of this Act, as reflecting the views of the times, is worthy quotation:

"If any person or persons shall use, practice, or exercise any invocation or conjuration of any evil and wicked spirit; or shall consult, covenant with, entertain, or employ, feed or reward any evil and wicked spirit to or for any intent or purpose, or take up any dead man or woman, or child out of his, her or their grave or any other place where the dead body resteth, or the skin, bone, or any part of any dead person, to be employed or used in any manner of witchcraft, sorcery, charm or enchantment, or shall use, practice, or exercise any witchcraft, enchantment, charm or sorcery, whereby any person shall be killed, destroyed, wasted, consumed, pined or lamed in his or her body, or any part thereof," every such person is a felon without benefit of clergy. Imprisonment was the law for first offence, and for a second it was made felony without benefit of clergy, to declare by witchcraft where treasure was, to provoke to unlawful love, or to attempt to hurt cattle, goods or persons. Trials for witchcraft in England do not seem to have been proportionately as numerous, or to have been attended with such circumstances of cruelty as those in most other countries. This may be accounted for partly by the diminishing authority of the Church Courts, partly by the absence of torture, as a recognized mode of procedure, though

without doubt it was too often used in an informal manner. The pricking of the body of an alleged witch by Hopkins the witchfinder and similar wretches to find the insensible spot or devil's mark, the proof by water (a survival of the old water ordeal) and similar proceedings, if not judicial torture, at least caused as much pain to the victims. Trials for this offence were most numerous in the seventeenth century. In the case of the Lancashire witches in 1634, seventeen persons were condemned on the evidence of one boy. Between 1645 and 1647 between two and three hundred were indicted in Suffolk and Essex alone, over half of whom were convicted. The most interesting of all the many trials which occurred about this period in England were the trials of the Suffolk witches, because Sir Matthew Hale was the judge and Sir Thomas Browne was the medical expert witness. In many of the trials the accused confessed before execution. As a sample of the many cases take that tried at the Assizes, Bury St. Edmunds, on March 16th, 1664-65, two widows named Rose Cullender and Annie Drury, being accused of bewitching young children. There had been a quarrel between the accused and the parents of the children, and the accused had uttered threats against them. The children fell into fits and vomited crooked pins, and once one of them vomited a two-penny nail with a broad head; they cried out the names of the accused in their fits; they could not pronounce the words "Lord," "Jesus" or "Christ" in their reading, but when they came to "Satan" or "devil" they cried "this bites but makes me speak it right well." One of the children fell into a swoon after being suckled by one of the accused, and out of the child's blanket fell a great toad which exploded in the fire like gunpowder, and immediately afterwards the alleged witch was seen sitting at home maimed and scorched. Evidence of finding the witch's mark was given and then evidence of reputation, viz., that the accused, besides being themselves accounted witches, had had some of their kindred condemned as such. A farmer swore that once when his cart had touched Cullender's house it overturned continually and they could not get it home. Sir Thomas Browne testified that the swooning fits were natural, heightened to great excess by the subtlety of the devil co-operating with the witches. Experiments upon the children were then made in court by bringing them in contact with the witches and others. These were of so unsatisfactory a nature that many present openly declared they thought the children impostors. The chief baron in summing up said that there were such creatures as witches was undoubted, for the Scriptures affirmed it and the wisdom of the nations had provided laws against such persons. The report alleges that after the conviction of the accused the children immediately recovered.

Surely a reading of the above account should make us grateful that we live in a more enlightened and humane age. The last trial in England was that of Jane Wenham, in 1712, convicted at Hertford, but not executed. As marking

the decay of such trials and the belief of witchcraft which lies back of them, it may be mentioned that as late as 1718, Dr. Hutchinson, Bishop of Down and Connor, thought it worth while to argue against witchcraft, but rather from the popular than scientific point of view. Coke, Bacon and Hale certainly admitted the possibility of witchcraft; Seldon at least approved the statutory provisions on the subject; and Blackstone, in guarded language, said that its exclusion from the list of crimes was not to be understood as implying a denial of the possibility of such an offence, though, following Addison, he would not give credit to any particular modern instance. In the present state of the law in England, pretended supernatural powers may be such as to bring those professing them under the criminal law, or to make void a transfer of property caused by belief in their existence. The Act of 1736 enacted that any person pretending to use witchcraft, tell fortunes or discover stolen goods by skill in any occult or crafty science, was to be imprisoned for a year, to stand in the pillory, and to find sureties for good behavior. This is still law, except as to the pillory. By the Vagrant Act of 1824-5, George IV. c. 83 s. 4, any person pretending or professing to tell fortunes, or using any subtle craft, means or device, by palmistry or otherwise, to deceive or impose on any of His Majesty's subjects, is to be deemed a rogue and vagabond. Under this Act a person may be convicted for attempting to deceive by falsely pretending to have the supernatural faculty of obtaining from invisible agents and the spirits of the dead answers, messages and manifestations of power, viz: noises, raps and the winding up of a musical box. So may one who issues an advertisement professing to forecast the future, though no money is received, and the future of a particular person is not told. A false pretence of witchcraft is also punishable under the Larceny Act of 1861, 24 and 25 Victoria, c. 96. In a case in Chancery in 1868, a widow lady, aged seventy-five, was induced by the defendant, a spiritual medium, to transfer a large sum of money to him under the belief that such was the wish of her deceased husband as declared in spiritualistic manifestations. The court held that his claim of supernatural power constituted undue influence, and that the gift must be set aside.

An Act of the Scottish Parliament in 1563 (ratified in 1649) made it a capital offence to use witchcraft, sorcery, or necromancy, or to pretend to such knowledge or to seek help from witches. Trials were held before the ordinary courts and more frequently before special tribunals erected by the authority of commissions from time to time issued by the Privy Council, often on the petition of a presbytery, or the General Assembly. Boxes were placed in the churches to receive accusations. The frequency of cases is shown by the order of Parliament in 1661 that justices-depute should go at least once a week to Musselburg and Dalkeith to try persons accused of witchcraft. In these trials evidence of the wildest description was admitted. Anything was relevant, and especially if

sworn to by a professional witch-finder or witch-pricker, a position in which one Kincaid, like Hopkins in England, obtained special prominence. Torture was used in a most aggravated form, as it was commonly believed the devil protected his votaries from the effects of ordinary torture. A special form of iron collar and gag, called the "witches' bridle," was used.

The earliest recorded trial in Ireland was in 1324, and before an ecclesiastical tribunal. It was a proceeding against Dame Alice Kyteler and others, in the Bishop of Assory's court, which led to a considerable conflict between the church and the civil power. The English statute of Elizabeth against witchcraft was adopted almost word for word in Ireland. Another Act of the Irish Parliament provided that if a person bewitched in one county died in another the person guilty of causing his death might be tried in the county where the death happened.

The earliest execution for witchcraft in New England was in 1648. In the abstract of the laws of New England, printed in 1655, appear these articles: "III. Witchcraft, which is fellowship by covenant with a familiar spirit, to be punished with death. IV. Consulters with witches not to be tolerated, but either to be cut off by death or banishment or other suitable punishment."

The fanatical outbreak at Salem in 1691-92 is one of the most striking incidents in the history of New England. Nineteen persons were executed for witchcraft, among whom was Giles Cony, the only person who ever perished by the *peine forte et dure* in America. In 1692 sixty were tried but only three convicted, and they received the Governor's pardon. The states have now each their own legislation against pretended supernatural powers.

The law against witchcraft was minutely treated by the continental jurists of the sixteenth and seventeenth centuries. The extent to which legal refinement can go was well illustrated in the fact that, no less than eleven different modes were recognized by law of profession to the service of the devil.

Some of the indications upon which it was lawful to inflict torture were absence of the accused from bed during the night, drawing cabalistic signs on the ground, threats of injury, and anointing the body. In Germany the ecclesiastical courts generally acted and the number of victims exceeded those of any other country. It was in Germany, too, that the last execution for witchcraft took place—at Posen, in 1793.

In France prosecutions for *vanderie* occurred in the thirteenth and fourteenth centuries. In the fifteenth century Joan of Arc was condemned on a charge of witchcraft. The law against sorcery held its place in French legal works until at least the middle of the last century. White magic was distinguished from black magic, the black only being criminal, as part of the larger offence, *lèse majesté divine*, which included also heresy, blasphemy and perjury. Burning was the usual punishment. Among the more remarkable of the *indicia*

upon which torture might be inflicted was the finding on the premises of the accused instruments of magic, as wax candles transfixd with needles, feathers in the form of a circle, or a written pact with the devil. Pretended exercise of magic is now punished by the *code penal*. A very curious case of slander is mentioned by Merlin. The slander consisted in an allegation by the defendant that the complainants had danced around the devil, who was seated on a gilded arm chair as president of the dance. In Spain and Italy there was also a large body of legislation on witchcraft, the penalty upon conviction being, in most cases, death.

Alluding to the current belief in witchcraft Dr. Buckley, as we have seen, affirms that the majority of the citizens of the United States believe in it, and accounts for the fact partially by the statement that the larger part of the immigrants from Europe are more or less in fear of such powers as witchcraft implies. Where large colonies of immigrants remain isolated and continue to use their native language the influence of such primeval superstitions is more readily traced. Central Pennsylvania, it is said, on this account, furnishes the best illustration of this fact. But a few years since suit was brought by a man against his mother, in one of the counties of Pennsylvania, to recover damages for a dog, which he charged her with having killed by witchcraft; and he not only brought suit but obtained judgment from a Justice of the Peace. Various witnesses testified as to their experiences in witchcraft, and only one said that he had never had a friend or relative who was bewitched. In many villages of this state there are women with wide-extended reputations as witches. These sell charms to parties in their locality to ward off lightning from buildings, dry up the wells of enemies of the applicants, force cows to give bloody milk, cause sickness in the family, destroy beauty, separate man and wife, and re-unite estranged lovers.

Among the illiterate whites of the Southern States, where there is little admixture of society, there is a class of "witch doctors" who secure a lucrative practice in counteracting the influence supposed to be exerted by witches in causing disease. A correspondent of the *Philadelphia Times* declares, giving many facts to sustain his allegations, that "For generations the poor whites have believed in witches, and the belief is deep-seated and incurable." Dr. Buckley declares: "I have recently noted more than fifty suits instituted in the United States by persons against those who they claimed had bewitched them, but under existing laws the accused could not be prosecuted except where money had been obtained under false pretences, or overt acts of crime suggested or committed. . . . During pedestrian tours in New England, in various parts of the west, and in every southern state I have frequently stayed for the night at the houses of poor farmers, laborers, fishermen, and trappers. In such journeys I have invariably listened to the tales of the neighborhood, stimulating

them by suggestion, and have found the belief in witchcraft cropping out in the oldest towns in New England, sometimes within the very shadow of the building where a learned ministry has existed from the settlement of the country, and public schools have furnished means of education to all classes." The belief extensively prevails throughout the West Indies, Mexico, and South America.

A highly respected and well informed clergyman, now resident in the United States, noted for his devotion to the physical sciences, relates the following facts as having occurred in England:—

My father, like many others, fully believed in witchcraft. In a little ancient cottage about a mile from my father's, lived an old woman who had the reputation of being a witch. One spring, as my father was planting potatoes in his field, the old lady came to him to beg a piece for a garden. This he said he could not grant, as he needed all for himself. She left the field muttering something, which, I suppose, my father understood to mean mischief. That evening, when still in the field, he was seized with a strange nervous sensation, and an utter inability to speak. Later in the evening he had a severe fit. This state of things continued for some years. Mother always sent one of the boys with him to render help or report his condition. Another phase of the witchcraft superstition was a belief in white witches, or those who could neutralize or destroy the work and influence of witches. My father heard of one living many miles away, and at once went to see him. I shall ever remember the interest with which we listened to his story. He said the white witch told him that he had been bewitched, as he supposed, by the old woman, but that her influence could be entirely destroyed. He then gave my father a little piece of paper upon which was written a charm which would in all future time protect him from all influence from witches. This paper must be worn over the breast, suspended by a piece of tape from the neck. It must never be opened, never touch wood, stone or iron, nor be handled by any one but himself. Said my father in concluding his story: "The white witch told me to always wear this over my breast, and that inside of three days I shall have one fit more, but after that I will never have another symptom of the kind." The following evening when at supper he had another severe attack of his old trouble, but sure enough it was the last. He lived more than twenty years after that, but never had another symptom of fits, or nervous difficulty of any kind. He was absolutely cured, as I know.

Those who have noted the power of "faith" and the influence of "suggestion" in producing and removing disease will have no difficulty in accepting the perfect truth of the above account and in explaining it also on purely natural principles. We refer the curious reader to chapters two and seven of Hudson's "Law of Psychic Phenomena" and a valuable little work of the Humboldt Library, entitled "Mental Suggestion" by Dr. J. Ochorowicz.

Among other curious facts collected by Dr. Buckley we note the following:

In 1815 Captain Samuel Wardwell of Maine, captain of the schooner *Polly*, desiring to excel all his competitors in the number of trips made between Boston and Penobscot in one season, hired Mrs. Leach, a reputed witch, for a bushel of meal a trip, to guarantee him fair winds.

"Moll Pitcher," so famous that for more than fifty years "to her came the rich and the poor, the wise and the ignorant, the accomplished and the vulgar, the brave and the timid," died April 9, 1813, in Lynn, Massachusetts, aged seventy-five years.

THE BIBLE AND WITCHCRAFT.

Various interesting problems present themselves when we consider the relation of the Bible to witchcraft. The Old Testament in a large number of passages recognizes the belief in witchcraft and in some passages appears to admit the reality of the art. The various forms of consulting evil spirits, of seeking unlawfully for preternatural help and knowledge were all practised by the Canaanites with whom the Israelites came to dwell, and from whom and the Egyptians it is supposed they imbibed the faith and practice of witchcraft. Isaiah seems to trace such belief and practice back to the Chaldeans and Babylonians. The answer given by the Chaldeans to Nebuchadnezzar showed that throughout the world a class of magicians and astrologers existed, for they said: "There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean."

The son of the godly Hezekiah, Manasseh, "practised augury and used enchantments, and practised sorcery, and dealt with them that had familiar spirits, and with wizards." Christianity originated among the Hebrews who practised the various forms of divination, astrology, magic and witchcraft and it soon came into contact with Greeks and Romans among whom the same general belief and corresponding practices existed. Scot, in his *Discovery of Witchcraft*, gives the following passage from the Latin poet Ovid:

"Witches can bleed our ground by magic spell,
And with enchantment dry the springing soil;
Make grapes and currants fly at their command,
And strip our orchards bare without a hand."

Lecky affirms that "sorcery could say with truth that there was not a single nation of antiquity, from the polished Greek to the rudest savage, which did not admit a real art enabling men to foretell the future."

Christianity could not eradicate at once from the minds of its followers these universal superstitions. The early Christians believed in the supernatural origin of many alleged pagan miracles, in the fables current among the people, and were ready to give assent to any tale of strange events which could be attributed to the devil or his agents. A very interesting problem

which has occasioned the theologians much trouble and in the discussion of which not a few enemies of the Bible have taken part is this: *Does the Bible admit the reality of witchcraft?* John Wesley, who was born just twelve years after the memorable events of the Salem witchcraft, wrote in May, 1768: "They well know (referring to infidels, materialists and deists)—whether Christians know it or not—that the giving up of witchcraft is in effect giving up the Bible." Matthew Hale in his "Trial of Witches" in 1661, basing the conclusion upon the Scriptures, affirms that there is a real supernatural operation of the devil at the request of a witch. These were the views current at the time of their utterance and only illustrate the fact that few great names can be accepted as an authority in all points.

Moses declared that "the man or woman who hath a familiar spirit, or is a wizard, shall be put to death." In Deuteronomy xviii. he enumerates the various forms of occult practices when he warns the Israelites against the practices of the nations whose land the Lord had given them, condemning "divination," one that practises "augury," or an "enchanter," or a "sorcerer," or a "charmer," or a "consulter with a familiar spirit," or a "wizard," or a "necromancer." Some contend that the Bible language in the above and similar passages does not establish the reality of witchcraft in its various forms but only the facts that people believed in the reality of witchcraft and attempted to practise it. In short that the Bible condemns not the thing itself but the pretence of its reality or the attempts of its devotees to practice. There can be no doubt the Bible writers believed in its actuality and it is perhaps as easy to reconcile their belief in witchcraft with some theory of inspiration as to recognize their mistaken notions concerning the physical universe with the scientific teachings of the day. This view, however, seems a dangerous approach to a method of interpretation of the Scriptures that would soon reduce their inspiration and authority to zero.

The writer, after some study and consideration of the question, inclines to the view that the various forms of divination and witchcraft find their best interpretation in the psychology of to-day. Within the past twenty-five years, and particularly the past fifteen years, the investigations of psychologists have shown the human mind capable of producing phenomena (that if not altogether unknown before) were never distinctly recognized as belonging to the realm of mental science. In mesmerism, spiritism, clairvoyance and telepathy, we have phenomena very closely allied, if not exactly identical, with that required for the various forms of divination. We are not compelled, therefore, to deny all reality to these forms of divination, but to attribute to hidden powers and processes of the human mind or to hidden forces in nature, what appeared in former ages inexplicable without the operation of spiritual agency. If we take the phenomena well established under scientific tests to-day in the realm of psychology, and add to it the requisite amount of superstition and ignorance, we can find an

explanation that comes, in the judgment of the writer, nearer satisfying all the conditions of the case than any other. That a certain class of men and women are endowed with power under specific conditions to see and know things beyond the scope of the senses, to become possessed of the thoughts and emotions of others without any recognized channel of communication, to (at rare times) predict events to come, and to influence the thoughts and conduct of their fellow-beings at a distance without the aid of the ordinary channels of communication, the writer has no doubt whatever. This volume, we think, furnishes evidence in its multitude of testimonies sufficient to establish these wonderful phenomena.

THE WOMAN OF ENDOR.

The account of Saul's night visit to this woman that had "a familiar spirit," is contained in the first Book of Samuel, xxviii.: 7-25. It is one of the most difficult and highly controverted passages of the whole Bible. Certain commentators pass it over very lightly and do not commit themselves fully to any method of interpretation. Others accept the passage in its obvious meaning as a real apparition of Samuel, while others treat it as a piece of fraud and deception, and endeavor to explain away statements that seem so clear and definite and incapable of double interpretation that we may well sympathize with them in their arduous undertaking. If a passage so evidently historical, because it recounts events beyond ordinary experience, and plainly implying what the Scriptures teach, viz.: the continued existence of the soul after death, and the possibility of its return to earth, can be explained away as implying not what is stated, but some delusion of the senses, then we may well ask what parts of the Bible really are historical and mean what they say.

It is true prominent names may be quoted for this interpretation. Tertulian declared: "Far be it from us to believe that the soul of any saint, much less a prophet, can be drawn forth by a demon." Luther held that it was "the devil's ghost" that appeared to Saul. Calvin thought it was a spectre and not the real Samuel. Grotius held it was a deceptive spirit. Most of the early fathers seem to have held that the appearance of Samuel was an imposture, a figment of the devil. According to the Hebrew traditions mentioned by Jerome, this woman (nowhere called the witch of Endor in Scripture) was the mother of Abner, and so escaped the general massacre or expulsion when Saul was ridding the land of necromancers.

The writer sees insuperable difficulties in the narrative to all materialists, but from the standpoint of faith in the Bible as a divine revelation disclosing to us the continued existence of the soul after death, and its frequent return to this earth and manifestation to men, cannot well understand the repugnance of many commentators to receive the narrative as one of fact and not of delusion. Why should the return of Samuel be considered any more wonderful than the

return of Moses and Elijah on the mount of transfiguration? It is true the circumstances are vastly different, but the essential fact is the same. And if it be thought marvellous that a prophet should be called back to earth by the conjuring of a woman in a cave, may it not be admitted as an evidence of divine power, and for a purpose by no means unworthy, viz.: the prophetic proclamation of the doom of Saul. Several considerations force this view upon us.

1. The obvious language of the text implies a real appearance of Samuel, "And when the woman saw Samuel," "And Saul perceived that it was Samuel and he stooped with his face to the ground and bowed himself," "And Samuel said to Saul, 'Why hast thou disquieted me to bring me up?'" and many other passages.

2. The statements of Samuel, as recorded in the narrative, are evidently beyond the range of knowledge possessed by this outlawed woman dwelling in a mountain cave.

3. The kindness and hospitality of this woman to the troubled king, and her evident sympathy with him in his distress, negative the supposition that she had wilfully deceived him. If she was, as the narrative plainly shows, deeply moved at the suffering and despair of the king, why did she not reveal the fraud played upon him if fraud, indeed, there were?

4. The gravity and suitableness of the answers show that it was Samuel who spoke to Saul and not the woman—in short it was a message from God through the mouth-piece of God, his own prophet.

5. Saul's obeisance showed that he was fully convinced of Samuel's presence, which fact it is almost impossible to explain without assuming Samuel's presence.

6. The woman had no time for collusive arrangements: the apparition surprised her in that it revealed the character of her visitor, and her conduct, thus taken into account, appears natural and consistent throughout.

7. That Samuel himself appeared was the view of the ancient Jewish Church. This is proved in various ways:—

(a) By the Septuagint addition in I Chron. x.: 13, "Saul asked counsel of her that had a familiar spirit, to inquire of her; and Samuel made answer to him."

(b) By the book of Ecclesiasticus (46: 20). "After his death (Samuel) prophesied, and showed the king his end, and lifted up his voice from the earth in prophecy."

(c) By Josephus and most of the Jewish commentators.

The same opinion was maintained by early Christian writers, e.g., Justin Martyr, Origen, Augustine and others. The account of this singular interview between Saul and the woman of Endor is of so much interest that we shall transcribe here the statement of it by Josephus whose writings frequently throw a good many side-lights upon the Scripture narrative:—Now Saul, king of the

Hebrews, had cast out of the country the fortune-tellers, and the necromancers, and all such as exercised the like arts, excepting the prophets; but when he heard that the Philistines were already come, and had pitched their camp near the City Shunem, situate in the plain, he made haste to oppose them with his forces; and when he had come to a certain mountain called Gilboa, he pitched his camp over against the enemy; but when he saw the enemy's array he was greatly troubled, because it appeared to him to be numerous and superior to his own; and he enquired of God by the prophets concerning the battle, that he might know beforehand what would be the event of it; and when God did not answer him, Saul was under a still greater dread, and his courage fell, foreseeing as was but reasonable to suppose, that mischief would befall him now that God was not there to assist him, yet did he bid his servants to enquire out for him some woman that was a necromancer, and called up the souls of the dead, that so he might know whether his affairs would succeed to his mind; for this sort of necromantic women that bring up the souls of the dead, do by them foretell future events to such as desire them. And one of his servants told him there was such a woman in the City of Endor, but was known to nobody in the camp; hereupon Saul put off his royal apparel, and took two of his servants with him whom he knew to be most faithful to him, and came to Endor, to the woman, and entreated her to act the part of a fortune-teller, and to bring up such a soul to him as he should name to her. But when the woman opposed his motion and said she did not despise the king who had banished this sort of fortune-tellers, and that he did not do well himself when she had done him no harm, to endeavor to lay a snare for her, and to discover that she exercised a forbidden art, in order to procure her to be punished, he swore that nobody should know what she did; and that he would not tell anyone else what she foretold, but that she should incur no danger. As soon as he had induced her by this oath to fear no harm, he bade her bring up to him the soul of Samuel. She, not knowing who Samuel was, called him out of Hades. When he appeared and the woman saw one that was venerable and of a divine form, she was in disorder, and, being astonished at the sight, she said, "Art thou not king Saul?" for Samuel had informed her who he was. When he had avowed that to be true, and had asked her whence her disorder arose, she said that she saw a certain person ascend, who in form was like to a god. And when he bade her tell him what he resembled, in what habit he appeared and of what age he was, she told him he was an old man already, and of a glorious personage, and had on a sacerdotal mantle. So the king discovered by these signs that he was Samuel; and he fell down upon the ground and saluted and worshipped him. And when the soul of Samuel asked him why he had disturbed him, and caused him to be brought up, he lamented the necessity he was under; for he said that his enemies pressed heavily upon him; that he was in distress

what to do in his present circumstances; that he was forsaken of God, and could obtain no prediction of what was coming, neither by prophets nor by dreams; and that "these are the reasons why I have recourse to thee, who always took care of me." But Samuel, seeing that the end of Saul's life was come, said: "It is vain for thee to desire to learn of me anything further, when God hath forsaken thee: however, hear what I say, that David is to be king and to finish this war with good success; and thou art to lose thy dominion and thy life, because thou didst not obey God in thy war with the Amalekites, and hast not kept the commandments, as I foretold thee while I was alive. Know, therefore, that the people shall be made subject to their enemies, and that thou with thy sons shalt fall in the battle to-morrow, and thou shalt then be with me in Hades."

When Saul heard this, he could not speak for grief, and fell down on the floor, whether it was from the sorrow that arose from what Samuel had said, or from his emptiness, for he had taken no food the foregoing day or night, he easily fell quite down, and when with difficulty he had recovered himself, the woman would force him to eat, begging this as a favor on account of her concern in that dangerous instance of fortune-telling, which it was not lawful for her to have done because of the fear she was under the king, while she knew not who he was, yet did she undertake it and go through with it; on which account she entreated him to admit that a table and food might be set before him that he might recover his strength and so get safe to his own camp. And when he opposed her motion and entirely rejected it, by reason of his anxiety, she forced him and at last persuaded him to it. Now she had one calf that she was very fond of, and one that she took a great deal of care of, and fed it herself, for she was a woman that got her living by the labor of her own hands and had no other possession but that one calf; this she killed and made ready its flesh and set it before his servants and himself. So Saul came to the camp while it was yet night.

Now it is but just to recommend the generosity of this woman, because when the king had forbidden her to use that art whence their circumstances were bettered and improved, and when she had never seen the king before, she still did not remember, to his disadvantage, that he had condemned her sort of learning, and did not refuse him as a stranger, and that she had no acquaintance with; but she had compassion upon him, and comforted him, and exhorted him to do what he was greatly averse to, and offered him the only creature that she had as a poor woman, and that earnestly and with great humanity, while she had no requittal made her for her kindness, nor hunted after any future favor from him, for she knew he was to die; whereas men are naturally either ambitious to please those who bestow benefits upon them, or are very ready to serve those from whom they may receive some advantage. It would be

well, therefore, to imitate the example of this woman, and to do kindnesses to all such as are in want, and to think that nothing is better nor more becoming to mankind than such a general beneficence, nor what will sooner render God favorable, and ready to bestow good things upon us. And so far may suffice to have spoken concerning this woman.

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W. T. STEAD.

CHAPTER XX.

HALLUCINATIONS.

VAN NORDEN declares that hallucination is the externalizing of our ideas ; the externalizing sensation is knowledge. It would be difficult to give a briefer and truer explanation. Worcester defines hallucination as a " morbid error in one or more of the senses ; a perception of objects which do not, in fact, make any impression upon the external senses." In short, hallucination is a perception by the mind of that which has no real existence. The subject, for example, sees an object which does not exist, except subjectively to himself.

" The lunatic, the lover, and the poet
Are of imagination all compact.
The lover frantic
Sees Helen's beauty in a brow of Egypt.
The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven,
And imagination bodies forth
The forms of things unknown ; the poet's pen
Turns them to shapes, and gives to airy nothings
A local habitation and a name."

A. Briere de Boismont, M.D., who has entered deeply into the study of hallucinations, and written extensively and in a most interesting manner thereon, was a Knight of the Legion of Honor, a laureate of the National Academy of Medicine in France.

He accounts for the almost universal belief in spirits and apparitions by " the irresistible craving after the unknown and a belief in the supernatural, which manifests itself in a love of the marvellous." According to him, imagination is perpetually seeking to break away from the ties which bind it to reason, and when it succeeds there are no fables, beliefs, illusions, dreams that it will not accept and propagate.

" We love better to believe than examine," says Bacon, and this is true in the infancy of the individual and in the infancy of the race. In the middle ages the imagination triumphed, and the air was filled with marvellous birds, the earth overrun with terrible animals, the sea peopled with monstrous fishes, while in its unexplored regions men told of magnificent countries and new terrestrial paradises. We quote Boismont's view as to the way in which hallucinations arise : " Sensible objects are the exclusive materials of hallucinations ; anything which can effect a strong impression on the mind may, under certain circum-

stances, produce an image, a sound, an odor, etc. Thus, when a man has for a long time given himself up to habits of profound meditation, he frequently perceives the idea with which he was occupied clothe itself in a material form; as the mental labor ceases the vision disappears, and he explains it to himself by certain natural laws. But if this man lives at a time when the belief in the appearance of spirits, demons, ghosts, and phantoms is general, then the vision becomes to him a reality; but with this difference, that if his mind is sound, and his reasoning powers in a healthy state, the apparition has no influence on his conduct, and he performs his duties in life just as well as the man who has no hallucinations at all.

"This remark applies with greater force to the hallucinations of celebrated men. To have emancipated themselves from the general belief of their time, would have required them to be of a different nature, particularly when that belief contained nothing reprehensible. In adopting these opinions they shared the mistake of society at large, but their enterprises, their actions, their doctrines were those of philosophers, of moralists, and of benefactors of their race."

With regard to the apparitions mentioned in Scripture, De Boismont regards them as authentic, but separates them entirely from the hallucinations of religious persons derived from certain popular beliefs which are not compatible with reason.

Abercrombie refers hallucinations to the following sources:

1. Propensities of character which have been kept under restraint by reason or by external circumstances, and old habits which had been subdued or restrained, developing themselves without control, and leading the mind into trains of fancies arising out of them. Thus a man of aspiring, ambitious character may imagine himself a king, or great personage, etc.

2. Old associations recalled into the mind and mixed up, perhaps, with more recent occurrences, in the same manner as we often see in dreaming. A lady mentioned by Dr. Gooch, who became insane in consequence of an alarm from a house on fire in her neighborhood, imagined that she was the Virgin Mary, and had a luminous halo round her head.

3. Visions of the imagination which have formerly been indulged in, of that kind which we call waking dreams or castle-building, recurring to the mind in this condition and now believed to have a real existence. He goes on to cite a case of hallucination traced to this source. An individual greatly desired a certain office and often imagined himself as filling it. The hallucination took the form of an idea that he was appointed and he could not be persuaded otherwise, or that the office was not vacant. In a man mentioned by Dr. Morrison the hallucination turned upon circumstances which had been mentioned to him when his fortune was told by a gipsy.

4. Bodily feelings often give rise to trains of association, in the same

extravagant manner as in dreaming. A man mentioned by Dr. Rush imagined he had a Caffre in his stomach, who had got into it at the Cape of Good Hope, and had occasioned him a constant uneasiness ever since. In such a case it is probable that there had been some fixed or frequent uneasy feeling at the stomach, and that about the commencement of his complaint he had been strongly impressed by some transaction in which a Caffre was concerned.

5. There seems reason to believe that the hallucinations of the insane are often influenced by a certain sense of the new and singular state in which their mental powers really are, and a certain feeling, though confused and ill-defined, of the loss of that power over their mental processes, which they possessed when in health. To a feeling of this kind is attributed the impression, so common among the insane, of being under the influence of some supernatural power. Sometimes it is believed an evil spirit controls, sometimes that the subject is a victim of witchcraft. Very often the victims of hallucinations describe it as a mysterious and undue influence which some individual has obtained over them, and this influence they often represent as being carried on by means of electricity, galvanism, or magnetism. This impression once established of a mysterious agency, various other incidental associations may be brought into connection with it, according as particular circumstances have made a deep impression on the mind.

A man mentioned by Pinel, who had become insane during the French revolution, imagined that he had been guillotined, that the judges had changed their minds after the sentence was executed and had ordered his head to be put on again, and that the persons entrusted with this duty had made a mistake and put a wrong head upon him. Another individual, mentioned by Dr. Conolly, imagined that he had been hanged and brought to life by means of galvanism, and that the whole of his life had not been restored to him.

Out of this same undefined feeling of mental processes very different from those of the healthy state probably arises another common impression, namely, of intercourse with spiritual beings, visions, and revelations. The particular shape and character which these will assume depends largely upon past education, environment, propensity, etc.

A priest mentioned by Pinel imagined that he had a commission from the Virgin Mary to murder a certain individual who was accused of infidelity. It is probable that the patient in this case had been naturally of a violent and irascible disposition; that he had come in contact with this person and had been annoyed and irritated by infidel sentiments uttered by him, and that a strong feeling in regard to him had thus been excited in his mind, which, in his insane state, was formed into his vision.

When the mental impression is of a depressing character that modification of the disease is produced, which is called melancholia, the most striking

peculiarity of which is the propensity to suicide. When this melancholic hallucination has once possessed the mind it becomes the sole object of attention. The mind has no power to vary the impression. Life seems an intolerable burden. Occasionally, however, some new impression is created by the victim's circumstances which is sufficiently deep and powerful to drive out the melancholia. Thus a man mentioned by Pinel had left his house at night with a fixed determination of drowning himself, when he was attacked by robbers. He did his best to escape from them, and having done so returned home, the resolution of suicide being entirely dissipated. A woman mentioned by Dr. Burrows had her resolution changed in the same manner, by something falling on her head after she had gone out for a similar purpose.

Boismont treats in his elaborate work of hallucinations under the following heads :

1. Hallucinations which co-exist with a sound state of mind.
2. Simple hallucinations which are associated with a greater or less amount of mental derangement.
3. Hallucinations which are associated with errors of the senses, to which the name of illusion has been given.
4. Those associated with mania.
5. Those of delirium tremens.
6. Hallucinations in nervous diseases not involving insanity.
7. Those of nightmare and dreams.
8. Those of ecstasy, animal magnetism, and somnambulism.
9. Hallucinations in febrile, inflammatory, acute, chronic, and other diseases.
10. Those relating to psychology, history, morality, and religion.

From his opening chapter defining hallucinations we extract the following definitions from authoritative sources :

Arnold, who speaks of hallucination as "ideal insanity," declares it is that state of mind in which a person imagines he sees, hears, or otherwise perceives, or converses with persons or things, which either have no external existence to his senses at that time, or have no such external existence as they are then conceived to have ; or, if he perceives external objects as they really exist, has yet erroneous and absurd ideas of his own form and other sensible qualities.

This definition, although somewhat long, distinguishes between hallucinations and illusions, as well as errors of personality:

Alexander Crichton, who wrote about the same time, defined a hallucination, or an illusion, as "Error of mind, in which ideal objects are mistaken for realities ; or in which real objects are falsely represented, without general derangement of the mental faculties."

By the word hallucination, Ferriar understands every false impression,

from the appearance of a fly, dancing before the eyes, up to the most hideous spectre.

According to Hibbert, hallucinations are "nothing more than ideas, or the recollected images of the mind, which have been rendered more vivid than actual impressions."

Esquirol, who was the first in France to give a definite meaning to the word hallucination, applied it to those phenomena which did not depend upon any local derangement of the organs of the senses, a wrong association of the ideas, or upon the imagination, but solely upon some special, and, as yet, unknown lesion of the brain. He defined a hallucination as a cerebral or mental phenomenon, occurring independently of the senses, and consisting of external impressions which the patient believes he experiences, although there is no external agent acting on his senses. In another part of the same work he says: "The pretended sensations of the hallucinated are images or ideas, reproduced by the memory, associated together by the imagination, and which become impersonated by habit."

Darwin, and after him, M. Foville, regards hallucinations as resulting from structural changes in the organs of the senses. According to this hypothesis, there is always a false perception. It is, however, impossible to adopt this theory in regard to those hallucinations which are in perfect accordance with the habitual ideas of the individual, and with the opinions of the period.

M. Lélut considers a hallucination as a phenomenon intermediate between the actual sensation and the conception of the idea. According to this writer, it is a spontaneous conversion of the thought into sensations, which are most frequently external.

Between a sensation and the conception, says M. Leuret, there is an intermediate phenomenon, which medical men have designated by the term hallucination. A hallucination resembles a sensation, inasmuch as that, like the latter, it gives rise to the idea of some external body acting on the senses; it differs in that this external object does not exist. Like the mind, it creates; but, instead of ideas, it produces images—images which, to the hallucinated, are the same as real objects.*

M. Aubanel, in his excellent thesis on hallucinations,† regards this phenomenon as a special form or variety of mental disease, in which a man converts the insane conceptions of his mind into actual sensations, or who, in consequence of these same conceptions, negatives his true sensations by assimilating them to his perverted ideas.

M. Baillarger admits two kinds of hallucinations—the one complete, arising from the combined influence of the imagination and the organs of the senses;

*Leuret: *Fragments Psychologiques sur la Folie*, p. 133. Paris: 1831.

†Aubanel: *Essai sur les Hallucinations*. Thèse. Paris: 1859.

these hallucinations he terms *psycho-sensorial*; the other, being due solely to the involuntary exercise of the memory and the imagination, and denominated *psychical hallucinations*. He defines a psycho-sensorial hallucination as the preception of a sensation, independent of all external excitement of the organs of the senses; and as arising from the involuntary exercise of the memory and the imagination. Psychical hallucinations may be defined as purely intellectual perceptions, arising from the involuntary exercise of the memory and the imagination; they differ from the preceding in not producing any internal excitement of the organs of the senses.

Dendy, in his *Philosophy of Mystery*, defines illusive perception, or ocular spectra, as the conversion of natural objects into phantoms; and illusive conception, or spectral illusion, as the creation of phantoms. He adds, in the first class there is no real or palpable object; or, if there be, it is not what it appears.*

M. Leuret has divided hallucinations into those which occur in the waking state, and into those which take place during sleep; the latter are commonly termed *visions*. He includes incubi and succubi† among the hallucinations of sleep.

M. Aubanel, who does not separate hallucinations from illusions, has proposed the following divisions:

1. The hallucinated are fully aware of the nature of the phenomena to which they are liable, and they attribute them to the state of the mind, or to a diseased condition of the imagination; the intellect is perfectly sound, and sometimes extraordinarily developed.

2. The hallucinated do not perceive that their false impressions may arise without the intervention of the organs of the senses; and they regulate their actions in obedience to the phenomena which affect them.

3. The hallucinated fully believe in the intervention of their senses, and in the reality of the external impressions which they experience.

De Boismont argues strongly that hallucinations may co-exist with sanity. He points out cases where images which were present to the senses have been recognized as the result of things passed or as mental creations, sometimes, indeed, looked upon as the creation of supernatural power; but they continue to possess one character in common, that they do not exercise any injurious effect upon the conduct. This is no longer the case when the mind mistakes the image for the real object, to which it becomes an obedient slave.

Brewster, in his *Letters on Natural Magic*, relates an experiment of Newton, which shows that everyone has the power of producing hallucinations at his

* Walter Cooper Dendy: *The Philosophy of Mystery*, p. 125. London: 1841.

† In the present day, the term incubus is usually applied to the night-mare, but formerly it referred to imaginary fiends or spectres, to whom strange powers are attributed by the writers on demoniacal agency. Many noble families were supposed to have their origin from the connection of incubi with females, as in the well-known instance of Robert of Normandy, called *le Diable*. The succubus was a similar fiend of the female sex.

pleasure. This philosopher, after having regarded for some time an image of the sun in a lookingglass, was much surprised, on directing his eyes towards the dark part of the room, to see a spectre of the sun reproduced bit by bit until it shone with all the vividness and all the colors of the real object. This hallucination afterwards recurred wherever he was in the dark.

Paterson remarks that the same phenomenon takes place on looking fixedly at a window in a strong light, and then at a wall; a spectral impression of the window, with its pains and bars, soon presents itself. To these examples may be added that of persons who, having concentrated their attention on a particular landscaps, or a mountain, which they have met with in their travels, are able to reproduce them with the greatest exactness.

The state of reverie has been experienced by everyone, and is a condition which shows how easily hallucinations may be produced.

"Nothing," says Meister, "so well illustrates the nature of our thinking faculties as to consider them in the different conditions of waking and of sleeping, and in that intermediate state between sleeping and waking, where the external senses are in a more perfect state of quiet and rest, than in the most profound repose; when the active inner sense is cut off from the external world, and we doubt whether we are in a state of sleep or meditation. This condition usually precedes or follows that of sleep; sometimes it arises from prolonged meditation on one object, or on one idea, especially when we are placed amidst the silence of nature, in the recesses of a forest, or are surrounded by the darkness of night. Under these circumstances, a single impression or a single image becomes arrested before us, and takes exclusive possession of our thoughts; at such times the understanding acts only by its own intuitive powers. Entire scenes, broken or connected pictures, pass slowly or rapidly before the vision of our inner sense. We fancy we behold, and behold with the most perfect reality, things which we have never seen. They are, in truth, phantoms which the power of our imagination has invoked around us, happy or miserable, beneath the charm of its magic.

"I am convinced that devotees, lovers, would-be prophets, illuminati, Swedenborgians, are all indebted to illusions for their miracles, their presentiments, their visions, their prophecies, their intercourse with angelic beings, and their visits to heaven and to hell; in a word, for all the extravagances and superstitions of their contagious reveries. At the same time, I have no hesitation in declaring, that, under the same circumstances, men of genius have conceived the greatest beauties, and the most original portion of their writings; that the geometrician has discovered the long sought-for solution of his problem; the metaphysician constructed the most ingenious of his theories; the poet been inspired with his most effective verses; the musician with his most expressive and brilliant passages; the statesman with expedients that all his experience

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had failed to discover; and the general of an army with that comprehensive glance which decides the battle, and secures for him the victory."

Hallucinations existing in man without disorder of the intellect may be corrected by the judgment or not corrected. Among the former class is mentioned: "A painter who succeeded to a large portion of the practice, and (as he thought) to more than all the talent of Sir Joshua Reynolds, was so extensively employed, that he informed me," says Dr. Wigan, "he had once painted (large and small) three hundred portraits in one year." This would seem physically impossible; but the secret of his rapidity and of his astonishing success was this: he required but one sitting, and painted with miraculous facility. I myself saw him execute a kit-cat portrait of a gentleman well known to me in little more than eight hours; it was minutely finished, and a most striking likeness.

"On asking him to explain it, he said, 'When a sitter came, I looked at him attentively for half an hour, sketching from time to time on the canvas. I wanted no more—I put away my canvas, and took another sitter. When I wished to resume my first portrait, *I took the man and sat him in the chair, where I saw him as distinctly as if he had been before me in his own proper person—I may almost say more vividly.* I looked from time to time at the imaginary figure, then worked with my pencil, then referred to the countenance, and so on, just as I should have done had the sitter been there. *When I looked at the chair, I saw the man!* This made me very popular; and, as I always succeeded in the likeness, people were very glad to be spared the tedious sittings of other painters. I gained a great deal of money, and was very careful of it. Well for me and my children that it was so. Gradually I began to lose the distinction between the imaginary figure and the real person, and sometimes disputed with suters that they had been with me the day before. At last I was sure of it, and then—and then—all is confusion. I suppose they took the alarm. I recollect nothing more—I lost my senses—was thirty years in an asylum. The whole period, except the last six months of my confinement, is a dead blank in my memory, though sometimes, when people describe their visits, I have a sort of imperfect remembrance of them; but I must not dwell on these subjects.'

Hyacinthe Langlois, a distinguished artist of Rouen, who was very intimate with Talma, stated that this great actor had informed him, that when he entered on the stage he was able, by the power of his will, to banish from his sight the dress of his numerous and brilliant audience, and to substitute in the place of these living persons so many skeletons. When his imagination had thus filled the theatre with these singular spectators, the emotions which he experienced gave such an impulse to his acting as to produce the most startling effects.

The following case related by a medical man of high repute, and an intimate friend of Sir Walter Scott, is, perhaps, without exception one of the most remarkable instances of hallucination ever recorded:—

It was the fortune of this gentleman to be called in to attend the illness of a person, who in his lifetime stood, high in a particular department of the law, which often placed the property of others at his discretion and control, and whose conduct, therefore, being open to public observation, he had for many years borne the character of a man of unusual steadiness, good sense, and integrity. He was at the time of my friend's visits confined principally to his sick-room, sometimes to bed, yet occasionally attending to business, and exerting his mind, apparently with all its usual strength and energy, to the conduct of important affairs entrusted to him; nor did there, to a superficial observer, appear anything in his conduct, while so engaged, that could argue vacillation of intellect or depression of mind. His outward symptoms of malady argued no acute or alarming disease. But slowness of pulse, absence of appetite, difficulty of digestion, and constant depression of spirits, seemed to draw their origin from some hidden cause which the patient was determined to conceal. The deep gloom of the unfortunate gentleman—the embarrassment, which he could not conceal from his friendly physician—the briefness and obvious constraint with which he answered the interrogations of his medical adviser, induced my friend to take other methods for prosecuting his inquiries. He applied to the sufferer's family, to learn, if possible, the source of that secret grief which was gnawing the heart and sucking the life-blood of his unfortunate patient. The persons applied to, after conversing together previously, denied all knowledge of any cause for the burthen which obviously affected their relative.

"The medical gentleman had finally recourse to serious argument with the invalid himself, and urged to him the folly of devoting himself to a lingering and melancholy death. He specially pressed upon him the injury which he was doing to his own character, by suffering it to be inferred that the secret cause of his dejection and its consequences was something too scandalous or flagitious to be made known, bequeathing in this manner to his family a suspected and dishonored name. The patient more moved by this species of appeal than by any which had yet been urged, expressed his desire to speak out frankly to Dr. —. Every one else was removed, and the door of the sick-room made secure, when he began his confession in the following manner:

"You cannot, my dear friend, be more conscious than I, that I am in the course of dying under the oppression of the fatal disease which consumes my vital powers; but neither can you understand the nature of my complaint and manner in which it acts upon me; nor, if you did, I fear, could your zeal and skill avail to rid me of it." "It is possible," said the physician, "that my skill may not equal my wish of serving you; yet medical science has many resources, of which those unacquainted with its powers can never form an estimate. But until you plainly tell me the symptoms of your complaint, it is impossible for either of us to say what may or may not be in my power, or within that of medi-

cine.' 'I may answer you,' replied the patient, 'that my case is not a singular one, since we read of it in the famous novel of Le Sage. You remember, doubtless, the disease of which the Duke d'Olivarez is there stated to have died?' 'Of the idea,' answered the medical gentleman, 'that he was haunted by an apparition, to the actual existence of which he gave no credit, but died, nevertheless, because he was overcome and heart-broken by its imaginary presence.' 'I, my dearest doctor,' said the sick man, 'am in that very case; and so painful and abhorrent is the presence of the persecuting vision, that my reason is totally inadequate to combat the effect of my morbid imagination, and I am sensible I am dying a wasted victim of imaginary disease.' The medical man listened with anxiety to his patient's statement, and for the present judiciously avoiding any contradiction of the sick man's preconceived fancy, contented himself with more minute inquiry into the nature of the apparition with which he conceived himself haunted, and into the history of the mode by which so singular a disease had made itself master of his imagination, secured, as it seemed, by strong powers of the understanding against an attack so irregular. The sick person replied by stating that its advances were gradual, and at first not of a terrible, or even disagreeable, character. To illustrate this, he gave the following account of the progress of his disease:

" 'My visions,' he said, 'commenced two or three years since, when I found myself from time to time embarrassed by the presence of a large cat, which came and disappeared I could not exactly tell how, till the truth was finally forced upon me, and I was compelled to regard it as no domestic household cat, but as a bubble of the elements, which had no existence, save in my deranged visual organs or depraved imagination. Still, as I am rather a friend of cats, I was able to endure with much equanimity the presence of my imaginary attendant, and it had become almost indifferent to me; when within the course of a few months it gave place to, or was succeeded by, a spectre of a more important sort, or which at least had a more imposing appearance. This was no other than the apparition of a gentleman-usher, dressed as if to wait upon a Lord-Lieutenant of Ireland, a Lord High Commissioner of the Kirk, or any other who bears on his brow the rank and stamp of delegated sovereignty.

" 'This personage, arrayed in a court dress, with bag and sword, tambored waistcoat, and *chapeaubras*, glided beside me like the ghost of Beau Nash; and whether in my own house or in another, ascended the stairs before me, as if to announce me in the drawing-room; and sometimes appeared to mingle with the company, though it was sufficiently evident that they were not aware of his presence, and that I alone was sensible of the visionary honors which this imaginary being seemed desirous to render me. This freak of the fancy did not produce much impression on me, though it led me to entertain doubts on the nature of my disorder, and alarm for the effect it might produce upon my intel-

lects. But that modification of my disease also had its appointed duration. After a few months the phantom of the gentleman-usher was seen no more, but was succeeded by one horrible to the sight and distressing to the imagination, being no other than the image of death itself—the apparition of a *skeleton*. Alone or in company,’ said the unfortunate individual, ‘the presence of this last phantom never quits me. I in vain tell myself a hundred times over that it is no reality, but merely an image summoned up by the morbid acuteness of my own excited imagination, and deranged organs of sight. But what avail such reflections, while the emblem, an omen and presage of mortality, is before my eyes, and while I feel myself, though in fancy only, the companion of a phantom representing a ghastly inhabitant of the grave, even while I yet breathe on the earth? Science, philosophy, even religion, has no cure for such a disorder; and I feel too surely that I shall die the victim to so melancholy a disease, although I have no belief whatever in the reality of the phantom which it places before me.’

“The physician was distressed to perceive, from these details, how strongly this visionary apparition was fixed in the imagination of his patient. He ingeniously urged the sick man, who was then in bed, with questions concerning the circumstances of the phantom’s appearance, trusting he might lead him, as a sensible man, into such contradictions and inconsistencies as might bring his common sense, which seemed to be unimpaired, so strongly into the field as might combat successfully the fantastic disorder which produced such fatal effects. ‘This skeleton, then,’ said the doctor, ‘seems to you to be always present to your eyes?’ It is my fate, unhappily,’ answered the invalid, ‘always to see it.’ ‘Then I understand,’ continued the physician, ‘it is now present to your imagination?’ ‘To my imagination it certainly is so,’ replied the sick man. ‘And in what part of the chamber do you now conceive the apparition to appear?’ the physician inquired. ‘Immediately at the foot of my bed, where the curtains are left a little open,’ answered the invalid; ‘the skeleton, to my thinking, is placed between them, and fills the vacant space.’ ‘You say you are sensible of the delusion,’ said his friend; ‘have you firmness to convince yourself of the truth of this? Can you take courage enough to rise and place yourself in the spot so seeming to be occupied, and convince yourself of the illusion?’ The poor man sighed, and shook his head negatively. ‘Well,’ said the doctor, ‘we will try the experiment otherwise.’ Accordingly, he rose from his chair by the bedside, and placing himself between the two half drawn curtains at the foot of the bed, indicated as the place occupied by the apparition, asked if the spectre was still visible. ‘Not entirely so,’ replied the patient, ‘because your person is betwixt him and me; but I observe his skull peering over your shoulder.’

“It is alleged the man of science started on the instant, despite of philosophy, on receiving an answer asserting, with such minuteness, that the ideal

spectre was close to his own person. He resorted to other means of investigation and cure, but with equally indifferent success. The patient sunk into deeper and deeper dejection, and died in the same distress of mind in which he had spent the latter months of his life; and his case remains a melancholy instance of the power of the imagination to kill the body, even when its fantastic terrors cannot overcome the intellect of the unfortunate persons who suffer them. The patient, in the present case, sunk under his malady; and the circumstance of his singular disorder remaining concealed, he did not, by his death and last illness, lose any of the well-merited reputation for prudence and sagacity which had attended him during the whole course of his life."

The above account is taken from the *Letters on Demonology and Witchcraft*, by Sir Walter Scott.

REMARKABLE CASE OF MR. NICOLAI.

"In the last ten months of the year 1790, I underwent several very severe trials, which greatly agitated me. From the month of September in particular, repeated shocks of misfortune had befallen me, which produced the deepest sorrow. It had been usual for me to lose blood by venesection twice a year. This was done once on the 9th of July, 1790, but towards the close of the year it was omitted.

"In the first two months of the year 1791, I was much affected in my mind by several incidents of a very disagreeable nature; and on the 24th of February a circumstance occurred which irritated me extremely. At ten o'clock in the forenoon my wife and another person came to console me; I was in a violent perturbation of mind, owing to a series of incidents which had altogether wounded my moral feelings, and from which I saw no possibility of relief, when suddenly I observed, at the distance of ten paces from me, a figure—the figure of a deceased person. I pointed at it, and asked my wife whether she did not see it. She saw nothing, but being much alarmed, endeavored to compose me, and sent for the physician. The figure remained some seven or eight minutes, and at length I became a little more calm; and as I was extremely exhausted, I soon afterwards fell into a troubled kind of slumber, which lasted for half an hour.

"In the afternoon, a little after four o'clock, the figure which I had seen in the morning again appeared. I was alone when this happened—a circumstance which, as may be easily conceived, could not be very agreeable. I went, therefore, to the apartment of my wife, to whom I related it. But thither also the figure pursued me. Sometimes it was present, sometimes it vanished; but it was always the same standing figure. A little after six o'clock several stalking figures also appeared: but they had no connection with the standing figure.

"After I had recovered from the first impression of terror, I never felt my-

self particularly agitated by these apparitions, as I considered them to be what they really were—the extraordinary consequences of indisposition; on the contrary, I endeavored as much as possible to preserve my composure of mind, that I might remain distinctly conscious of what passed within me. I could trace no connection with the various figures that thus appeared and disappeared to my sight, either with my state of mind, or with my employment, and the other thoughts which engaged my attention.

“The figure of the deceased person never appeared to me after the first dreadful day; but several other figures showed themselves afterwards very distinctly—sometimes such as I knew—mostly, however, of persons I did not know; and amongst those known to me were the semblances of both living and deceased persons, but mostly the former; and I made the observation that acquaintances with whom I daily conversed never appeared to me as phantasms; it was always such as were at a distance. I afterwards endeavored, at my own pleasure, to call forth phantoms of several acquaintances, whom I, for that reason, represented to my imagination in the most lively manner; but in vain. For, however accurately I pictured to my mind the figures of such persons, I never once could succeed in my desire of seeing them *externally*, though I had some short time before seen them as phantoms, and they had perhaps afterwards unexpectedly presented themselves to me in the same manner. I was always able to distinguish with the greatest precision phantasms from phenomena. I knew extremely well when it only appeared to me that the door was opened, and a phantom entered, and when the door was really opened, and any person came in.

“It is also to be noted that these figures appeared to me at all times, and under the most different circumstances, equally distinct and clear. Whether I was alone or in company, by broad day-light equally as in the night time, in my own as well as in my neighbor's house; yet when I was at another person's house they were less frequent; and when I walked the public street they seldom appeared. When I shut my eyes sometimes the figures disappeared, sometimes they remained even after I had closed them. If they vanished in the former case, on opening my eyes again, nearly the same figures appeared which I had seen before.

“For the most part, I saw human figures of both sexes: they commonly passed to and fro, as if they had no connection with each other, like people at a fair, where all is bustle; sometimes they appeared to have business with one another. Once or twice I saw amongst them persons on horseback, and dogs and birds; these figures all appeared to me in their natural size, and as distinctly as if they had existed in real life, with the several tints on the uncovered parts of their body, and with all the different kinds and colors of clothes. But I think, however, that the colors were somewhat *paler* than they are in nature.

“About four weeks afterwards the numbers of the phantasms increased, and

I began to hear them speak ; sometimes the phantasms spoke with one another, but for the most part they addressed themselves to me : these speeches were in general short, and never contained anything disagreeable. Intelligent and respected friends often appeared to me, who endeavored to console me in my grief, which still left deep traces on my mind.

" Though at this time I enjoyed rather a good state of health, both in body and mind, and had become so very familiar with these phantasms, that at last they did not excite the least disagreeable emotion, nevertheless I endeavored to rid myself of them by suitable remedies. It was decided that leeches should be applied to the anus. This was performed on the 20th of April, 1791, at eleven o'clock in the forenoon. I was alone with the surgeon, but during the operation the room swarmed with human forms of every description, which crowded fast on one another ; this continued till half-past four o'clock, exactly the time when the digestion commences. I then observed that the figures began to move more slowly ; soon afterwards the colors became gradually paler, and at about half-past six o'clock all the figures were entirely white ; they moved very little, although their forms appeared perfectly distinct. The figures did not move off, neither did they vanish, but in this instance they dissolved immediately into air ; of some even whole pieces remained for a length of time, which also by degrees were lost to the eye. At about eight o'clock there did not remain a vestige of any of them, and I have never since experienced any appearance of the same kind.

" Twice or thrice since that time I have felt a propensity, if I may be so allowed to express myself, or a sensation as if I saw something, which in a moment again was gone."

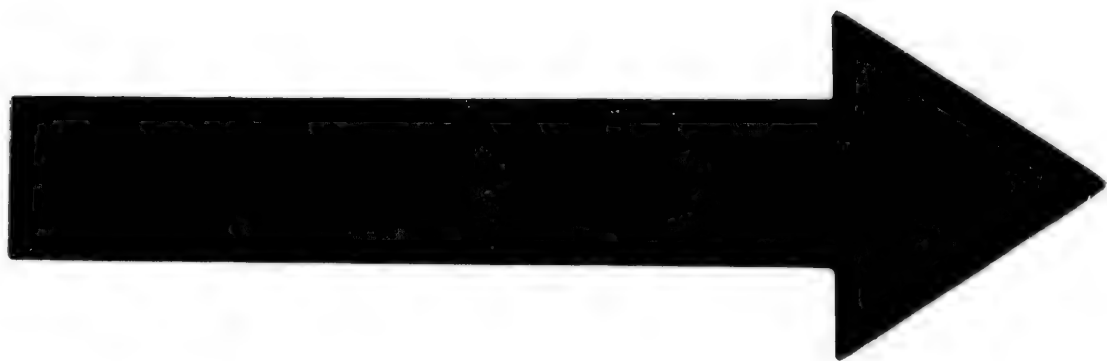
Along with the preceding case we may place one that has been published by Bostock. " I was laboring," says this physiologist, " under a fever attended with symptoms of general debility, especially of the nervous system, and with a severe pain of the head, which was confined to a small spot situated above the right temple. After having passed a sleepless night, and being reduced to a state of considerable exhaustion, I first perceived figures presenting themselves before me, which I immediately recognized as similar to those described by Nicolai ; and upon which, as I was free from delirium, and as they were visible for about three days and nights, with little intermission, I was able to make my observations. There were two circumstances which appeared to me very remarkable : first, that the spectral appearances always followed the motion of the eyes ; and secondly, that the objects which were the best defined, and remained the longest visible, were such as I had no recollection of ever having previously seen. For about twenty-four hours I had constantly before me a human figure, the features and dress of which were as distinctly visible as that of any real existence, and of which, after an interval of many years, I still retain the most lively impression ; yet, neither at the time nor since, have I been able to discover any person whom I had previously seen that resembled it.

"During one part of this disease, after the disappearance of this stationary phantom, I had a very singular and amusing imagery presented to me. It appeared as if a number of objects, principally human faces or figures, on a small scale, were placed before me, and gradually removed, like a succession of medallions. They were all of the same size, and appeared to be all situated at the same distance from the face. After one had been seen for a few minutes it became fainter, and then another, which was more vivid, seemed to be laid upon it or substituted in its place, which in its turn was superseded by a new appearance. During all this succession of scenery, I do not recollect that, in a single instance, I saw any object with which I had been previously acquainted; nor, as far as I am aware, were the representations of any of those objects, with which my mind was the most occupied at other times, presented to me; they appeared to be invariably new creations, or at least new combinations, of which I could not trace the original materials."

"If it is asked," adds Conolly, "how it was that Nicolai and the English physiologist did not lose their reason," the ready answer will be, "they never believed in the reality of these visions." But why did they not? And why does the madman believe in their existence? The evidence to both is the same—the plain evidence of sense. No evidence, one would think, could be better. Were not Nicolai and Dr. Bostock rather to be called mad for not believing their senses than others who do? The explanation must be this: The printer of Berlin, and the physician in London, retained the power of comparison: they compared certain objects represented to their sight with other objects represented to the same sense, and concluded that so many persons as they represented to them could not pass through their chamber; they compared with those actually present, and whose inattention to the spectres they concluded to be a proof of their non-existence to their eyes; they compared the visual objects of delusion with the impression of other senses of hearing and of touch, and acquired further evidence that the whole was deception. This is exactly what madmen cannot do."

Hallucinations uncorrected by the judgment may exist in a sound state of the intellect. Many great men have believed in the existence of their star, or their guardian spirit, and hence they have not been unprepared to witness the appearance of miraculous apparitions. The distinctive character of these hallucinations is, that they do not prejudice the conduct, and the individual may maintain in the world a high reputation for virtue, ability, and wisdom; often, indeed, we believe they have served as an additional stimulus to the individual in carrying out the projects he had previously conceived.

In 1806, General Rapp, on his return from the siege of Dantzic, having occasion to speak to the Emperor, entered his cabinet without being announced. He found him in such profound meditation that his entrance was not noticed.



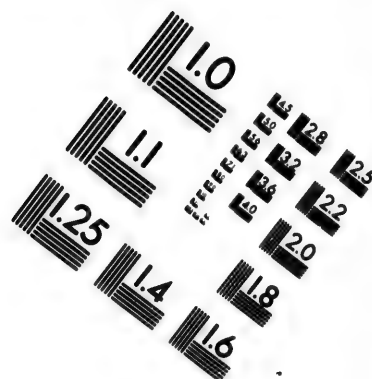
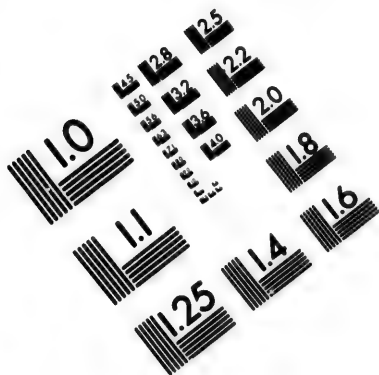
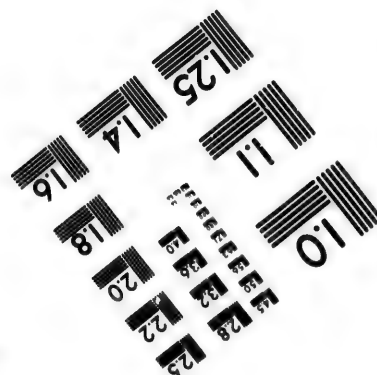
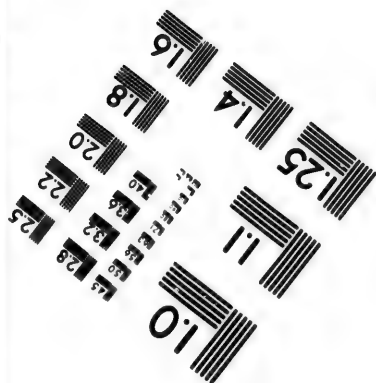
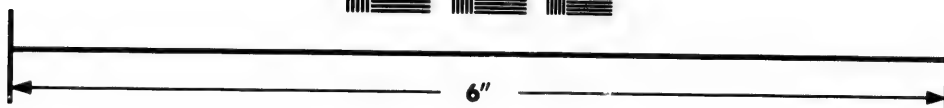
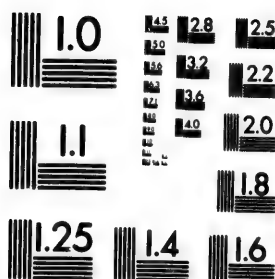


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The general, seeing that he did not move, was afraid he might be indisposed, and purposely made a noise. Napoleon immediately turned round, and seizing Rapp by the arm, pointed to the heavens, saying, "Do you see that?" The general made no reply; being interrogated a second time, he answered that he perceived nothing. "What!" responded the emperor, "you did not discover it? It is my star, it is immediately in front of you, most brilliant;" and becoming gradually more excited, he exclaimed, "It has never abandoned me; I behold it on all great occasions; it commands me to advance, and that to me is a sure sign of success." M. Passy, who had this anecdote from Rapp himself, related it at the meeting of the Académie des Sciences Morale et Politique, on the 4th of April, 1846.

It would be easy to mention many examples of illustrious men who have been subject to hallucinations of this kind, without their having in any way influenced their conduct.

Thus, Malbranche declared he heard the voice of God distinctly within him. Descartes, after long confinement, was followed by an invisible person, calling upon him to pursue the search of truth.

Byron occasionally fancied he was visited by a spectre, which he confesses was but the effect of an over-stimulated brain.

The celebrated Dr. Johnson said that he distinctly heard his mother's voice call "Samuel." This was at a time when she was residing a long way off.

Pope, who suffered much from intestinal disease, one day asked his medical man what the arm was which seemed to come out of the wall.

Goethe positively asserts that he one day saw the exact counterpart of himself coming towards him (*Œuvres Complètes*, t. xxvi. p. 83). The German psychologists give the name of *Deuteroscopia* to this species of illusion.

"A youth of eighteen, having no tendency to enthusiasm or romance, and with an entire absence of superstition, was residing at Ramsgate for the benefit of his health. In a ramble to one of the neighboring villages, he happened to go into a church towards the close of the day, and was struck aghast by the spectre of his mother, who had died some months before of a painful and lingering disease, an object of great compassion and commiseration. The figure stood between him and the wall, and remained for a considerable time without motion. Almost fainting, he hastened home; and the same spectre appearing to him in his own room for several successive evenings, he felt quite ill from the agitation, and hastened off to Paris to join his father, who was living there. At the same time he determined to say nothing of the vision, lest he should add to the distress already weighing him down, from the loss of a tender and affectionate wife, the object of his unbounded love.

"Being compelled to sleep in the same room with his father, he was surprised to observe that a light was kept burning all the night, and for which

there had always been previously a great dislike. After several hours of watchfulness from the effect of the light, the son ventured out of bed to extinguish it. His father soon after woke up in great agitation, and commanded him to relight it, which he did, much wondering at the anger displayed and the marks of terror on his father's countenance. On asking the reason of the alarm, he was put off by some vague excuse, and told at some future time he would be informed of it.

"A week or more had elapsed, when, finding his own rest so very much disturbed by the light, he once more, when his father appeared in a sound sleep, ventured to extinguish it; but the father almost immediately jumped out of bed in the greatest trepidation, remonstrated with him on his disobedience, re-lighted the lamp, and told him that whenever he was left in the dark the spectre of his deceased wife appeared to him, and remained immovable till he could again obtain a light, when it disappeared.

"This made a strong impression on the boy's mind; and fearing to aggravate his father's grief should he relate the Ramsgate adventure, he soon after left Paris, and went to an inland town about sixty miles off, to visit his brother, who was at school there, and to whom he had not communicated what had occurred to himself, for fear of ridicule. He had scarcely entered the house and exchanged the usual salutations, when the son of the school-master said to him: 'Has your brother ever shown any signs of insanity? for he has behaved very strangely lately. He came down stairs the other night in his shirt, in the greatest alarm, declared he had seen his mother's ghost, and dared not go into his room again, and then fainted away from excess of terror.'"

"Had there been a coincidence in point of time," adds Dr. Wigan, "how would this have seemed to corroborate the superstitious belief that the spirits of the dead return to the earth?" This argument does not seem to us so irresistible as to Dr. Wigan; for in the case of the Earl of Chesterfield, the vision did occur at the same time. With respect to the vision appearing to three different people, it may be explained by the strong affection which they had for the deceased, by her dying under the most distressing circumstances, and from the fact that "each of the family had the power of forming a voluntary image of any object at will on shutting the eyes, and that each could draw from memory a representation of it, more or less accurate."*

"It is certain," says an eminent writer, "that a wide distinction should be made between those cerebral derangements which exclusively affect the senses, and those which affect the understanding. There are persons who, haunted by voices or images, are fully aware that they are the dupes of their imagination. What then occurs in these cases? A certain operation takes place spontaneously in the brain, an operation which usually results from a physical sensation. But

*Wigans: *Opus cit.* p. 167.

it goes no further, and the remainder of the brain continues to perform its functions in a normal manner. If there is insanity in this, it is altogether a partial insanity, and the mind, properly so called, is unaffected. It might be termed *insanity of the sensations*. The other individuals do not judge correctly of their hallucinations; they believe in the reality of the sensations they perceive, at the same time they explain them by referring them to supernatural causes, to the intervention of a superior power, etc. In other respects their conduct is perfectly sensible. In our opinion these persons are no more insane than the first. Considering such matters from a different point of view, they judge differently of the sensations they had experienced; they draw other conclusions from them, but the disturbance has not passed beyond the sphere of their sensational faculties. In order that the derangement should be real and confirmed, that it should deserve the name of insanity, so as to accord with the etymology of the word, the intellect must be more or less defective, and the individual no longer master of his judgment or his will."

Among the hallucinations which co-exist in connection with some degree of insanity we may mention first those of hearing. Sometimes the hallucinated hears a voice whispering strange words in his ears, and of advice, warning or command. It is mostly in the night, on waking, or in gloomy places that these voices of the invisible are heard. It is said that the hallucinations of hearing are greater than those of any other sense, numbering two-thirds of all that occur.

Esquirol, in his work on Mental Diseases gives the following case:

"M. N., aged fifty-one, was the governor, in 1812, of a large town in Germany, which rose against the French army during its retreat. The disturbances which followed these events unsettled the mind of the governor; he believed he was accused of high treason, and was therefore dishonored. Under these circumstances, he cut his throat with a razor; when he recovered his senses, he heard voices accusing him. Cured of his wound, the voices still pursued him; he imagined he was surrounded by spies and denounced by his enemies. The voices repeated to him, day and night, that he had betrayed his trust, that he was dishonored, and that he had no alternative but to destroy himself. They successively addressed him in all the European languages with which he was acquainted; one was heard less distinctly than the rest, because it made use of Russian, which M. N. spoke with less facility than the other languages. In the midst of these different voices, the invalid readily distinguished that of a lady, who bade him take courage, and have confidence.

"M. N. would often retire into privacy to converse more readily with the voices; he would question and answer them, he would use words of defiance, and become enraged in addressing the persons he believed he was conversing with; he was convinced that his enemies, by various means, could divine his most secret thoughts, convey to him reproaches, menaces and evil counsels,

with which they overwhelmed him. On all other points, his reasoning was perfectly correct, for his intellect was sound.

"M. N. passed the summer of 1812 at this château, where he kept open house. If the conversation interested him, he no longer heard the voices, but if it slackened, he perceived them imperfectly, and would then leave the company, in order to listen to the voices. He now became anxious and disturbed. In the following autumn he came to Paris. The same symptoms beset him during the journey, and tormented him after his arrival. The voices continually repeated: 'Kill yourself; you cannot survive your honor.' 'No, No!' replied the sufferer, 'I will terminate my existence when I have been justified; I will not bequeath a dishonored name to my daughter.'

"Placed in my charge," says Esquirol, "the invalid kept his room, but did not communicate his secret to me. At the end of two months he seemed anxious I should prolong my visits. I advised him to call the voices which tormented him *babblers*. This word succeeded, and, when they came, he made use of it to designate their horrible importunity. I ventured to speak to him of his disease and the object of his residence at Paris. He then detailed to me all he had suffered; he listened more attentively to my arguments, discussed my objections, and disputed my opinion as to the cause of the voices; he reminded me that at that time they were exhibiting in Paris the so-called invisible women, who, when spoken to, replied from a distance. 'Science,' he said, 'has made such progress, that, by means of machines, they can transmit the voice to a great distance.'

"'You have posted one hundred leagues over a common road; the noise of your carriage ought to have hindered your *babblers* from being heard.'

"'Certainly; but by means of their contrivances, I hear them very distinctly.'

"The political news of the approach of the foreign armies upon Paris he regarded as so many tales invented for the purpose of betraying him into an expression of his opinions. Some time after the siege of Paris had taken place, the patient was satisfied that it was no battle, but only a review. He believed that newspapers had been printed expressly to deceive him. On the 15th of April he suddenly said to me: 'Let us go out.' It so happened that, at the time we reached the Jardin de Plantes, there was a large number of soldiers wearing the various uniforms of their different nations. We had scarcely gone a hundred steps, when M. N. seized me sharply by the arm, saying: 'Let us return—I have seen enough; you have not deceived me. I have been ill, but I am cured.'

"From that moment the babblers were silent, or only heard in the morning, soon after waking. My convalescent amused himself with short conversations, with reading and walking. He now took the same view of his symptoms as I

did. He regarded them as a nervous phenomenon, and expressed his surprise that he should have been the dupe of them so long. He consented to the application of some leeches, to use foot-baths, and to take a course of purgative mineral waters. In the month of May he resided in the country, where he enjoyed perfect health, in spite of various troubles he had met with, and although he had the misfortune to lose his only daughter. M. N. returned to his own country in 1815, where he held office in the Government.

"This case offers the most simple example of a hallucination of the organ of hearing that I have met with. The hallucination was the only evidence of cerebral disease, and was the sole cause of all the annoyances, threats and fears which had tormented the patient for more than two months, and that notwithstanding he had entirely recovered his hearing. Was habit the cause of this continuance?"

Hallucinations of sight are next in number and importance. To these is generally applied the term vision and the person affected by them is styled visionary.

Harrington, author of *Oceana*, "was observed to discourse of most things as rationally as any man except his own distemper, fancying strange things in the operation of his animal spirits, which he thought to transpire from him in the shape of birds, of flies, of bees, or the like: and those about him reported that he talked much of good and evil spirits, which made them have frightful apprehensions. He used sometimes to argue so strenuously that this was no depraved imagination, that his doctor was often put to his shifts for an answer. He would on such occasions compare himself to Democritus, who, for his admirable discoveries in anatomy, was reckoned distracted by his fellow-citizens, till Hippocrates cured them of their mistake.

One of the strongest arguments against the images in hallucinations being external to the individual is when there is weakness or loss of sight. Esquirol and M. Lélut have quoted several examples of this. It is, of course, undeniable that in total blindness the hallucinations must be seated in the brain.

An old man, who died at more than eighty years of age, never sat down to table during the latter part of his life without fancying himself surrounded by a number of boon companions whom he had known fifty years previously. This octogenarian had only very feeble sight with one eye, over which also he wore a green shade. Every now and then he saw his own image in front of him, which seemed to be reflected by the green shade.

Dr. Dewar, of Stirling, related to Dr. Abercrombie a very remarkable instance of this kind of hallucination. "It occurred in a lady who was quite blind, her eyes being also disorganized and sunk. She never walked out without seeing a little old woman with a red cloak and crutch, who seemed to walk before her. She had no illusions when within doors."

In the asylum in the Faubourg St. Antoine there was an old lady, eighty years of age, who had been blind for many years. Every morning she had the door and windows of her apartment set wide open, to allow a number of persons to pass out who filled the room, and whose dresses and ornaments she could perfectly distinguish.

A lunatic was in the habit of seeing, to the right of him, near the wall of his cell, a number of beautiful women, whom he would sometimes address with insults, sometimes with compliments. This man was blind, and after his death M. Calmeil found there was atrophy of both the optic nerves.

Hallucinations of hearing and of sight are often combined, as in the following case, which occurred in Bedlam :

Some years back there was in the hospital at Bedlam a lunatic of the name of Blake, who was called the *Seer*. This man firmly believed in the reality of his visions : he would converse with the angel Michael, chat with Moses, and dine with Semiramis. There was nothing of the imposter about him ; he seemed to be thoroughly in earnest. The dark portals of the past were opened to him, and the world of spirits crowded around him. All that had belonged to the great, the wonderful, and the celebrated came into the presence of Blake.

This man constituted himself the painter of spirits. On the table before him were pencils and brushes ready for his use, that he might depict the countenances and attitudes of his heroes, whom he said he did not summon before him, but who came of their own accord, and entreated him to take their portraits. Visitors might examine large volumes filled with these drawings : amongst others were the portraits of the devil and his mother. " When I entered his cell," says the author of this notice, " he was drawing the likeness of a girl whose spectre he pretended had appeared to him.

" Edward III. was one of his most constant visitors, and in acknowledgment of the monarch's condescension, Blake had drawn his portrait in oils in three sittings. I put such questions as were likely to have embarrassed him ; but he answered them in the most unaffected manner, and without any hesitation.

" ' Do these persons have themselves announced, or do they send in their cards ? ' ' No ; but I recognize them when they appear. I did not expect to see Marc Antony last night, but I knew the Roman the moment he set foot in my house.' ' At what hour do these illustrious dead visit you ? ' ' At one o'clock : sometimes their visits are long, sometimes short. The day before yesterday I saw the unfortunate Job, but he would not stay more than two minutes ; I had hardly time to make a sketch of him, which I afterwards engraved—but silence ! Here is Richard III. ! ' ' Where do you see him ? ' ' Opposite to you, on the other side of the table : it is his first visit.' ' How do you know his name ? ' ' My spirit recognizes him, but I cannot tell you how.' ' What is he like ?

'Stern, but handsome : at present I only see his profile ; now I have the three-quarter face ; ah ! now he turns to me, he is terrible to behold.' ' Could you ask him any questions ? ' ' Certainly. What would you like me to ask him ? ' ' If he pretends to justify the murders he committed during his life ? ' ' Your question is already known to him. We converse mind to mind by intuition and by magnetism. We have no need of words.' ' What is his majesty's reply ? ' ' This ; only it is somewhat longer than he gave it to me, for you would not understand the language of spirits. He says what you call murder and carnage is all nothing ; that in slaughtering fifteen or twenty thousand men you do no wrong ; for what is immortal of them is not only preserved, but passes into a better world, and the man who reproaches his assassin is guilty of ingratitude, for it is by his means he enters into a happier and more perfect state of existence. But do not interrupt me ; he is now in a very good position, and if you say anything more, he will go.'

" Blake is a tall man, pale, speaks well, and sometimes eloquently : he is not deficient in talent as an engraver and artist."*

Among the hallucinations of touch, smell and taste, we may cite the following as illustrations :

Haslam, in his " Illustrations of Madness," tells of a certain Mathews who believed that in some apartment near London Wall there was a gang of villains profoundly skilled in pneumatic chemistry, who assailed him by means of what he termed an air-loom. He gave a very absurd account of the seven persons who composed the gang, and even invented names for the torments he imagined they inflicted upon him. Amongst other things, they would constrict the fibre of his tongue laterally, by which the readiness of speech was hindered : they would spread a magnetic warp beneath his brain, so that the sentiments of the heart could have no communication with the operations of the intellect. Mathews believed they could at pleasure produce a precipitation in the bladder of any person, and form a calculus ; that they could make the organ of hearing appear to be seated in the thigh ; that by means of the air-loom and magnetic impregnations, they could introduce into the brain some particular idea ; that they could violently force fluids into the head, elongate the brain and many other things equally absurd. Mathews even made a plan of the room where he believed these persons resided, and drew the whole of the apparatus which he imagined they used in their various operations. He said that they had several of their machines in different places, and that many other persons were subject to their influence beside himself.

M. Calmiel relates the case of an old soldier, who every night felt himself nailed down in a coffin, and then carried on men's shoulders, by a subterranean passage, from Charenton to Vincennes, where a mass for the dead was chanted

over him in the chapel of the castle. The same invisible persons carried him back and deposited him in his bed.

The sensation of flying is by no means uncommon. Very often, when dreaming, we feel we are carried along with the greatest rapidity, bounding over long intervals, or skimming over the surface of the ground. St. Jerome relates, that in his dreams he often felt as if he was flying over the earth, over mountains and seas.

Madame Arnim, the friend of Goethe, speaking of this sensation, said, "I felt certain that I was flying and soaring in the air. The slightest touch with the point of my foot, and I bounded upwards. I hovered silently and delighted at the distance of two or three feet from the ground; I descended; again I rose; I flew from side to side, and then I recovered myself. A few days after I was attacked with fever."

Lunatics who experience hallucinations of smell complain that they are surrounded by fetid and disagreeable odors, or imagine they are breathing the most delicious scents, although no odorous bodies are near them; some of them before their illness have even been deprived of the sense of smell. A lunatic declared there were cellars beneath the Salpêtrière Hospital, where they had slaughtered a number of men and women, and that every day she perceived a most horrible smell from the putrifying bodies. We had in our establishment a lady who, after attempting to suffocate herself, complained that everything was tainted with the smell of charcoal; she stuffed her nostrils, smelt vinegar, but still the same odor accompanied her everywhere. M. Esquirol has reported a similar case.

Hallucinations of taste are not more common than the preceding. The invalids, especially those who are in the first stage of dementia with general paralysis, will express their satisfaction at the excellent repast they have made, praise the flavor of the dishes, the aroma of the wine, yet all the time they have eaten nothing. One lady, who has been remarkable for her intelligence, passes her days in tasting imaginary dishes. Sometimes these impressions are of a distressing nature. One will believe he is eating raw flesh, biting arsenic, or devouring earth; sulphur and flames surround his mouth; whilst another imagines he is swallowing nectar and ambrosia.

Esquirol has pointed out the chief difference between an illusion and a hallucination and it is in this fact: In the illusion there is an external object mistaken it is true for something else, in the hallucination there is no external object. A man affirms that your figure is that of a cat, of Napoleon, or of some well-known orator; he sees armies fighting in the clouds or angels blowing trumpets. This man is under illusion. But, if in the stillness of the night he hears voices speaking to him, or if in profound darkness he sees persons whom no one else can discern, then he is under hallucination.

At certain times a giant shows himself on the summit of the Brocken (the loftiest of the Hartz Mountains), to the astonishment of the inhabitants and of travelers. This prodigy had been for many years the source of the most marvelous tales, when M. Haue, who was desirous of examining into the matter, was fortunate enough to witness it. While he was looking at the giant, his hat was almost carried away by a violent gust of wind; he suddenly raised his hand to his head to protect his hat, and the colossal figure did the same; he immediately made another movement by bending his body, an action which was repeated by the spectral figure. M. Haue then called the landlord of the inn to participate in his discovery, when they jointly repeated his experiments, with the same results. The wonder was thus solved, and was found to be an optical phenomenon. When the rising sun (and, according to analogy, the case will be the same at the setting sun) throws his rays over the Brocken upon the body of a man standing opposite to fine light clouds, floating around or hovering past him, he needs only to fix his eyes steadfastly upon them, and, in all probability, he will see the singular spectacle of his own shadow extending to the length of five or six hundred feet, at the distance of about two miles before him.

Brewster, in the work already referred to, has related similar phenomena as occurring in Westmoreland and other mountainous countries. Troops of cavaliers, armies marching backwards and forwards, have been seen in the air, arising from the reflection of horses and peaceful travelers who were placed on the opposite mountains.

King Theodoric, blinded by jealousy, and yielding to the evil suggestions of his courtesans, ordered the senator Lymmachus, one of the most virtuous men of his time, to be put to death. Scarcely was this cruel order executed, when the king was seized with remorse, and perpetually reproached himself with his crime. One day a new kind of fish was placed upon his table, when he suddenly uttered a cry of alarm, for the head of the fish appeared to him like that of the unfortunate Lymmachus. This vision plunged him into a deep melancholy, which lasted for the remainder of his life.

Bessus, surrounded by his guests, and giving himself up to the pleasures of the feast, ceased to pay attention to his flatterers. He listened attentively to a conversation that no one else heard, when suddenly, in a transport of rage, he rushed from his couch, seized his sword, and running to the nest of some swallows, he struck the poor birds, and killed them. "Imagine," he said, "the insolence of those birds, which dared to reproach me with the murder of my father!" Surprised at this sight, the parasites slunk away. Some time after it was known that Bessus was really guilty, and that this action arose from the reproaches of his conscience.

History has recorded numerous instances in which illusions of sight and hearing have occurred in the form of an epidemic. One of the most familiar

examples of this is where clouds are converted into armies and various kinds of figures. Religious opinions, optical phenomena, physical laws—at the time unknown—severe fevers, pestilences, or disorders of the brain, may each, at times, afford a natural expianation of these occurrences.

At the battle of Platea the air resounded with a fearful cry, which the Athenians attributed to the god Pan. The Persians were so alarmed at it they fled. The word panic is said to be derived from this circumstance. Pliny says that during the war of the Romans against the Cimbri, they were alarmed by the noise of arms and the sound of trumpets, which seemed to come from the heavens. Plutarch declares that Coriolanus, during his battle with Tarquin, saw Castor and Pollux mounted on white horses, fighting valiantly in the foremost ranks and that they instantly carried the news of the victory to Rome. A few days after the feast of the Passover, says Flavius Josephus, on the 27th of May, a certain prodigious and incredible phenomenon appeared. I suppose the account of it would seem to be a fable were it not related by those who saw it, and were not the events that followed it of so considerable a nature as to deserve such signals; for before sun setting, chariots and troops of soldiers in their armor were seen running about among the clouds, and surrounding cities. Moreover at the feast which we call Pentecost, as the priests were going by night into the inner court of the temple, as their custom was, to perform their several ministrations, they said that, in the first place, they felt a quaking, and heard a great noise; and after that they heard a sound as of a great multitude saying, "Let us remove hence."

"Even in the field of battle," says Walter Scott, "and amid the mortal tug of combat itself, strong belief has wrought the same wonder which we have hitherto mentioned as occurring in solitude and amid darkness; and those who were themselves on the verge of the world of spirits, or employed in dispatching others to these gloomy regions, conceived they beheld the apparition of those beings whom their national mythology associated with such scenes. In such moments of undecided battle, amid the violence, hurry, and confusion of ideas incident to the situation, the ancients supposed that they saw their deities." And in the same way, in aftertimes, the Christian warrior beheld an image of his tutelar saint.

It may be asked how a multitude of persons could be the dupes of the same illusion. Besides the reasons we have already given, and amongst which ignorance, fear, superstition and disease are conspicuous, the contagious influence of example must not be forgotten; a single cry suffices to alarm a multitude. An individual, who believes he has seen a supernatural appearance, speedily communicates his conviction to others not more enlightened than himself. How often has the story been cited of the man who contemplated the statue, and cried out that it bent its head, while those around positively affirmed that they

saw it move! Another motive has been the utility which governments have found in promoting these opinions; so that there is no doubt they have frequently resulted from artifice. In examining the ruins of Hadrian's Villa, in the neighborhood of Tivoli, we observed in the Temple of Canopus the remains of long tubes, which served to convey the answers of the oracle.

According to Esquirol, out of every hundred lunatics, eighty are more or less afflicted with hallucinations. They are most frequent in monomania. In melancholia, some individuals will maintain unbroken silence for years, and the secret hallucination only become revealed by chance. The more extravagant and singular the action of the individual, the more reason to suspect some hallucination or illusion.

Marc says: "I have seen in the asylum of Dr. Pressat, a man advanced in years and affected with melancholy from reverse of fortune. For many years he had never spoken a word. His sole occupation consisted in smelling and licking the walls of his apartment and the sill of his door; he would continue this for hours together, without our being able to explain the reason of such a singular and laborious act, whose frequency and duration had made several deep impressions on the plaster of the room. During my visits I had often questioned him, but in vain, as to his motives for such conduct, when one day, pretending not to notice him, I asked the attendant how all these dirty spots had come upon the wall. To our great surprise, the invalid broke through his long silence, and said, 'Do you call those dirty spots and excavations? Do you not perceive they are oranges from Japan? What delicious fruit they are; what a color, what a perfume, what an excellent flavor they have!' And he continued to smell and lick them with increased eagerness. Thus, then, all was explained, and the poor hallucinated, whom I had hitherto pitied as the most unfortunate of mankind, on the contrary, was happy, since the most agreeable hallucinations of the senses, of sight, of smell and of taste provided him with perpetual pleasure."

Hallucinations as to intercourse with demons are far more rare to-day than formerly. Hallucinations of this kind now generally assume the form of angels or of men gifted with all the charms which the imagination can bestow upon them. The following examples are given by De Boismont:

Example 1. Madame B. is persuaded she is about to be married to a man of birth and influence, who has all her sympathies. Possessed with this idea, she is oblivious of her real husband. Every night, she tells me, she receives a visit from the angel Raphael, a beautiful, fair young man, with a pale complexion, clothed in black, and who speaks to her in the most gracious manner.

Example 2. Mademoiselle Z., aged seventeen, was brought to our establishment on account of a mental derangement caused by love. The first symptoms had shown themselves three days previously. Her countenance expressed a joyous excitement. Her lover never quits her; he follows her everywhere, and

calls her by the most endearing names. When he goes away, she throws herself on her knees, asks his pardon, and entreats him not to reduce her to despair. She sees him in the clouds, crowned with roses, and from whence he regards her with looks of tenderness. One of the most interesting scenes we ever witnessed was her singing to her lover the ballad of *La Folle*. Such was the attraction, that lunatics who had been in our house for more than ten years, would gather round her, and listen to her with marked delight.

To show his affection, this ideal lover brought her bouquets of flowers, and surrounded her with delicious perfumes. "See these roses," she would say, "what a delicious perfume they give; the room is filled with it." The thoughts of Mademoiselle Z. were so concentrated on one object, that it was scarcely possible to obtain even a few words from her. Her excitement rapidly diminished: she still heard the voice of her lover; but her reason was soon restored, and at the end of eight days all her symptoms disappeared.

The following illustrations of hallucination in dementia are given in De Boismont's work, from which we are making numerous quotations:

"Mademoiselle C., aged seventy-two, never showed any symptoms of derangement until her seventy-first year. Instead of leading a sedentary life, according to her usual habits, she was continually changing her residence and traveling about. Her family could not persuade her to remain in one place, and she was therefore placed under my charge. This lady believed that some dishonest person had possessed himself of her papers, and had committed forgeries in order to obtain possession of her property. She likewise accused three other persons of being in league with him. Her conversation was unconnected, and her memory defective; but frequently she would converse in a rational manner, and these lucid intervals would last for days.

"On questioning this lady, we learned that for some months, during the night, she had seen persons in her bed-room, who conversed in a way she could not understand, and disturbed her rest. 'When I resided in the country,' she said, 'I was accompanied by persons of importance; sometimes they disappeared, then again they would be riding in cabriolets. Very often I met an attendant belonging to the château, who made his appearance as soon as I stepped into the street, and whose duty it was to protect me.'

"During her examination she spoke rationally, and the magistrates would have been exceedingly puzzled, if she had not alluded to the forgeries. When they were gone, she assured me it was a plot, for they were persons in disguise whom she had recognized.

"Some days this lady, who still remembered the events of her past life, and gave reasonable answers to the questions which were put to her, became completely deranged; she believed the king had granted her a pension, and insisted she was only imprisoned in my house for the purpose of depriving her of her

property. During the night she would often converse with imaginary persons; sometimes she answered them in a respectful or friendly manner, while at other times she would insult them. One morning she assured me that an inmate, Madame D., had come to her in the middle of the night (each person is fastened in a separate apartment) to say she was the Goddess of Insanity, and that she had proclaimed this throughout the country. She then changed the subject, and pretended she was drawing a likeness of Destiny, that she was Madame Georges, that I ought to allow her to go out to counteract the forgeries. All these communications were made in a low and confidential tone of voice, lest the imaginary persons should overhear them.

"The state of Mademoiselle C. remained the same for two years; she always believed she was the victim of others. Nearly every day she asked me to allow her to go out to attend her church; but her intention was to escape. This lady died at eighty years of age, retaining considerable firmness of character, but subject to the same hallucinations without the dementia having increased."

"Madame——, aged sixty-five, belonged to a literary family, and has herself been distinguished by her writings. At the present time her conversation is unconnected, her speech hesitating, and her memory gone; but in the midst of this total wreck, the idea that she had been a poetess still survives. Every morning she tells me, in a voice full of emotion, that she has been visited by an angel clothed in white, who spoke to her. During the day she said to me, 'My angel spoke to me, and engaged me to go out and visit my daughter.' The angel is young, beautiful, and fair; it is a recollection of the past. At times she imagines she partakes of an excellent repast, and will describe to me all the dishes she has tasted. To hear her, you would suppose that she still assisted at the banquet. The meats on the table are exquisite; they give forth the most savory smells, and the wines are of the most celebrated growths. Unless she is speaking of her poems and her writings, her conversation wanders perpetually."

It is not, fortunately, necessary to instruct the public on the awful nature of the hallucinations which accompany the use of alcoholics. Nearly every reader will have witnessed the unspeakable sufferings, the indescribable torments of the poor victim of alcohol, writhing under the terror inspired by the hallucinations of delirium. In the lunatic asylums, the use of alcoholic beverages is recognized as one of the fruitful sources, both directly and indirectly, of insanity. In some institutions in the old world, from one-tenth to one-third of the total number of the insane, it is estimated, are directly so from the use of alcoholics.

M. Viardot, translator of the *Nouvelles Russes* of M. Gogol, says that the Zaporogh Cossacks, who indulge in the immoderate use of spirituous liquors, are often attacked with *delirium tremens*, and that they are then beset with demoniacal visions. He mentions the case of one man who saw enormous scorpions

stretching out their claws, endeavouring to lay hold of him, and who died in convulsions on the third day, when he thought they had actually seized him. —(*Revue des Deux Mondes*).

The existence of these peculiar and distressing hallucinations has been commented on by the writers of every country. We read in the *American Journal of Insanity* that all kinds of animals introduce themselves into the room of the sick man; they glide into his bed, or walk over the coverings, or threaten and torment him with hideous grimaces.

From the *Edinburgh Medical and Surgical Journal* we extract the following example of hallucinations produced by alcoholics :

"I was called upon," says Dr. Aldersen, "some time ago to visit Mr.—, who at that time kept a dram shop. Having at different times attended, and thence knowing him very well, I was struck with something singular upon my first entrance. He went upstairs with me, but evidently hesitated occasionally as he went. When he got into his chamber, he expressed some apprehension lest I should consider him as insane, and send him to the asylum at York, whither I had not long ago sent one of his pot companions. 'Whence all these apprehensions? What is the matter with you? Why do you look so full of terror?' He then sat down, and gave me a history of his complaint.

"About a week or ten days before, after drawing some liquor in his cellar for a girl, he desired her to take away the oysters which lay upon the floor, and which he supposed she had dropped. The girl, thinking him drunk, laughed at him, and went out of the room.

"He endeavored to take them up himself, and, to his great astonishment, could find none. He was then going out of the cellar, when, at the door, he saw a soldier whose looks he did not like, attempting to enter the room where he then was. He desired to know what he wanted there; and upon receiving no answer, but, as he thought, a menacing look, he sprung forward to seize the intruder, and, to his no small surprise, found it a phantom. The cold sweat hung upon his brow—he trembled in every limb. It was the dusk of the evening; as he passed along the passage the phantom flitted before his eyes; he attempted to follow it, resolutely determined to satisfy himself; but as it vanished there appeared others, and some of them at a distance, and he exhausted himself by fruitless attempts to lay hold of them. He hastened to his family with marks of terror and confusion; for, though a man of the most undaunted resolution, he confessed to me that he never before felt what it was to be completely terrified. During the whole of that night he was constantly tormented with a variety of spectres, sometimes of people who had been long dead, and at other times of friends who were living; and harassed himself with continually getting out of bed, to ascertain whether the people he saw were real or not. Nor could he always tell who were and who were not real customers, as they came into the

rooms in day-time, so that his conduct became the subject of observation ; and though it was for a time attributed to private drinking, it was at last suspected to arise from some other cause ; and when I was sent for, the family were under the full conviction that he was insane, although they confessed that, in everything else, except the foolish notion of seeing apparitions, he was perfectly rational and steady ; and during the whole of the time he was relating his case to me—and his mind was fully occupied—he felt the most gratifying relief, for in all that time he had not seen one apparition ; and he was elated with pleasure, indeed, when I told him I should not send him to York, for his was a complaint I could cure at home. But whilst I was writing a prescription, and had suffered him to be at rest, I saw him suddenly get up, and go with a hurried step to the door. ‘What did you do that for ?’ He looked ashamed and mortified. He had been so well whilst in conversation with me, that he could not believe that the soldier whom he saw enter the room was a phantom, and he got up to convince himself.

“I need not here detail particularly the medical treatment adopted ; but it may be as well just to state the circumstances which probably led to the complaint, and the principle of cure. Some time previously he had had a quarrel with a drunken soldier, who attempted, against his inclination, to enter his house at an unseasonable hour, and in the struggle to turn him out, the soldier drew his bayonet, and having struck him across the temples, divided the temporal artery ; in consequence of which he bled a very large quantity before a surgeon arrived, as there was no one who knew that, in such a case, simple compression with the finger upon the spouting artery would stop the effusion of blood. He had scarcely recovered from the effects of this loss of blood, when he undertook to accompany a friend in his walking-match against time, in which he went forty-two miles in nine hours. Elated with success, he spent the whole of the following day in drinking ; but found himself, a short time afterwards, so much out of health that he came to the resolution of abstaining altogether from liquor. It was in the course of the week following that abstinence from his usual habits, that he had the disease. It kept increasing for several days, till I saw him, allowing him no time for rest. Never was he able to get rid of these shadows by night when in bed, nor by day when in motion, though he sometimes walked miles with that view, and at others got into a variety of company. He told me he suffered even bodily pain, from the severe lashing of a waggoner with his whip, who came every night to a particular corner of his bed, but who always disappeared when he jumped out of bed to retort, which he did several nights successively. The whole of this complaint was effectually removed by bleeding with leeches, and active purgatives. After the first employment of these means, he saw no more phantoms in the day-time, and after the second, only once saw his milkman in his bed-room between sleep and waking. He has remained

perfectly rational and well ever since, and can go out in the dark as well as ever, having received a perfect conviction of the nature of ghosts."

In Catalepsy the intellectual faculties are generally suspended. Yet some cataleptics have dreams or visions concerning objects which have deeply affected them. More than half the number of epileptics, it is said, are subject to hallucinations. The following cases will sufficiently illustrate this class of hallucination :

M. L. was seized ten years ago with monomania of a melancholy character, since which he imagines that he is subject to the persecutions of relentless enemies. He often hears them making disgusting remarks to him, and they prevent his sleeping by their wicked proposals. From his childhood this patient was subject to irregular attacks of epilepsy, which were often preceded by a hallucination, resembling a flash of lightning. The moment before losing his consciousness, he used to see the figure of a demon, which approached him like the shadows of a phantasmagoria: he then uttered a loud cry, saying, "Here is the devil!" and fell on the ground.

Sometimes strange figures address the epileptic; they insult him or command him to do a certain act. It is highly probable that many of the crimes committed by these unfortunate persons, and for which some have been severely punished, were the results of hallucinations of hearing and of sight.

Jacques Mounin, of Berne, was liable to epileptic fits. At their termination he showed symptoms of great excitement; and after one of these attacks he rushed like a mad man into the country, and successively assassinated three men. He was followed, secured, and thrown into prison, where he was interrogated as to the reason for his actions. Mounin stated that he perfectly recollected killing the three men, especially one who was his relative, which he very much regretted. He said that, during these paroxysms of fury, he saw himself surrounded by flames, and that the color of blood delighted him.

There is no nervous affection which presents a greater variety of phenomena than hysteria. The hallucinations in hysteria may or may not be accompanied by the loss of reason. The case is mentioned of Madame C., who has for many years been subject to attacks of hysteria. At the time of their occurrence she is timid, anxious, and alarmed, and at length her fears become so extreme that she does nothing but call out for help. This excessive terror is caused by the horrible phantoms which show themselves during the attack, and who mock, insult, and threaten to strike her.

Hibbert, in his work on *Hallucinations*, says, that when the excitement of hysterical women is at its height, its effects are similar to those produced by the nitrous oxide gas, which is considered to have a peculiar influence on the blood. This writer speaks of a woman, whose case is related by Portius, who was always warned of a hysterical attack by the appearance of her own image, as in a mirror.

Sauvages states, that during the paroxysm the patients are in the habit of seeing frightful spectres.

The hallucinations of nightmare are various and yet have the common quality of some great danger imminent or some present horrible suffering. As nearly every reader will be sufficiently acquainted with the ordinary forms of hallucination in nightmare we give the following curious account of Dr. Parent where a whole battalion of soldiers two nights in succession were affected with the same hallucination in nightmare :

"The first battalion of the regiment of Latour-d' Auvergne, of which," says Dr. Parent, "I was the surgeon, was quartered at Palmi in Calabria, when it received peremptory orders to march with all despatch to Tropea, and there oppose the landing of troops from the enemy's flotilla, which had threatened these parts. It was in the month of June, and the troops had to traverse nearly forty miles of country. The battalion started at midnight, and did not arrive at its destination till about seven o'clock in the evening, having scarcely rested, and having suffered much from the heat. On its arrival its rations and quarters were ready prepared.

"As this battalion had come the farthest, it was the last to arrive, and consequently had the worst barracks assigned to it; eight hundred men being placed where usually only half that number would have been lodged. They were huddled together on straw placed upon the ground, and as they had no coverings, they could not undress themselves. It was an old deserted abbey. The inhabitants had previously warned us the battalion would not be able to rest, for that spirits assembled there every night, and that already other regiments had failed in the experiment. We merely laughed at their credulity; but what was our surprise, about midnight, to hear the most frightful cries issue from all parts of the building, and to see the soldiers rushing out in the greatest alarm! I questioned them as to the cause of their fear, and they all told me the devil dwelt in the abbey: that they had seen him enter through an opening of the door of their chamber in the form of a large black dog with curly hair, who had bounded upon them, run over their chests with the rapidity of lightning, and disappeared on the side opposite to the one at which he had entered.

"We ridiculed their fears, and endeavored to satisfy them that the event depended upon simple and natural causes, and was nothing more than the result of their imagination. We were quite unable to convince them, or to induce them to re-enter their quarters. They passed the remainder of the night on the seashore, and scattered about in different parts of the town. The next day I again questioned the sergeants, and corporals, and some of the oldest soldiers. They assured me they were not persons to give way to fear, nor did they believe in spirits and ghosts; yet they seemed to me to be perfectly convinced that the scene which had taken place in the abbey was no effect of the

imagination, but a real event. According to these men, they had scarcely fallen asleep when the dog entered; they saw him quite plainly, and were almost suffocated when he leaped upon their chests.

"We remained the whole of that day at Tropea, and the town being full of troops, we were obliged to retain the same quarters; we could only persuade the soldiers to go to rest by promising to pass the night with them. I retired at half-past eleven with the major of the battalion; the officers through curiosity were scattered about in the different rooms. We had no expectation that the scene of the preceding night would be renewed. The soldiers, who were reassured by the presence of their officers, who kept watch, had fallen asleep, when, at one o'clock in the morning, from all the rooms at the same time, the same cry came forth, and the men who had seen the dog jump onto their chests, fearful of being suffocated, left their quarters, resolved not to return to them again. We were up, wide awake, and on the watch to see what would happen; but, as may easily be supposed, nothing made its appearance. The enemy's flotilla having sailed away, we returned the next day to Palmi. Since the event which has just been recorded, we have traversed the kingdom of Naples at all periods of the year, our soldiers have often been crowded together in the same way, but this phenomenon has never shown itself again."

It is probable that the forced march and the great heat had combined to affect the respiratory organs, and had predisposed them to nightmare (incubus, ephialtes), favored also by the uncomfortable locality where they were obliged to sleep with their clothes on, by the rarefaction of the air, and possibly also by its containing some noxious gas.

Abercrombie, in his work *On the Intellectual Powers*, is of opinion that dreams and hallucinations are closely allied. In support of this doctrine, he has related the following case: "An eminent medical friend, having sat up late one evening, under considerable anxiety about one of his children who was ill, fell asleep in his chair, and had a frightful dream, in which the prominent figure was an immense baboon. He awoke with the fright, got up instantly, and walked to a table which was in the middle of the room. He was then quite awake, and quite conscious of the articles around him; but, close by the wall, in the end of the apartment, he distinctly saw the baboon making the same grimaces which he had seen in his dream; and the spectre continued visible for about half a minute."

"The analogy between dreams and hallucinations," says Walter Scott, "are numerous: thus, any sudden noise which the slumberer hears, without being actually awakened by it—any casual touch of his person occurring in the some manner—becomes instantly adopted in his dream, and accommodated to the tenor of the current train of thought, whatever that may happen to be; and nothing is more remarkable than the rapidity with which imagination supplies

a complete explanation of the interruption, according to the previous train of ideas expressed in the dream, even when scarce a moment of time is allowed for that purpose. In dreaming, for example, of a duel, the external sound becomes, in the twinkling of an eye, the discharge of the combatants' pistols; is an orator haranguing in his sleep, the sound becomes the applause of his supposed audience; is the dreamer wandering among supposed ruins, the noise is that of the fall of some part of the mass. In short, an explanatory system is adopted during sleep with such extreme rapidity, that supposing the intruding alarm to have been the first call of some person to awaken the slumberer, the explanation, though requiring some process of argument or deduction, is usually formed and perfect before the second effort of the speaker has restored the dreamer to the waking world and its realities. So rapid and intuitive is the succession of ideas in sleep, as to remind us of the vision of the Prophet Mahommed, in which he saw the whole wonders of heaven and hell, though the jar of water which fell when his ecstasy commenced, had not spilled its contents when he returned to ordinary existence."

The hallucinations which occur in dreams arise from the association of ideas, or are the recollection of things which have previously taken place.

There are well authenticated instances of dreams which have given notice of an event that was occurring at the time or occurred soon after. "A clergyman had come to this city (Edinburgh), from a short distance in the country, and was sleeping at an inn, when he dreamed of seeing a fire, and one of his children in the midst of it. He awoke with the impression, and instantly left town on his return home. When he arrived within sight of his house, he found it on fire, and got there in time to assist in saving one of his children, who, in the alarm and confusion, had been left in a situation of danger."

This case may be explained on simple and natural principles, without having recourse to the supernatural. "Let us suppose that the gentleman had a servant who had shown great carelessness in regard to fire, and had often given rise in his mind to a strong apprehension that he might set fire to the house; his anxiety might be increased by being from home, and the same circumstances might make the servant still more careless. Perhaps there was on that day, in the neighborhood of his house, some fair or periodical merry-making, from which the servant was very likely to return home in a state of intoxication. It was most natural that these impressions should be embodied into a dream of his house being on fire, and that the circumstances might lead to the dream being fulfilled."

HALLUCINATIONS IN ECSTASY AND SOMNAMBULISM.

Ecstasy implies an habitual elevation of the ideas and feelings in regard to spiritual things far above the ordinary level. Those experiencing ecstasy have

an extreme regard for religion, poetry and the fine arts, and are frequent victims of hallucination. The celebrated visionary, Count Emanuel Swedenborg, imagined he had the singular happiness of enjoying frequent interviews with the world of spirits, and has favored mankind with minute descriptions of the scenes he visited and the conversations he heard. "The Lord Himself," says he, in a letter prefixed to his *Theosophic Lucubrations*, "was graciously pleased to manifest Himself to me, his unworthy servant, in a personal appearance in the year 1743, to open to me a sight of the spiritual world, and to enable me to converse with spirits and angels; and this privilege has continued with me to this day."

It might seem probable that the ecstatic state would only have been manifested in those whose imagination had had time to develop itself. Nevertheless, we read in the *Théâtre sacré des Cévennes* (p. 20), that children of the age of eight or six years, or even younger, fell into a state of ecstasy, and were able to preach and prophesy like other ecstatics.

In 1506 the greater number of the children brought up in the hospital at Amsterdam—girls as well as boys, to the number of sixty or seventy—were attacked by an extraordinary disease; they climbed over the walls and upon the tiles like cats. Their appearance was frightful; they spoke in foreign languages, they uttered the most astonishing things, and even revealed what was passing at the time in the municipal council. One of these children announced to a certain Catherine Gerardi, one of the superintendents of the hospital, that her son, Jean Nicolaï, purposed leaving for the Hague, where he would come to no good. This woman went to the side of the Basilicon, where she arrived just as the council had broken up, and found her son. It seems that Nicolaï was himself a member of the council. His mother asked him if it were true that he intended leaving for the Hague. Much disturbed at the question, he admitted that it was so; but when he learned that it was one of the children who had revealed his intention, he returned and informed the consuls of it, who, finding that the project was discovered, entreated the party to abandon it.

These children escaped in parties of ten or twelve, and ran about in the public places. They went to the Provost, to whom they revealed the most secret portions of his conduct. We are even assured that they discovered several plots which had been formed against the Protestants.

THE ECSTATIC OF THE TYROL.

One of the most extraordinary cases of ecstasy is that which has been related by several writers of credit—M. M., the Professors Garres, Léon Boré, Edmund Cazalès, Cerisès—and which is known under the name of Ecstatic of the Tyrol.

Marie de Marl was born on the 16th of October, 1812, of a noble but poor family. In her infancy she had several severe attacks of illness. When she was

twenty years of age, in 1832, her confessor noticed that occasionally she did not reply to his questions, and that she seemed like a person who was lost. Those who attended upon the young girl informed him that this took place whenever she received the communion. He promised to watch her carefully. On the day of the Fête-Dieu he carried the Host to her early in the morning. At that moment she fell into a state of ecstatic delight. The next day he visited her at three o'clock in the afternoon, when he found her on her knees, and in the same attitude in which he had left her six-and-thirty hours before. The persons present, who were accustomed to the sight, declared that she had never changed her position. He undertook to remove this state of things, for fear it should become habitual with her. For this purpose he reminded her of the virtue of obedience, and to which she had bound herself when she entered the third order of Saint François. The ecstasies were repeated, with phenomena more or less extraordinary, until the latter half of the year 1833. At that time, crowds of curious people, attracted by her fame, came to visit the ecstatic. It is said that forty-thousand persons went to Kaldern between the months of July and September. Marie remained the whole time in a state of ecstasy. These visits were interdicted by the authorities. The Prince-bishop of Trente, wishing to ascertain the truth of the matter for the information of the government, visited these parts. He pronounced that Marie's condition would not in itself constitute a state of holiness; but that her piety, which was well known, was not a state of disease. After this prudent declaration, the police removed its interdict. In the autumn of the same year, her confessor perceived in the middle of her hands, where at a later period the marks of the crucifixion appeared, indentations as if they had been hollowed out by the pressure of some projecting body. At the same time the part became painful, and was frequently attacked with cramps. On February the 2nd, 1834, at the *fête* of the Purification, he saw her wipe the middle of her hands with a piece of linen, frightened like a child at the blood she noticed. Similar marks soon afterwards showed themselves on her feet, and another near her heart. They were nearly circular, but extended a little in the length of the hand; they were three or four lines in diameter, and passed through to the opposite sides of the hands and feet. On a Tuesday night, and on the Wednesdays, these spots discharged a drop of clear blood. On other nights they were covered with a drop of dried blood. Marie preserved the most profound silence concerning these marvelous events; but in 1834, the day of the Visitation, the ecstasy came on during a procession, and took place before several witnesses; twice she was seen in a state of the greatest joy, resembling a glorified angel, scarcely touching her bed with the ends of her feet, the color mounting to her cheeks, and her arms crossed, so that everyone saw the marks upon her hands. From that time, this wonderful circumstance could no longer be kept a secret.

"The first time that I visited her," says Professor Garres, "I found her in the position she occupies the greater part of the day; she was on her knees at the foot of her bed, and in a state of ecstasy; her hands, crossed upon her bosom, exhibited the marks; her countenance was directed slightly upwards towards the church, and her eyes, which were raised to heaven, expressed the most complete abstraction, from which nothing around could disturb her. For hours together, I could not observe that she made the slightest movement, except that produced by a very gentle respiration, or by a slight degree of oscillation; and I can only compare her attitude to that in which we see the angels represented before the throne of God, absorbed in the contemplation of His glory. It is hardly to be wondered at that this spectacle should have produced the strongest impression on all who witnessed it. According to the statement of the priest and her spiritual advisers, she had been continually in a state of ecstasy for the last four years. . . . The crucifixion generally forms the subject of the meditations of the ecstatic of Kaldern, and produces the most profound impression upon her. The contemplation of this mystery recurs every Wednesday in the year, and therefore affords numerous opportunities for witnessing its marvelous effects. . . . The proceedings commence on the Wednesday morning. If we follow them in their order, we see that, as certain persons utter their thoughts aloud, without being aware of the words they pronounce, so Marie de Marl, meditating on the Passion, acts it without being conscious of what she is doing. At first, the movement with which she is affected is gentle and regular, but by degrees, as the scene becomes more sorrowful and affecting, her representation is more solemn and more definite. At length, when the hour of death approaches, and the agony has entered into her soul, her countenance becomes the image of death itself. There she rests upon the bed, on bended knees, her hands crossed upon her breast, while a solemn stillness reigns around, scarcely broken by the breathing of the attendants. However pale she may have been during this sorrowful tragedy, you see her become successively paler and paler; the chills of death pass more frequently through her body, and the life, which is passing away, momentarily becomes more feeble.

"She can scarcely breathe, and her oppression increases. Her eyes become more and more fixed and vacant; large tears descend slowly over her cheeks. The parts about the mouth become spasmodically contracted; at length the whole face is similarly affected; while from time to time the spasms increase in violence, until the whole body is convulsed by them. The respiration, already so difficult, now consists of short and painful gasps; the countenance assumes a darker hue; the tongue becomes swollen, and seems to cleave to the parched surface of the palate; the convulsions, already increased in strength and frequency, are now incessant. The hands, always crossed, at first sink slowly and feebly down, and then more quickly; the nails assume a dark blue tint, and

the fingers are convulsively intertwined. Soon a rattling is heard in the throat. The breathing is still more oppressed, and is accompanied by convulsive heaving of the chest. The latter seems as though it was encircled with bands of iron, while the features become so disfigured that they cannot be recognized. The mouth remains wide open; the nose is nipped and pointed; the eyes, constantly fixed, are ready to start from their sockets. At long intervals a few gasps pass through the stiffening form, and you are told that the last breath has passed away. The head then drops forwards, bearing all the signs of actual death; the body sinks down, completely exhausted; it becomes another figure, sunken, drooping, and scarcely to be known. Matters remain in this state for about a minute or a minute and a half. At the end of this time the head is raised; the hands are again placed upon the breast; the countenance resumes its usual appearance and tranquil expression. Marie is on her knees, her eyes directed to heaven, and she is engaged in giving thanks to God. This scene is renewed every week, its general features always the same, but more strongly marked during the Holy Week; it also offers peculiarities which vary with the internal feelings of the ecstatic. I have satisfied myself of the genuine nature of all this by careful and repeated observation; there is nothing studied, nothing false or exaggerated in the whole of this marvelous representation; and if Marie de Marl died in reality under similar circumstances, she would have no other appearance than what she possesses in her ecstasy.

"However much the ecstatic may be absorbed in her contemplations, a single word from her confessor, or from any other person in spiritual communion with her, suffices to recall her to her ordinary state of life, without her having to pass through any intermediate condition. In a moment she will recover herself, open her eyes, and appear as though she had never known a state of ecstasy. Her expression becomes quite changed; she is perfectly natural, and you would say she had preserved the simplicity and ingenuousness of childhood. The first thing that she does when she recovers her senses and finds there are strangers present, is to conceal her hands beneath the bed-clothes, like a child who has spotted her cuffs with ink, and sees her mother approaching. Then, accustomed as she is to this concourse of people, she looks around her, and bestows on each a friendly salutation. When the emotion caused by the scene that has passed is evident on the faces of her attendants, she is not at ease; if they approach her with an air of reverence and solemnity, she endeavors to banish these feelings by her familiar and happy manner. As she has been silent for a long time, she endeavors to make them understand her by signs; and when that does not succeed, like an infant who knows not how to speak, she looks towards her confessor, and with her eyes entreats him to speak for her.

"Her dark eyes express the happiness and innocence of childhood. Her look is so open that you feel you can read her inmost thoughts, and you are

satisfied that there is not a particle of fraud or deceit in her nature. There is no appearance either of melancholy or exaltation, no morbid sentimentality, and still less of hypocrisy or pride. Her whole aspect expresses the happiness and serenity of youth and innocence. When in the society of her friends, once she has come to herself, she can continue so for some time; but one perceives that it is only by a strong effort of the will, for the state of ecstasy has become to her a second nature, and the life of the rest of mankind is to her what is artificial and unusual.

"In the midst of a conversation, even when she seems interested in it, her eyes will suddenly become fixed, and in an instant, without any transition, she relapses into a state of ecstasy. During my stay at Kaldern, she had been asked to be godmother to an infant who was baptized in her room. She took it in her arms, and manifested the greatest interest in the whole ceremony; but, even in that space of time, she several times relapsed into the ecstatic condition, and it was necessary to recall her to what was actually going on.

"These contemplations and religious exercises do not raise her above her domestic duties. From her bed she directs the management of the establishment, which she formerly shared with a sister who is since dead. A pension which was given her by some charitable people she devotes to the education of her brothers and sisters. Every day at two o'clock her confessor recalls her to the ordinary life, that she may attend to the affairs of her house. They confer together on any difficulties which may arise; she thinks of everything, anticipates the wants of those in whom she is interested, and with the large amount of common sense which she possesses, arranges everything in the most perfect manner."

CAUSES OF HALLUCINATION.

Fevers and other diseases favor the production of hallucinations; yet hallucinations occur in persons of sound mind and of sound health. De Boismont treats of the causes of hallucination under two heads—moral and physical. Under the first head he traces those transmitted by means of "the ideas which exist in society, have been inculcated by education and by the force of example, that is by a true moral contagion." Under the second he treats those causes which lie in physical conditions, such as descent, sex, climate, etc., or are to be traced to alcoholics or narcotics and those produced by the various forms of disease.

Ferriar relates that a gentleman "was benighted while travelling alone in a remote part of the Highlands of Scotland, and was compelled to ask shelter for the evening at a small lonely hut. When he was to be conducted to his bedroom, the landlady observed, with mysterious reluctance, that he would find the window very insecure. On examination, part of the wall appeared to have been broken down to enlarge the opening. After some enquiry, he was told that a peddler, who had lodged in the room a short time before, had committed suicide

and was found hanging behind the door in the morning. According to the superstition of the country it was deemed improper to remove the body through the door of the house, and to convey it through the window was impossible without removing part of the wall. Some hints were dropped that the room had been subsequently haunted by the poor man's spirit.

"My friend laid his arms, properly prepared against intrusion of any kind, by the bedside, and retired to rest, not without some degree of apprehension. He was visited in a dream by a frightful apparition, and, awaking in agony, found himself sitting up in bed with a pistol grasped in his right hand. On casting a fearful glance round the room, he discovered by the moonlight a corpse dressed in a shroud, reared erect against the wall, close by the window. With much difficulty he summoned up resolution to approach the dismal object, the features of which, and the minutest parts of its funeral apparel, he perceived distinctly. He passed one hand over it—felt nothing—and staggered back to bed. After a long interval, and much reasoning with himself, he renewed his investigation, and at length discovered that the object of his terror was produced by the moonbeams forming a long bright image through the broken window, on which his fancy, impressed by his dream, had pictured with mischievous accuracy the lineaments of a body prepared for interment."

"When we remember," says Boismont, "that every age has witnessed some form of superstition, such as magic, astrology, sorcery, divination, omens, the raising of spirits, auguries, aurospices, necromancy, cabalism, oracles, the interpretation of dreams, pythonesses, sibyls, manes, lares, talismans, the presence of demons in flesh and blood, incubi, succubi, familiar lemures, vampirism, possession, lycanthropy, spirits, ghosts, spectres, phantoms, lutins, sylphides, fairies, goblins, the evil eye, enchantments, etc., one cannot refrain from mourning over the facility with which man falls into error, and one is almost induced to believe he was destined to pass his life surrounded by illusions, if we did not trace them to the influence of his education and his neglect of moral and religious principles.

"The religion of the ancients, which peopled every part of nature with divinities, genii, or demons, and other supernatural beings, naturally led to a belief in the power and embodied nature of spirits. In this respect the doctrines of Plato exercised an important influence, and ruled in the school of Alexandria. Even when its disciples were converted to Christianity, they clung to the genius of Plato, and endeavored to reconcile it to the exact and rigorous philosophy of Christianity. Hence amongst the learned arose abstract and philosophical discussions, errors and heresies. Amongst the mass of the people, who could neither read nor write, this influence showed itself in another form. They could only comprehend such portions of Christianity as were associated with a material form; this they adopted to the letter, and thus the principle of evil became invested with hideous forms, which were transferred to the literature and architecture of the

period. The hallucinated of those days were pursued by black devils armed with horns, provided with cleft feet and a long tail, just as in a former age Orestes was tormented by the Eumenides, and terrified by the hissing of serpents.

"Such was the origin of those hallucinations which universally prevailed for several ages, and which still exist in some countries at the present day, especially in Lapland, and of which examples are by no means uncommon in France, as Esquirol, M. Marcario, and we ourselves can testify.

"To believe in demons and their assumption of corporeal forms was, at the same time, to admit compacts and relations with them, and their power over man, or, in other words, sorcery, possession, and lycanthropy. This belief in the intervention of demons in human affairs was the source of great moral disorders, which were only increased by the use of the stake and the scaffold. Men, women, and even children persuaded themselves that they had assisted at a witches meeting, that they were in communication with the devil, and had seen persons enter into unholy compacts with him. Every one pursued the subject according to the bent of his own mind, and soon the foolish fancies of persons weakened by disease or misfortune became repeated on all sides. Judges and ecclesiastics believed in such declarations, and condemned thousands of unhappy victims to their appointed punishment. Even so late as 1664, the good Sir Matthew Hale pronounced the sentence of death upon miserable women accused of witchcraft. Sir Thomas Browne himself, who stripped the veil from a number of vulgar errors, when examined at the trial, declared 'that the fits were natural, but heightened by the power of the devil co-operating with the malice of witches.'

Towards the end of the sixteenth century, Dr. Lee declared, apparently with a sincere conviction of its truth, that he was on terms of intimacy with most of the angels. His cotemporary, Dr. Richard Napier, the father of the well-known inventor of logarithms, believed that he received most of his prescriptions from the angel Raphaël.

The following cases which we have selected will serve to illustrate the opinions of this period, and have also some other points of interest attached to them.

"In this year (1459), in the town of Arras, and county of Artois, arose, through a terrible and melancholy chance, an opinion called, I know not why, the religion of *Vaudoisie*. This sect, consisted, it is said, of certain persons, both men and women, who, under cloud of night, by the power of the devil, repaired to some solitary spot, amid woods and deserts, where the devil appeared before them in a human form, save that his visage was never perfectly visible to them—read to the assembly a book of his ordinances, informing them how he would be obeyed—distributed a very little money and plentiful meal, which was concluded by a scene of general profligacy; after which each one of his party was conveyed home to her or his own habitation.

"On accusations of access to such acts of madness, several creditable per-

sons of the town of Arras were seized and imprisoned, along with some foolish women and persons of little consequence. These were so horribly tortured, that some of them admitted the truth of the whole accusations, and said, besides, that they had seen and recognized in their nocturnal assembly many persons of rank—prelates, seigneurs, and governors of bailliages and cities—being such names as the examiners had suggested to the persons examined, while they constrained them by torture to impeach the persons to whom they belonged. Several of those who had been thus informed against were arrested, thrown into prison, and tortured for so long a time, that they also were obliged to confess what was charged against them. After this, those of mean condition were executed and inhumanly burnt, while the richer and more powerful of the accused ransomed themselves by sums of money, to avoid the punishment and the shame attending it. Many even of those also confessed, being persuaded to take that course by the interrogators, who promised them indemnity for life and fortune. Some there were of a truth, who suffered, with marvelous patience and constancy, the torments inflicted on them, and would confess nothing imputed to their charge; but they, too, had to give large sums to the judges, who exacted it at such of them as, notwithstanding their mishandling, were still able to move, should banish themselves from that part of the country."

The hallucinations produced by drugs and opiates we pass over with one brief extract from the "Confessions of an English Opium Eater."

The first notice I had of any important change going on in this part of my physical economy was from the reawakening of a state of eye generally incident to childhood, or exalted state of irritability. At night, when I lay awake in bed, vast processions passed along in mournful pomp; friezes of never-ending stories, that to my feelings were as sad and solemn as if they were stories drawn from times before *Œdipus* or *Priam*—before *Tyre*—before *Memphis*. And at the same time a corresponding change took place in my dreams; a theatre seemed suddenly opened and lighted up within my brain, which presented nightly spectacles of more than earthly splendor. And the four following facts may be mentioned as noticeable at this time:

That, as the creative state of the eye increased, a sympathy seemed to arise between the waking and dreaming states of the brain in one point. That whatsoever I happened to call up and to trace by a voluntary act upon the darkness, was very apt to transfer itself to my dreams, so that I feared to exercise this faculty; for, as *Midas* turned all things to gold that yet baffled his hopes and defrauded his human desires, so whatsoever things capable of being visually represented I did but think of in the darkness, immediately shaped themselves into phantoms of the eye; and, by a process no less inevitable, when once thus traced in faint and visionary colors, like writings in sympathetic ink, they were drawn out by the fierce chemistry of my dreams into insufferable splendor that fretted my heart.

For this and all other changes in my dreams were accompanied by deep-seated anxiety and gloomy melancholy, such as are wholly incommunicable by words. I seemed every night to descend, not metaphorically, but literally to descend into chasms and sunless abysses, depths below depths, from which it seemed hopeless that I could ever reascend. Nor did I by waking feel that I *had* reascended.

The sense of space, and, in the end the sense of time were both powerfully affected. Buildings, landscapes, &c., were exhibited in proportions so vast as the bodily eye is not fitted to receive. Space swelled and was amplified to an extent of unutterable infinity. This, however, did not disturb me so much as the vast expansion of time; I sometimes seemed to have lived for seventy or a hundred years in one night—nay, sometimes had feelings representative of a millennium passed in that time, or, however, of a duration far beyond the limits of any human experience.

The minutest incidents of childhood, or forgotten scenes of after years were often revived. I could not be said to recollect them, for if I had been told of them when waking I should not have been able to acknowledge them as parts of my past experience. But, placed as they were before me in dreams, like intuitions, and clothed in all their evanescent circumstances and accompanying feelings, I *recognized* instantaneously. I was once told by a near relative of mine that, having in her childhood fallen into a river, and being on the very verge of death but for the critical assistance which reached her, she saw in a moment her whole life, in its minutest incidents, arrayed before her simultaneously as in a mirror; and she had a faculty developed as suddenly for comprehending the whole and every part. This, from some opium experiences of mine, I can believe. I have, indeed, seen the same thing asserted twice in modern books, and accompanied by a remark which I am convinced is true; viz., that the dread book of account which the Scriptures speak of is, in fact, the mind itself of each individual.

With a power of endless growth and self-reproduction, architecture entered into my dreams. In the very early stage of my malady the splendors of my dreams were indeed chiefly architectural, and I beheld such pomp of cities and palaces as was never yet beheld by the waking eye, unless in the clouds. To my architectural succeeded dreams of lakes and silvery expanses of water. For two months I suffered greatly in my head. The waters now changed their character; from translucent lakes, shining like mirrors, they now became seas and oceans. And now came a tremendous change, which, unfolding itself slowly like a scroll, through many months promised an abiding torment; and, in fact, it never left me until the winding up of my case. Hitherto the human face had mixed often in my dreams, but not despotically, nor with any special power of tormenting. But now that which I have called the tyranny of the human face began to unfold

itself. Upon the rocking waters of the ocean the human face began to appear; the sea appeared paved with innumerable faces upturned to the heavens—faces imploring, wrathful, despairing, surged upwards by thousands, by myriads, by generations, by centuries; my agitation was infinite—my mind tossed and surged with the ocean.

It is a most singular fact that there is a certain contagious element in connection with some forms of hallucination so that, like certain forms of disease, when once introduced into a family or community the people generally become affected by them. Every now and then the papers and magazines report whole communities subject to some particular hallucination and like a devastating flood it seems to pour over the entire town or village or rural settlement. A short time ago a community in Ohio—all emigrants lately from Europe and none of them speaking English—was afflicted with black cats. They appeared at first to a single individual and on arrival in the village were few in number and peaceable in character. Shortly after they appeared in other houses, their numbers grew, they became fierce and noisy, and work and sleep became alike impossible. Of their existence no one seemed to have any doubt and the village—according to newspaper report—was most sadly afflicted.

History furnishes many illustrations of these epidemic hallucinations—*Historical Hallucinations occurring to Collections of Individuals*.—Peter the Hermit, to whom belongs the glory of having delivered Jerusalem, disgusted with the world and mankind, withdrew into one of the most austere orders of recluses. His imagination became exalted by fasting, prayer, meditation, and from the effects of solitude. He possessed the fervor of an apostle, and the courage of a martyr; his zeal recognized no obstacles, and all that he aimed at seemed to him easy of accomplishment. The power of his eloquence and the force of his example were irresistible. Such was the extraordinary man who inaugurated the Crusades, and who, without name or fortune, solely by the influence of his lamentations and his prayers, excited the Western world to array itself against the East. In such a state of mind, and filled with the project he had conceived in his religious retirement, it is hardly to be wondered at that he imagined he held continual intercourse with heaven, and believed himself the instrument of its designs, and the repository of its counsels.

In the midst of the rising civilization of Europe, the Christian religion was intimately associated with all the interests of its inhabitants; it formed in a manner the basis of every society—it was in fact society itself. We cannot, therefore, be surprised that men are ready to rise in its defence. The bond of a universal church powerfully contributed to excite and to cherish the enthusiasm and progress of the Holy Wars.

Everything concurred to favor the production of hallucinations—religion, the love of the marvelous, ignorance, anarchy, and the still lingering fear that

the end of the world was at hand. Men awaited some great event, prepared to welcome it with an ardor proportioned to the degree in which it accorded with their feelings. The voice of Peter the Hermit stirred up the hearts of men, and the delivery of the Holy Places became the object of their most ardent wishes. The very name of the East had something magical in its sound, and inflamed the imaginations of the people; it was the land where the wonders of the Old Testament and the miracles of the New had been accomplished, and was still the birth-place of a thousand marvelous tales.

Scarcely had the signal been given for the first crusade, when apparitions made their appearance; every one related the visions he had had, the words he had heard, and the commands which he had received. The civilian and the soldier alike beheld signs in the heavens. But it was when the Crusaders had penetrated into the regions of Asia that these prodigies were multiplied without end.

At the battle of Dorylæum, St. George and St. Demetrius were seen fighting in the ranks of the Crusaders. In the midst of the mêlée of Antioch, a celestial troop, clothed in armor, were seen to descend from Heaven, led by the martyrs St. George, St. Demetrius, and St. Theodore.

During the most sanguinary contest at the siege of Jerusalem, the Crusaders saw a knight appear upon the Mount of Olives waving his buckler, and giving the Christian army the signal for entering the city. Godfroy and Raymond, who perceived him first and at the same time, cried out aloud that St. George was come to the help of the Christians. At the same time a report was spread in the Christian army that the holy pontiff Adhemar, and several Crusaders who had fallen during the siege, had appeared at the head of the assailants, and had unfurled the standard of the Cross upon the towers of Jerusalem. Tancred and the two Roberts, animated by this account, made fresh efforts and at last threw themselves into the place.

On the day Saladin entered into the Holy City, says Rigord, the monks of Argenteuil saw the moon descend from heaven upon earth, and then reascend to heaven. In many churches the crucifixes and images of the saints shed tears of blood in the presence of the faithful. A Christian knight had a dream, in which he saw an eagle flying over an army, holding in his claws seven javelins, while he uttered in an intelligible voice, "*Evil be to Jerusalem.*"

HALLUCINATIONS OF LUTHER AND JOAN OF ARC.

Luther was subject to hallucinations, if we are to accept his own testimony; unless, indeed, we believe he had personal interviews with the devil.

"It happened," he says, on one occasion (1521) that I woke up suddenly, and Satan commenced disputing with me." The conference turned entirely on the subject of the mass, and is merely a reproduction of Luther's argument

against this sacrament ; and there can be no doubt that the Reformer, whose days and nights were occupied with the accomplishment of his great work, saw on this occasion his thoughts assume a material form, in the same manner as all those whose minds are strongly preoccupied with a subject perceive it distinctly before them, and mistake it for a reality, until the tension of the mind is relaxed and they return to the real life which is around them.

One writer, M. Claude, will only regard this conference as a parable, a species of myth imagined by Luther, engendered, he says, by reading monkish works, where the Tempter is often introduced. The character of Satan in this case being not a reality but a philosophical abstraction, or a symbolical representation of our evil passions.

Luther has himself refuted this supposition of M. Claude, in his *Missa Privata*, where this vision is related. After expatiating on the power which is given to Satan, he says, " This explains to me how it sometimes happens that men are found dead in their beds—it is Satan who has strangled them. Emser, Ecolampadius, and others like them, who have fallen into the clutches and under the ban of Satan, have thus died suddenly,"

In a scientific point of view Luther is proved to have had hallucinations ; but was he insane ? A question which we consider must be answered entirely in the negative. At the period of the Reformation Satan had an immense power ; he was mixed up with the religious opinions of the time ; he was spoken of in books and conversation ; he was represented in the paintings and sculptures of the period ; and all evil was attributed to him. The ideas of Luther, exalted by perpetual controversy, by the dangers of his situation, by the fulminations of the Church, and by continually dwelling on religious subjects, would naturally fall under the influence of the demon, which he saw everywhere, and to whom he attributed all the obstacles he encountered, and who—like his contemporaries—he conceived interfered in all the affairs of life.

The hallucinations, if we may so express ourselves, belonged to society and not to the individual. This character of universality, which is observed in the extravagancies of the Middle Ages, originated in the circumstance that matters of faith had subjugated mankind ; while, on the other hand, the liberty of free examination would cause the predominance of the individual. Thus, in our own times, where individuality has attained its maximum development, insanity of a common type has almost disappeared, and has been replaced by forms of insanity peculiar to each individual.

" There is no episode in our annals," says M. Buchon, " which excites so much admiration and interest as the brief history of the arrival of Joan of Arc in the French camp—her exploits, her courage and her martyrdom. This extraordinary event has given rise to the most opposite opinions. Those who participated in the ideas of the period, believed her to have been truly inspired with

supernatural powers; others looked upon her enthusiasm as the result of an exalted state of her religious and patriotic feelings; whilst some have regarded her as the agent or dupe of a deep intrigue planned by the ministers of Charles VII."

Who, then, was this Maid of Orleans? A young peasant, eighteen or nineteen years of age, with a noble and lofty bearing, her countenance pleasing, but with an expression of pride, possessing a character remarkable for its mixture of candor and determination, of modesty and self-possession, and whose conduct excited the admiration of all who knew her. From the first moment that she entered on the career of a warrior, and from which no repulses were able to deter her, she became the most perfect model of a Christian knight. Intrepid, indefatigable, calm, pious, modest, an excellent horse-woman, and as skilful as an experienced leader in all the practices of arms, her whole career manifests a lofty inspiration, and bears the impress of a divine authority.—Charles Nodier. At the age of eighteen her mission is terminated, and it only remained for her to crown it with the act of martyrdom.

Thus we have on one side the most unimpeachable conduct, sagacity of no ordinary kind, and perfect integrity of the reasoning powers; while, on the other, as in many other celebrated persons, there were visions and revelations. Such were the facts of the case. Let us examine them more in detail:

When only eleven years old, Joan had her first apparition, which took place in the following manner: When in a meadow, along with her companions, she saw a young man near her, who said, "Joan, run to the house, your mother is in want of your assistance." Joan hastened to her mother, who declared she had not asked for her. The young girl rejoined her companions, when suddenly a white and brilliant cloud presented itself before her eyes, and a voice came from the midst of it, saying: "Joan, you are born to follow a different course of life, and to accomplish great wonders, for you are the person whom Heaven has selected to restore the kingdom of France, and to afford succor and support to Charles, who is now deprived of his empire. Dressed like a man, you will take arms, you will become the leader of the war, and everything will be conducted according to your directions." Day and night similar apparitions presented themselves to Joan, and for five years she remained in this troubled state. At length, in a final vision, she received the following announcement: "The King of Heaven commands you to proceed on your mission; ask no more how it is to be done, for such is the will of God in Heaven, and such it shall be fulfilled on earth. Go, then, to the neighboring district of Vaucouleurs, which alone of all Champagne has remained faithful to the king, and the commander of the district will conduct you without difficulty to the accomplishment of your desires."

When the unhappy girl answered the questions which were put to her by her enemies, she said that St. Catherine and St. Margarite had appeared to her when she was thirteen years old, and taught her how to conduct herself. The

first voice which she heard was that of St. Michael, who presented himself before her, accompanied by angels, all of them having assumed a corporeal form. She declared she had embraced the two saints, whom she clearly discerned and touched.

Hallucinations of all the senses are evident in this case. Is that, however, a sufficient reason to regard the heroic Joan of Arc as a lunatic? We strongly protest against such an opinion. Read the questions of her interrogators, which are filled with malevolence, cunning and hate, and you must be struck with the simple ingenuous and uniform answers of Joan; she is always superior to her judges; her openness and courage stand in strong contrast to their perfidy and cowardice; her strong mind to their weakness; and her lofty piety to their degraded bigotry.

Her life, as displayed by these examinations, was of a romantic and innocent character. When the panic came which was caused by the disorders of the soldiery, Joan, already remarkable for her courage, would escort through the dangerous places those of her companions who would otherwise have been afraid to have accompanied their flocks.

TWO WONDERFUL EXPERIENCES BY EVANGELIST CROSSLEY.

My sister, Mrs. W. J. Parkhill, has had several exceptional and wonderful manifestations, only two of which I shall now relate.

My eldest brother, Levi, was drowned about midnight on Saturday, Sept. 10th, 1881, when the steamer *Columbia* foundered on Lake Michigan. That night my sister, while sleeping, saw him drowning. The awful sight aroused her from slumber, and she sprang out of bed screaming with fright; and as Mr. Parkhill, awakened by her cries, anxiously asked, "What is the matter?" she told him that she had seen Levi drowning and felt sure that she would never behold him alive again.

He tried to dissuade her from the impression; but she never wavered in her belief that Levi was drowned at the time of her dream.

On Monday the following telegram was received: "The *Columbia* foundered Saturday night and your brother Levi is drowned."

My sister was living at Randwick, Ont., and my brother was drowned near Frankfort, Mich., some hundreds of miles away.

The other incident is still more remarkable. It occurred in connection with the drowning of Mr. William Henry, with whom my brother-in-law had been in business for over 20 years, and who had been almost as a brother to my sister. I shall give the account in the words of my sister as they appear in a letter she sent me. She says:—

"On September 14th, 1882, between eleven and twelve o'clock in the day, as I was in the kitchen helping with the dinner a peculiar sensation passed over

me, and, clasping my hands tightly together and walking through the dining room to the front door, I exclaimed: "Oh, I feel so strange."

"The upper part of this door, as you will remember, consists of one large pane of glass.

"As I stood there I seemed to lose sight of the mill, lawn, and everything before me, and I distinctly saw William tossing on great waves. I do not know whether I stood there one minute or ten, but this I know that I saw William as plainly as I ever saw him. I saw his bald head and his long locks as they were lifted by the water. As I beheld him struggling in the waves, I seemed to be quite near and gazed horror-stricken at the awful sight. At length I saw him throw up his hands and sink beneath the waters.

"I then rushed into the parlor where there was a lady friend. I could not speak. The lady looked wonderingly at me and said, 'Why, what is the matter? You look as if you had seen a ghost.'

"I cried out, 'Oh, William Henry is drowned; I saw him drowning, I saw him tossed on the waves. I saw him going down and coming up again. I saw him sink to rise no more.'

"The lady looked incredulously at me and smiled as she said: 'Mrs. Parkhill, you have only imagined all this. If he were drowning you could not see him. You are crossing the bridge before you come to it. Why, it is impossible, for he told you where he would be to-day, and he is not even on the water, much less drowned.'

"I implored her not to ridicule my fears, for I saw the waves go over him.

"I was so prostrated that I lay down on the sofa and for a time gave way to convulsive sobs, after which I tried to calm myself and shut out the awful sight that I had witnessed.

"William was a good Christian man, and was one of our particular friends for whom I prayed every night. That night, however, I could not pray for him as usual, for I felt sure that he was beyond the reach of our prayers.

"This 14th day of September was on Thursday. On Friday afternoon my husband returned home, and when he saw me he exclaimed: 'I see that you have been having another one of your awful headaches.'

"I replied, 'No, I have not had a headache, but yesterday I saw William drowning.'

"He urged me not to distress myself, and said, 'William is all right; I saw him in Toronto on Tuesday before he started for the Manitoulin Islands.'

"I cried out, 'Oh Park, I know he is dead, for I saw him drowning.'

"My husband was much disturbed by my seeming hallucination, and requested me not to speak of the matter again, but to take a good rest and all would be right.

"I went about the house quietly, with that strange feeling which I cannot describe, but never doubting the truth of what I had seen.

"The next day, Saturday afternoon, I went out to the Post Office, where Mr. Parkhill sat at the desk writing. Looking up, he said, 'I'm writing a letter to William.' I answered, 'Oh please don't write to him, he will never get it; he is dead.'

"After much persuasion I got him to put the letter away until the paper would come in the afternoon, when he would see an account of the disaster.

"Something happened to the newspaper part of the mail, so that the Toronto Saturday papers did not come; but my mind remained unchanged.

"On Sunday morning, while we were sitting on the verandah, I feeling very poorly and still weighed down with grief, Mr. Parkhill looked up and said, 'Why, there is Mr. Wade driving in; I wonder what is bringing him on Sunday?' He was the Postmaster at Lisle.

"I replied, 'He has yesterday's papers, and is coming in to tell you that William is drowned.'

"He got up quickly, saying, 'You must not talk that way. I cannot bear it; it would be too dreadful,' and went into the house.

"A few moments later Mr. Wade assured him that William was drowned, and handed him the paper in which the news of the wreck of the *Asia* was printed; and the truth was forced upon him that what I saw had really happened.

"When the body of William was found, his watch was stopped at the hour I saw him drowning; and Mr. Tinkiss and Miss Morrison, the only two surviving passengers of the ill-fated steamer, stated that it was on Thursday at the hour I have named when the steamer was wrecked on the Georgian Bay.

"I never could understand or explain the phenomenon; but this I know, that I never saw anything more distinctly in my life than the scene I have faintly described to you."

These remarkable psychic experiences of my sister are certainly inexplicable mysteries which no person can understand. We may, however, assume that the secret of these phenomena is to be found in the fact that mind influences mind, even when long distances intervene, and that some minds are much more susceptible to these influences than others.—H. T. CROSSLEY.

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